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# MELANESIAN LANGUAGES 

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HENRY FROWDE


Oxford University Press Warehouse
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## MELANESIAN LANGUAGES



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## PREFACE.

I have endeavoured in the following pages to carry on the work of Bishop Patteson. He brought to the philological study of the Melanesian languages an extraordinary linguistic faculty, ${ }_{3}^{2}$ which enabled him to use very many of them with ease, but he left little behind him in print or in manuscript. In the year 1864 he printed privately some outline grammars or grammatical notes, and in 1866 phrase-books, and Vocabularies of Mahaga, Bauro, and Sesake, which have furnished material for the Melanesischen Sprachen of Von der Gabelentz. In the latter year also phrase-books were printed in some of the languages of the Banks' Islands. I have not taken these as the foundation for my own work. I never had the advantage of studying them with Bishop Patteson, and I know that he considered them imperfect and tentative. It seemed better to work independently on materials obtained directly from natives of Melanesia, and afterwards to compare my conclusions with those of the Bishop where the subjects were the same. Bishop Patteson, therefore, is not answerable for the general views concerning the Melanesian languages here put forward, nor for the structure and arrangement of the Grammars ; but I can never forget that I owe any knowledge of these languages that I may possess to the impulse towards the study of them and to the direction which I received from him in the first instance; and I desire to make all that I have been able to do a memorial of gratitude and affection to him.

We have in our Mission school in Norfolk Island from time to time boys and young men from many of the Melanesian

Islands, who all come to know and use, more or less, the Mota language. From these natives of the various islands, and by the medium generally of the Mota language, I have obtained what I now offer; with the exception of what concerns the Duke of York, Rotuma, Sesake, and Fate languages. There is an evident advantage in a method that is throughout more or less comparative; and in some cases my interpreters have been able to speak more languages than their own and Mota. In this way I received the greatest assistance from my friend and pupil the late Edward Wogale, a native Deacon, who used with much intelligence his knowledge of the languages of the Banks' Islands, Torres Islands, Florida and Fiji.

Great, however, as are the advantages of Norfolk Island for gaining knowledge of the Melanesian languages, the want of books and of communication with scholars is much felt in so remote and isolated a place; and I hope in consideration of such difficulties that some indulgence will be allowed to the many defects of which I am sensible. Since my return to England I owe much to the kindness and learning of my friend the Rev. A. L. Mayhew, of Wadham College, who has saved me from many errors and helped me in many difficulties.

In conclusion, I venture to say that I put forth my contribution to the knowledge of these languages with a certain desire to show that in my long absence from Oxford I have not been altogether idle or unmindful of my connexion with the University and College to which I owe so much.

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## MELANESIAN LANGUAGES.

## GUIDE TO THE PRONUNCIATION OF MELANESIAN WORDS.

Vowels have the Italian sound.

## Consonants:-

1. In the languages Grammars of which are given-
b, generally mb. d, generally nd.
g , a guttural with a trill, peculiar sound.
$g=\mathrm{ngg}$, i. e. ng in 'finger.'
j, as in English, but ch in Santa Cruz, Torres Islands, Ureparapara.
$m$, nasal. $n=\mathrm{ng}$ in 'singer.'
gn, same as un, as in Italian.
q, compound of kpw.
2. In Fiji words-
$\mathrm{b}=\mathrm{mb}$. $\mathrm{d}=\mathrm{nd}$.
$\mathrm{g}=\mathrm{ng}$ in 'singer.' $\mathrm{q}=\mathrm{ng}$ in 'finger.'
$\mathrm{c}=\mathrm{th}$ in 'that.'
3. In Fate and Anaiteum-
g as in Fiji:
4. In Nengone words-
g , hard ; ng as in 'singer.'
$\mathrm{c}=\mathrm{ch}$. ' m , nasal $\mathrm{m}=m$.
x , the peculiar g above described.
N. B.-The Malagasy o is $u$.

The italics $n, m, g$, are used when the words are in Roman type: when native words, as in the following pages, are distinguished by being printed in italics, the Roman n stands for ng , g for $\mathrm{ngg}, \mathrm{m}$ for the nasal $m$. Thus in Roman type $\sin$, in italic sin, sounds 'sing.'

## INTRODUCTION.

1. 'Melanesia comprises that long belt of island groups which, beginning in the Indian Archipelago at the east limits of the region there occupied by the Malay race, and as it were a prolongation of that great island region, runs south-east for a distance of some 3500 English miles; i.e. from New Guinea at the Equator in $130^{\circ}$ E. longitude, to New Caledonia just within the Tropic in $167^{\circ}$ E. longitude, and eastwards to Fiji in $180^{\circ}$. This chain of groups has a certain geographical as well as ethnical unity. Its curve follows roughly the outline of the Australian coast, and large islands occur, with a number of small ones, along the whole length, with mountains of considerable height coinciding pretty closely with the line of volcanic action. Melanesia is usually held to begin with New Guinea, this great island being then viewed as the headquarters of that dark Papuan race which, widely and variously modified in all the other groups, occupies the whole region, as the name Melanesia implies ${ }^{1}$.' To the east of New Guinea lie the two great islands of New Britain and New Ireland, with Duke of York Island between them. Next come the Solomon Islands, seven large islands running N.W. and S.E. for 600 miles. The curve is continued by the Santa Cruz group; and further on by the Banks' Islands, with the Torres Islands to the north of them, which, with the New Hebrides, stretch for more than 500 miles. South-west from the New Hebrides and 200 miles away lies New Caledonia, an island 240 miles long, with the Loyalty group 70 miles

[^1]to the east. Fiji lies detached to the eastwards, and approaches very nearly the limit which divides Melanesia from Polynesia. Although Polynesia is often made to include the Melanesian islands as far as New Guinea, yet if Melanesia is to be the name of the region defined above, as undoubtedly the languages and the people are separated by a clear line of division from their eastern neighbours, it is desirable to use the term Polynesia strictly to indicate the region of the East Pacific, to the west of which Melanesia begins with the Fijian group. To the north of Melanesia lies the region of small and scattered islands which are comprised in the name of Micronesia.

The attempt here made to give an account of the languages of Melanesia does not include, except in the way of occasional reference, the languages of New Guinea. Whether the inhabitants of Melanesia can be all called Papuans or not, it is clearly desirable to avoid the use of the name Papuan when the languages of Melanesia and not of New Gainea are in view. That some of the languages of New Guinea, e.g. Motu, are Melanesian is clear, the vocabulary of a very distant part, such as Mafoor, contains a large proportion of words common in Melanesia, and by no means all of these Malayan or Polynesian ; but the languages of New Guinea have not been available for consideration and examination together with those of Melanesia in the narrower acceptation of the word. Of these languages, those of the great curve stretehing from New Guinea, beginning with New Britain and New Ireland and ending in the Loyalty Islands, it may perhaps be said that a general representation is here given. The language of Duke of York Island, which has been kindly communicated by the Rev. George Brown, may be taken to represent those of the great islands between which it lies. The likeness of this language to those of the Solomon Islands and of the New Hebrides, and its wholly Melanesian character, together with the Melanesian character of such a New Guinea language as that of Motu, warrant the assumption that the space between New Britain and Ysabel is occupied by not
dissimilar languages. The personal knowledge and enquiries of the writer begin with Ysabel to the north, and extend, with serious deficiencies here and there, to the Loyalty Islands. The Fiji language is within easy reach in Hazlewood's Grammar and the translation of the Scriptures ${ }^{1}$. A Grammar and Dictionary of the Anaiteum language has been put forth by the Rev. John Inglis ${ }^{2}$. The two treatises on the Melanesian Speech of the elder von der Gabelentz deal with many of the languages included within the limits above specified ${ }^{3}$. The materials were supplied to him to some extent by Bishop Patteson, and the same materials have been employed here; but in whatever case the same language has been dealt with, what is put forth here is either, as in the case of Nengone, the result of independent enquiry from natives of the place, or, as in the case of Wano in San Cristoval, the representation of a dialect not the same as that which has been given by von der Gabelentz. It may be confidently hoped that a view of languages taken from within, that is, by means of a native language in which Melanesians give an account of their own speech, has certain advantages over a view taken, with greater intelligence and more knowledge of language gencrally, from without, that is, from printed books. A Nengone man, for example, who can speak Mota will probably be able to explain some things to an European who can speak Mota, which may be misunderstood even by an European who ean speak Nongone himself. The Melanesian languages, like all kindred languages, explain one another, and appear in the light when they are viewed one with another. At the least, all the groups of Melanesia are represented here, at the furthest point westwards by the Duke of York Island, at the furthest southern extremity by Nengone ; and if the regions towards the extremities are comparatively unexplored, there is a tolerably complete

[^2]investigation of the central part in the languages of the Northern New Hebrides, the Banks' Islands, Santa Cruz, and the Southern Solomon Islands.
2. It will be convenient to give a list here of the languages of Melanesia which are brought into comparison in the introductory treatises of this book, and of which Grammars, or outlines of Grammars, are subjoined. Beginning at the extremity furthest from New Guinea :-

1. Loyalty Islands. 1. Nengone or Mare.
2. New Hebrides. 2. Fate, Sandwich I. ${ }^{1}$
3. Sesake, Three Hills.
4. Ambrym.
5. Espiritu Santo.
6. Araga, Whitsuntide or Pentecost.
7. Oba, Lepers' I.

- 8. Maewo, Aurora.

3. Bank' Islands. 9. Merlav, Star I.
4. Santa Maria, Gaua, or Gog.
5. " Lakon.
6. Vanua Lava, Pak.
7. " Sasar.
8. " Vureas.
9. " Mosina.
10. ", alo Teqel.
11. Mota, Sugarloaf I.
12. Saddle I., Motlav.
13. " Volow.
14. Ureparapara, Bligh I.
15. Torres Islands.
16. Lo.
17. N. of Fiji.
18. Rotuma.
19. Santa Cruz.
20. Deni, Santa Cruz. 24. Nifilole.
21. Solomon Islands. 25. Ulawa, Contrariété I.
22. Malanta, Saa.
23. San Cristoval, Wano.
24. " Fagani.
${ }^{1}$ The sketch of this Grammar is drawn from the translation of a Gospel.

> Solomon Islands (continued).
> 29. Guadalcanar, Vaturana.
> 30. Florida.
> 31. Savo.
> 32. Ysabel, Bugotu.
> 33. „Gao.
> 34. Duke of York.

Some of these are but dialects differing not much from one another, as those of Vanua Lava here given; but there is much instruction in the comparison even of dialects philologically and geographically very close. Vanua Lava, an island fifteen miles long, had, before its depopulation by the labour trade, fifteen dialects recognised as distinct by its inhabitants: it was worth while to preserve as much as possible of so characteristic a specimen of Melanesia. Other languages, though very near together in one island, as those of Gog and Lakon on Santa Maria, are not less valuable or less characteristic because they differ so widely one from the other. The absence of the Fijian language from the above list leaves, no doubt, a great incompleteness in that general view of the Melanesian languages which might otherwise be thought to be given. But the language of Fiji, so much the most important of all, is so well known as not to need what it would be a presumption on the part of one not practically acquainted with it to offer. Much, no doubt, remains to be learnt about it by the study of dialects and by the comparison of other Melanesian languages, for which materials may be here supplied.
3. From the limits of the Melanesian languages as defined above, the language of the Polynesian settlements in Melanesia has to be withdrawn. The distinction between this and the Melanesian is everywhere plain, and there is very little distinction apparently to be made of dialect in the speech of one settlement and another. These Polynesian outliers are to be found in Uea, one of the Loyalty Islands; in Futuna, a small island of the New Hebrides ; in Fate, Sandwich Island ; in some of the islets of the Sheppard group, and
notably in the settlement of Mae in Threc Hills; in Tikopia, north of the Banks' Islands, and in scveral of the Swallow group near Santa Cruz ; in Rennell and Bellona, south of the Solomon Islands, and in Ontong Java, near Ysabel. The language of these is said, on good authority, to be substantially that of Tonga, and the same throughout; speakers of the Maori of New Zealand can understand it and make themselves understood; it has nothing directly to do with the Melanesian languages ${ }^{1}$. The existence of these Polynesian settlements, however, in the midst of Melanesia cannot fail to suggest questions of interest and importance which it is impossible to dismiss without consideration. As to their origin, it is not difficult to conjecture what it has been. Canoes accidentally drifting or blown away, or expeditions purposely directed to known islands, have landed small parties of Polynesian people either on uninhabited places or on islands occupied by Melanesians. Some at least of such settlements may be supposed comparatively modern. If such islands as Rennell, Bellona, or Tikopia have been reached, remote from any large Melancsian island, the colonists naturally remain purely Polynesian in language, habits, and physical characteristics, for there is no admixture. If a single canoe, or a small male party, has found its way to an inhabited Melanesian island, the Polynesian element has been absorbed, leaving perhaps only some fairer and more straight-haired children as an evidence of mixed blood ${ }^{2}$. In the case of such a settlement as Mae the case is different. The middle part of that island, one only about six miles long, is occupied by people whose speech is that common to all these Polynesian settlers, but who physically are not distinguishable from their neighbours who are Melanesian both

[^3]in language and physical character. The same is the case in the Swallow Islands : the inhabitants of islands close together speak either a language like that of Santa Cruz' or the Polynesian ; but they are all alike Melanesians in appearance. The Tikopians, an isolated Polynesian settlement, are wholly unlike Melanesians,-tall, heavy, light-coloured men, with straight hair. The reason why the Polynesian-speaking people of Mae, for example, are Melanesian in appearance clearly is that the Melanesian blood in them has overborne the Polynesian element ; that is to say, the Polynesian settlers have, generation after generation, taken Melanesian wives into their villages in which the speech was Polynesian. The speech, the descent of chicfs, certain religious practices, have remained Polynesian, the physical aspect has gradually lost its original character. Under such circumstances the speech which will be permanent is the speech of the settlement; the physical character that will prevail will be that of the blood. Hence the Tikopian is physically and in language purely Polynesian, the Fileni man of the Swallow group is in speech Polynesian but physically Melanesian. The phenomena of the case are thus explained ${ }^{1}$.

It remains to state another remarkable fact. In Three Hills Island, Mae, the Polynesian settlement above mentioned is about two miles distant from Sesake, at one end of the island, occupied by those who may be called the aborigines. The Mae language is Polynesian, if not purely at least decidedly so; the Sesake language is Melanesian decidedly, and at any rate has nothing that makes it appear more influenced by its Polynesian neighbour than if Sesake and Mae were in

[^4]different and distant islands. This cannot be too positively stated, and the importance of the fact is very great. It is an excmplification, in a very narrow field, of what is found also to be the case with regard to Fiji. The Fijian group is only some 200 miles west of the Friendly Islands, which are decidcdly part of Polynesia. There has been a considcrable intcrcourse between the two groups, and no doubt a great infusion of Tongan, Friendly Islands, blood among the higher classes of Fijians. There has been also, according to native legends, a considerable intercourse between Fiji and the purely Polynesian Samoa ${ }^{1}$. Yet the Fiji language is most decidedly Melanesian ; it has no doubt something directly derived from Tonga, but it is no more Polynesian than the languages of the Banks' Islands, which lie far away to the west, out of reach of any but the most casual and insignificant intercourse with Tongans or other Polynesians. Intercourse therefore and close neighbourhood with Polynesians do not as a matter of fact materially affect the language of Melanesians.
4. The view of the Melanesian languages here proposed is, in the first place, that they are homogeneous; and secondly, that they belong to a common stock with the Ocean tongues generally-those of the Indian Archipelago and of Polynesia. The view which is opposed is one which would make the Melanesian stock of languages originally distinct from that to which Malayan and Polynesian languages belong, and would pronounce all that is found in Melanesian languages common with Malay and Polynesian to be borrowed from these tongucs, or due to influence received from them. In opposition to this latter view, it is by no means denied that the Melanesian languages have borrowed from those of the Indian or Malay Archipelago on the one side, and from those of the Eastern Pacific on the other, or that they have been influenced in various ways; allowing this, what is maintained is, that whatever has been introduced has been brought from

[^5]languages of a kindred, not a distinct stock. By way of illustration, not of exact comparison, the English language has borrowed largely, directly and indirectly, from Latin and Greck, but still what has been borrowed has been taken from kindred languages. It is not as when Arabic is found in Spanish. There was an archaic flow of Aryan language over Europe, and over a great part of the region so covered more recent waves of the same have passed. There is difference enough between Celtic, Slavonic, Italic, and Teutonic, but they are members of one family. Let as much difference be allowed between the various Ocean families, and let not one be said to borrow from the other without good reason.

The Melanesian languages, which are very little known, come geographically between the Malay and Polynesian languages, which are well known. Any observer of the Melanesian languages who approaches from the West and sees in them much that is the same with the Malay, calls that a Malay element, and calls that which he does not recognise the native Melanesian or Papuan element. One who approaches the Melanesian languages from the East finds much that is common with the Polynesian, and he calls that the Polynesian element, and again what he does not recognise the Melanesian or Papuan. But suppose an observer to begin with the Melanesian languages, and, being familiar with them, to advance on the one side to the Polynesian regions and on the other to the Malayan. He will find in the islands of the Eastern Pacific pcople of a brown colour, using a language very much of which is familiar to him, but one poorer in sounds, poorer in grammatical forms. He will say that they speak a kind of Melanesian dialect. If, as is conceivable, it had so happened that an English occupation of Australia had made the Fijian language familiar to Australian merchants, officials, and scholars, before Englishmen had advanced far enough to the East by India to have come in contact with Malay; then as Australian commerce advanced westwards from Fiji, and the native languages were found more or less to resemble Fijian, it would certainly
have happened that the Melanesian, the Indian Archipelago languages, Malay, Malagasy itself, would have all been found marked by Fijian character, would even by Australian scholars have been said to belong to the Fijian family. It is a matter of chance or circumstance after what member of a family a family of languages is called, just as it is by what name foreigners call another country. The first that comes perhaps is the one that gains the place, and it is very likely that it is quite inappropriate. At any rate, there is a certain fallacy in the natural conclusion that the language after which a family of languages is named is the standard, the characteristic, and to the unlearned the original, language of them all. If another supposition may be ventured on; suppose America to have discovered Europe and not Europe America, and the American discoverers to be in a superior state of civilisation to the discovered Europeans, so that they should extend their acquaintance with them and observe their languages: they would discover England first it may be supposed, find the Dutch language a form of English, recognise in French an English element in that which was found in common; when their learned men knew more they would distinguish the languages of Northern Europe from the Southern, but the Northern languages would take their name from English; German would be classed as Anglic, and not English as Teutonic. It is possible, by the correction of a similar mistake, that, instead of speaking of Malay or Polynesian elements in Melanesian languages, it would be right to class Malay and Polynesian languages as Melanesian.

The Melanesian people have the misfortune to be black, to be much darker, at least, than either Malays or Polynesians ; and because they are black it is presumed that their original language cannot be of the same family with that spoken by their brown neighbours; that where their language has a general resemblance to that of their neighbours they must have cast off their own and taken another in the lump, and that where the resemblance is not conspicuonsly apparent they must have borrowed words and expressions in com-
mercial or other intercourse. With regard to colour it is enough to say, if the matter is to be considered at all in a question of language, that between the black of Melanesians and the brown of Polynesians the difference is not so very great, and that the colour of the inhabitants of the Indian or Malay Archipelago is much the same as that of the Melanesians. There is a great variety of shades of colour in Polynesians, Melanesians, and others; with quite enough of general distinctive character to throw them into classes, but yet such that among Polynesians are to be seen very dark individuals, as among Malays those who might be taken for Chinese. Given an original dark and frizzly-haired stock, it is not difficult to conceive such a cross with straight-haired and light-coloured men as would produce a brown and wavyhaired progeny, and beyond that such a series and confusion of inter-crossings as would give a great variety of intermediate shades of colour, straightness or curliness of hair, and other physical characteristics. There is no doubt a certain reluctance on the brown side to acknowledge the kindred of the black. The Melanesians are the poor relations, at the best, of their more civilised and stronger neighbours; but a question of language must be discussed on its own merits, and degrees of complexion or cultivation may be put on one side.

Any one who approaches the Melanesian languages with some knowledge of a Polynesian or Malayan language cannot fail to find a certain resemblance; he will find words, perhaps very many words, the same; he may find the Melanesian language so much like the one he has been before acquainted with that he will hazard the assertion that it is a corrupt Samoan for instance, or will conclude that commercial intercourse with Malays has had a great effect upon the native language. Whether, except in the Polynesian colonies above mentioned, he will ever find a language that he can think taken over by Melanesians as a whole to supersede their original tongue is very doubtful. That such a language has been taken over from Polynesians one may say is certainly not
the case. In a Melanesian language many words will be the same as the Polynesian, many grammatical forms will be the same; but undoubtedly, as a rule, the phonetic character of the Melanesian will be fuller than that of the Polynesian word, and the Melanesian grammar will fail in some feature conspicuous in the Polynesian, the Passive for instance, and will have in vigorous life some power which is at work, but comparatively little at work, among the Polynesians; for example, the definite transitive power of certain forms of verbs. If the inhabitants of any Melanesian island have cast off their old tongue and taken to a new one, which is not here denied, at any rate it has not been one of the Polynesian languages of the East Pacific that they have taken. If the people, for example, of the Banks' Islands have, either in their present seats or in some place from which they came in a distant time, given up their old speech and taken to another, we should not expect to find what they had given up, but we should have every reason to expect to find the source whence they have obtained their present language. Certainly this is not Polynesian, and certainly not Malayan; looking round for a language resembling the Banks' Islands languages we may fix on Fiji as being very similar on the whole. But in Fiji the same process has to be gone through. If the Fijians, Melanesians, have thrown off their old speech and taken another, whence did they get their modern language? Most certainly not from their Polynesian neighbours. The most remarkable characteristic of the Fiji language, that very efficient suffix of a transitive termination to a verb, which flourishes in this even more than in any other Melanesian language, is absolutely unknown to their Tongan neighbours, and to the Malays also, if in consideration of the immense space which divides them it is necessary to mention the Malays. But the fact that Melanesians, presumed to have cast off their original language and taken another, have not taken a Malayan or Polynesian one instead, is no proof that they have not taken any other. It may be that the languages here treated of, those of which a list has
been given above, and here called Melanesian, because the islands in which they are spoken are Melanesian, are not the original languages of the race that now speaks them. It may be that a third term should be used for the languages which, not Malay, not Polynesian, are now spoken in the Indian Archipelago and in the Melanesian islands. Those now in use are the languages here called Melanesian; and if the ancient language once possibly belonging to the people now inhabiting Melanesia could be found, there would be a great difficulty about nomenclature; a difficulty which only does not arise because the languages here called Melanesian are the only languages, with the exception always understood of what is spoken in the Polynesian settlements, now found to be spoken in the Melanesian islands. This last assertion, resting on no authority, requires some explanation; the truth of it can only be assented to, or dissented from, after the study of the languages themselves.
5. The first view of the Melanesian languages no doubt shows great differences between some languages and others; the learner who has acquired one approaches another as if it were quite a foreign language, with some words only in common with that which he knows. But languages which are mutually unintelligible to natives of parts of the small islands on which they are spoken are often perceived without much trouble to be really not far apart, when once acquaintance has been made with them; for, without any substantial differonce in vocabulary and with little difference in grammar, two languages as closely allied as Dutch and English may have so far diverged in pronunciation and in the use of the vocabulary as to be very different to the ear. As acquaintance with the languages increases, the likeness of one to another becomes more apparent; a sort of ideal standard is established to which they conform, the specific differences become subordinated to the general character, the difficulty presented by the multiplicity of forms diminishes more and more. But there will remain some among the Melanesian languages which seem exceptional and hard, not fitting into the neighbouring
groups, and having forms which eannot well be matehed with parallel examples. Supposing, for example, that the languages of the Northern New Hebrides are to be learnt by one who has an aequaintance with Mota: it is not long before he sees that the languages of Aurora, Penteeost, Lepers' Island, and Espiritu Santo belong to a type with whieh he is acquainted, though a knowledge of Mota does not enable hìm to understand what he hears. But when he reaches Ambrym he finds that the language is much more hard; there are words indeed that he knows, but he seems a stranger. Beyond Ambrym, in sueh a language as Sesake, he is comparatively again at home. The same is the case in the Solomon Islands, where round Florida, in Guadalcanar Malanta and Ysabel, the languages whieh are heard are not very far apart; but at Savo, whieh lies in the midst of them, the language seems altogether puzzling: many words indeed are the same and the people identical in eustoms and appearanee, and yet to make out the speech is very difficult. Far beyond Savo, the language of Duke of York Island is again familiar, with hardly anything in it which has not an easily-pereeived analogy with the Solomon Islands, Banks' Islands, Fiji, and New Hebrides tongues. If diffieult exceptional languages are to be named in the list of thirty-four Melanesian languages given above, they would be Nengone, Ambrym, Santa Cruz, Savo. The very important question then arises whether these differ so fundamentally from the other languages that they cannot group with them as members of the same family. The lesser question, whether they agree together in differenee from other Melanesian languages, is easily answered in the negative: they sometimes agree, but generally do not; each has its own peeuliarities. On the main question the judgment of the writer has been already given when the Melanesian languages have been pronounced to be homogeneous. As with the Melanesian languages generally, very mueh as their differences are conspicuous at the first view, greater aequaintance with them makes them appear more and more alike, so with these exceptional lan-
guages, the difficultics of them do not disappear, they do not range themselves by the side of the others in orderly groups, but the more they are known the more their features show the family likeness. It cannot be said of these that they are the remains of the old Melanesian speech, now in many islands thrown off to make room for a foreign language to take its place. More archaic they well may be, belonging to an earlier movement of population, carried forwards by an earlier wave of speech passing onwards among the islands, but having somewhere a common origin with those which have since and successively passed among them.

It is equally clear that these languages, which are rather exceptional among those of Melanesia, do not, in the points in which the exceptions appear, agree with the neighbouring language of Australia. It would seem natural, on the supposition that there was a language in the Melanesian islands originally which has since been exchanged for another and that some traces of the original still remain here and there, that we should look to Australia with the expectation of finding in the native pcople and languages the kindred of the original Melanesian. But in regard to language it must be said that any one familiar with the Melanesian tongues finds nothing but what is strange to him in Australian grammar and vocabulary. Illustrations of this will be offered hereafter, but the statement is necessary here that, with regard to words at least, whereas a strange word appearing in a Melanesian language is very often to be found in some distant Ocean vocabulary, no correspondence whatever seems to occur between Melanesian and Australian vocabularies.

If then two distinct families of language do not appear in Melanesia at the present time, not including New Guinea in the consideration, and the Melanesian languages are homogeneous, it further has to le established that they belong to the same family with the Ocean languages generally, that is to say, with the Polynesian, the Malay, the Malagasy, and those of the Indian Archipelago generally. This can only be done here, so far as a very limited acquaintance with those
languages can enable it to be done at all, by a comparison of Vocabularies and Grammar.
6. The proof of the kinship of languages must be made in consideration of Vocabulary, Grammar, and Phonology. Some material is here offered towards this end. Seventy words in forty languages of Melanesia are given, which can be compared among themselves, to see what proof they give of the substantial unity of the Melanesian languages; they can be compared further with the same list of words given in thirtythree languages of the Malay Archipelago by Mr. Wallace in his book on that subject ; and they can be compared also with the corresponding Malagasy and Polynesian words, which will make comparison with the Ocean languages tolerably complete. A comparative sketch of the Grammar of the Melanesian languages is given, with reference also to the Ocean languages as exemplified in Malay, Malagasy, and Maori, and in the Marshall group in Micronesia. There is also added something on the phonology of the Melanesian languages, the vocabularies and grammar of which are the subjects of consideration. With regard to Vocabulary it may be observed that the use of it requires always careful consideration when proof of the kinship of languages is sought in it. There is always a certain element of chance correspondence to be expected, such as may be seen in the words tam, as, si, if, the same in Latin and Mota, or sike in Mota, the same in sense with the English seek. There is also to be calculated on the presence of borrowed words. It proves nothing as to the kinship of two languages that many words are found common to both. On the other hand, the presence of very many common words must be allowed to prove something in favour of relationship, and disagreement to a very great extent in vocabulary does nothing to disprove relationship. No one could refuse the evidence of vocabulary in proving the kinship of English and German, and no one is shaken in the belicf of such relationship by complete disagreement in the ordinary words for the commonest things, horse, dog, or pig, woman, boy, or girl. If there-
fore in comparing Melanesian vocabularies among themselves we find a great deal of agreement, that is not without its value in proving them homogeneous; if we find differences where we might look for agreement, that does not prove any fundamental distinction. The same is the case in comparing Melanesian vocabularies with those of the other Ocean languages. For example, if we find iga the common Melanesian word for a fish, it argues something for the relationship of the languages which have it; and if we find the same word common in the Polynesian and Malay Archipelago vocabularies, as it is in the Melanesian, it argues something for the relationship of all these Ocean languages together. But if we find two neighbouring Melanesian languages like Merlav of the Banks' Islands and Aurora of the New Hebrides, one having the word for fish $i g$ and the other masi, there is no proof whatever of radical difference between the two ${ }^{1}$. There is no reason why a language should not have taken into its use a word for fish which is unknown elsewhere. When, however, in Borneo a fish is masik, as it is masi in Aurora, and many common words are found in Borneo and in Aurora besides, although this particular coincidence may be accidental, it is impossible not to admit the fact as going some way to prove that a common stock of words is found in the Malay Archipelago and in Melanesia. Exceptional words have thus their value, as have those which are so commonly the same.

It is certain, however, that the presence of words the same in form and in meaning, in two or many languages, does not do anything like so much to prove a common stock as the presence of words either the same in form but differing in signification, or the same in signification but with a change of form. With regard, in the first place, to words which are substantially the same in form in different languages but different in signification, this may be rather apparent than real, it may be only a difference of application ${ }^{2}$. Words also

[^6]are often present in two languages, or more, but when a vocabulary is being compiled they will appear in one and not in another, because they lie in different levels of the language ${ }^{1}$. What is the general term in one language is specific in another, what is the common word in one is an out-of-theway word in another. If English and German vocabularics are compared in the few words mentioned above, Horse and Pferd, Dog and Hund, Pig and Schwein, Woman and Weib, Boy and Knabe, Girl and Mädchen, are wholly different words, and the effect of them set side by side is to make the two languages seem distinct. But there are in the English language prad $^{2}$, hound, swine, wife, knave, maiden, on other levels in the langnage, some of them only different in application, some with a specific instead of a general signification. Vocabularies such as are gathered by travellers are made up of words taken from the surface of language, and are therefore apt to deceive. Very often a word is in a language but in another meaning, very often it is there but is not ordinarily used : a common stock of words is held by various languages, but in the lapse of time and changes of use they get sorted and re-sorted into various applications and employments, though they may lose very little of their original form. A few examples may be useful, taken from Melanesian and Ocean tongues. The word rangi in Maori is the sky, as in other forms it is in all the Polynesian languages ; the same rani in San Cristoval is rain; the same in Mota, lan, is wind; the same in Fiji, cagi (dhangi) is wind and, more generally, the atmosphere. If the Maori $u a$, rain, is put against the San Cristoval rani, or the Maori hau, wind, against the Mota lan, there is nothing to show a likeness in vocabulary. But usa for
but, maar, sondern, and to, naar, zu, that English, Dutch, and German are no kindred languages? Such words seem different, because they are very liable to different applications.' Outlines of Malagasy Grammar, H. N. van der Tuuk.
${ }^{1}$ Mr. Fison has used the expression that 'words are not in the same focus, microscopically speaking,' using the illustration of infusoria in a drop of water, one of which may be invisible until a turn of the screw brings it into focus.
${ }^{2}$ The word palfrey, I am informed, contains the same root; and wife is in fact contained in the word woman, wife-man.
rain is used in the next island to San Cristoval, and saw in Mota is the blowing of the wind; the words are there, though in the latter case not in the same application. The common word for blood in Melanesia, as in the Malay Archipelago and in Malagasy, is ra, dara, nara; the common Polynesian word is toto. But toto appears in the Solomon Islands in the name of a disease, and as congealed blood, and no doubt is the same with the totoa, toto, of the Banks' Islands, where it signifies the sap or juice of trees. The word tasi, talic, tai, is common in Melanesia, Polynesia, and the Malay Archipelago for salt, salt-water, the sea, and a lake. In the Banks' Islands, though tas has gone out of use as meaning salt, or salt-water, the verb tasig is used for seasoning food with salt-water; tas is no longer the sea or sea-water, but the names of places on the lee or weather side of islands retain it in that sense: Tasmate, where the sea-water, the surf, is dead or still; Tasmaur, where it is alive or breaking. The lake in Santa Maria is the Tas ${ }^{1}$. Again, the Maori whetu, Samoan fetu, is no doubt the Mota vitu, a star, which, with the termination commonly suffixed, is in the Banks' Islands also vitugi. In Celebes bitui is clearly the same and the meaning the same; but in Dayak of Borneo betuch is 'eye;' as in the compound betuch anuh, the eye of day, the sun. The word is the same, and the expression is paralleled in the Malagasy maso andro, eye of day, the sun, masoe being a star also in the Banks' Islands, and maso, eye, in Malagasy. To add one more, the word for mouth in Maori, waka, in Batak baba, Malagasy vava, in Lepers' Island wawa, does not appear in Mota as a mouth, but in a verbal form is wawan, to open the mouth. Another Maori word for mouth, mangai, is mana, mouth, in Florida, which is also a word or speech ; and in Mota again is formed into the verb manasag, to make a word or speech about a thing, to make known ${ }^{2}$.

[^7]To obscrve words which are evidently the same under changes of form is equally interesting, and more effective as a proof of kinship between languages. The word for star, mentioned above, whetu, vitu, betuch, bitui, is no doubt the Malay lintang, the Malagasy rintana, $n$ having been introduced to strengthen $t$. It is plain that the Malay bintang cannot have been introduced in the form vitu, vitugi; the word has not been borrowed by the Melanesians from Malay. Has it then been borrowed from the Polynesians? There is one objection to the supposition, in the fact that in Fiji, which is nearest to the Polynesians in Tonga, kalokalo is the word for star, not vitu; but, as has been observed, there is no greater nearness in speech coinciding with geographical nearness to the Polynesians. It is in the likeness of the Dayak form to the Melanesian that the argument for the common property of the Ocean tongues in this word mainly lies. The Dayak nouns have this termination ch where the Banks' Islands languages have gi or $g$; buruch, feathers=wulugi; turoch, egg=tolegi; jipuch, tooth=liwoog ${ }^{1}$; as the non-Hova Malagasy has a similar ending in $c h$. There cannot well be conceived an importation from the Dayak into the Banks' Islands, there must have been a common source for both; and the Polynesian whetu, fetu without the termination cannot have got into Borneo as betuch, and into the Banks' Islands as vitugi.

A good word perhaps to show changes of form stretching over a vast extent of Ocean with identity of signification is what in Malay is rumall, house. This in Javanese is uma, in Amboyna lima, in Bouru huma, in Gilolo um. In Melanesia there is ruma in Duke of York, San Cristoval, and in Motu of New Guinea; uma in the New Hebrides and Banks' Islands; luma, nima in the Solomon Islands; suma in Fate; ima in Banks' Islands and New Hebrides ; ' $m a$, ma, in Nengone and Santa Cruz ; and $i \mathrm{~m}, e \mathrm{~m}$, and en in the Banks' Islands.

[^8]The changes and variations are regular, no one can doubt the identity of the word; and it is impossible to suppose that the words were imported into Melanesia from the places in which they have the corresponding form-ruma into San Cristoval from Malay, uma into Lakona from Java, suma into Fate from Bouro, lima into Malanta from Tidore or Amboyna. It is evident that the word belongs to some common ancient stock, that it has been modified into various forms in usc, and that it has travelled hither and thither in a way that it is now impossible to trace. But this word is not in use in Polynesia ; it runs from the Malay regions down the Indian Archipelago, through New Guinea, and through the Melanesian islands to their extremity, not continuously, but here and there; and it should be observed that it is present in such places as Nengone and Santa Cruz in such a form as does not look like a recent importation. The distribution of words in these regions cannot be traced; but as the question arises whether we can find in Melanesia some original stock of language upon which the languages now spoken have been superinduced, it is important to attempt to find regions to which particular words are confined. In the word for house that which is characteristically Melanesian is also Malay. It happens, as before remarked, that certain languages in Melanesia strike the enquirer as different from others, such as those of the Southern New Hebrides, Ambrym, Loyalty Islands, Santa Cruz, Savo, and it is in these that the supposed original stock of language would be sought. This word ruma is found among them, as it is found in the Mafoor of New Guinea, which, it seems, has been obsorved as an example of a language very different from those of Melanesia generally ${ }^{1}$. Such points of agreement are common in that language; for example, the word which the Vocabulary No. 10 shows to be very common in Melanesia for 'bone' is in Mafoor; but it is not in those languages of Mclanesia in which exceptions are often noticed, and it is not in Polynesian or in Malay. The divisions into which the

[^9]Vocabularies appear to arrange themsolves cross and perplex one another. There are diseonneeted lines of passage along whieh words, like ruma, ean be traced from one end of the Oeean region to another, and often a word quite unknown in Melanesia, exeept in some isolated spot, is found to be well known very far away ${ }^{1}$; but, whether sporadic or frequent, common words appear in all the Ocean languages, and bear their share of witness to the common kinship of them all.
7. The presence in the Ocean languages of Numerals whieh have a general resemblanee does not in itself go far to prove a common origin, for languages may very likely borrow numerals from others more advanced than themselves. At the same time, there is something which eannot be passed over as without signifieation when numerals radically identieal but very various in form are found in regions widely separated from one another, and in languages which are otherwise shown to be akin. There is mueh more, however, when comparison shows not only numeral words but numeral systems to be related; and when in languages the most advanced in the art of numeration the traces of the same methods are to be found which are in use in the most arehaic or least developed members of the family. It is not only that there is a general eonsent in the Ocean languages with regard to the first five numerals at least, but it may be seen that the grammatical form of the numerals is common, that what can be made out of the meaning of Melanesian terms explains others, and that the methods used for expressing numbers, sueh as those above ten or twenty, are in faet the same. It is also important to observe that the numerals eommon in Melanesia have certainly not been borrowed from the Malay, beeause four out of ten of them are different, and that the Melanesian forms are phonetically fuller than the Polyne-

[^10]sian as they now appear. In the Island languages, at any rate, numeration advances with ease and accuracy up to a considerable height; there is no difficulty in counting thousands in the languages which are here cxamined. And the difference in this between the Melanesian languages and the Australian is very remarkable. It is not only that the numerals, so far as the latter go, are different; it is that the Australian, who calls three two-one and four two-two, appears to be in matters of numeration altogether in a different mental region from that in which the Melanesian reckons. An account therefore of the Numerals and Numeration of the Melanesian languages is given, not only because of the interest of the subject in itself, but on account of the bearing which it has on the argument for the radical connection of all the Ocean languages.
8. The proof of kindred afforded by the Grammar of languages is no doubt more effective than that given by Vocabulary. Grammatical forms may no doubt be borrowed, but not so freely as words, and in themselves they are more characteristic. It is necessary, however, to use caution in comparing grammars as well as vocabularies. In the first place, it cannot be assumed that the presence of a common grammatical form is any proof of kindred at all when two or more languages have the same, apart from the consideration whether one has borrowed from the other. In languages which have no inflexions, and therefore little grammar, it is particularly likely that the same method of putting words together should occur when there is no family connection of one language with anothcr. For example, the practice of suffixing pronouns to nouns and verbs is one which may well have arisen in quite distinct families of language ; it is only when vocabulary comes to the assistance of the grammar in such a case, as it does when the Melanesian languages are compared with the other Ocean tongues, that the proof of relationship is complete. In the second place, since in making comparison some sort of standard must be set up, it is very important that the language taken as the standard should
not be a late, simplified, or decayed member of the family the members, or presumed members, of which are being compared. Such a standard is naturally to some extent fixed by the language from which the start is made, and it is necessary to guard against this natural bias of judgment. Any one who from the Indian side approaches the languages of the Indian Archipelago and starts with Malay, has Malay as his natural standard; it is a Malayan element that he sees where there is agreement, and a divergence from Malay where there is disagreement. But Malay is undoubtedly, as compared with the languages of Madagascar and the Philippine Islands, a simplified form of the common language, just as English is as compared with German. It would be absurd to judge of the relationship of a claimant to the position of a Teutonic language by its correspondence to the grammar of modern English. In the same way, one who approaches the languages of the Western Pacific from the Polynesian side, starts with the standard of Maori or Tongan or Samoan naturally in his mind. If he finds correspondences to Samoan it is to Samoan intercourse that he ascribes it; if he begins with Tongan, it is the Tongan influence that he observes. But it is quite certain that, as compared with Fijian, the languages of Tonga and Samoa are late, simplified, and decayed ${ }^{1}$. It would be absurd to put down some Greek grammatical forms as belonging to a distinct, perhaps more ancient, element in the language because they are not found in Italian; and there is a danger lest something of the same kind of mistake should be made in the case of the Ocean languages. If it be asked what language should be taken as a standard, conformity to which may be assumed to be a proof of membership of the Ocean family of languages, the only answer can be that no such standard is likely to be agreed upon. Let the whole range of languages be examined, and it will not be difficult, in some particulars at least, to

[^11]determine where the most archaic forms are to be found. To recommend caution lest a false standard be set up, is not the same thing as to point to a true one.

As an example of grammatical forms which being compared together show the common kinship of the Melanesian languages, and of these again with the Ocean languages generally, the suffixed Personal Pronoun just referred to will be useful. There is a form of the Personal Pronoun in the three persons singular the characteristic consonants of which are $\mathrm{k}, \mathrm{m}, \mathrm{n}$; in Malay, ist person $k u$, 2nd $m u$, 3 rd $\tilde{n} a$; in Malagasy, ist $k 0$, 2nd nao, $3^{\text {rd }} n y$; in Maori, Ist $k u$, 2nd $u$, 3 rd $n a$; in Melanesian languages, ist, $k u, g u(q u), k, g, g u, g o$, $n g, \mathrm{ne}, \mathrm{n}$; 2nd, $m u, m a, \mathrm{~m} a, n a, m, \mathrm{~m}, \mathrm{n} ; 3$ rd, $n a, \tilde{n} a(g n a), n e$, $n$, de. These Pronouns, in all these languages alike, are suffixed to Nouns, giving, in a general way, a possessive sense, as Malay rumakku, my house, Malagasy volako, my money. But although, as was inevitable on any extended and intelligent observation, these suffixes have been recognised as in fact personal Pronouns, their limited employment in the Polynesian languages has caused them, together with the stem to which they are suffixed, to be considered only as Possessive Pronouns. It has not been apparently recognised that what is called a Possessive Pronoun in Polynesian languages is in fact a Noun with a Personal Pronoun suffixed, that $k u$ in the Maori toku, my, is exactly the same grammatically with $k u$ in the Malay rumakku, my house. The suffixed Personal Pronouns then, being common to all, or almost all, these Ocean languages as far as may be known, and substantially identical, are used in three ways. In Malay they can be suffixed indiscriminately to all common Nouns; they are not usually as a matter of fact so suffixed, but there is no distinction: in the Melanesian languages they are suffixed, according to a definite rule of practice, to certain Nouns only: in the Polynesian languages they are used only in the suffixes of what are called Possessive Pronouns. Thus the Malay says rumakku, my house, suffixing kiu to that noun as to any other; the Fijian says valequ; the Solomon Islander says valegu, because vale is onc
of the nouns which take the pronoun suffixed ; the Maori says toku whare, because he cannot suffix $k u$ to any common noun, only to the $o$ or $a$ which appcars in what is called the Possessive Pronoun. The Melanesians have a strict rule dividing common Nouns into two classes, those that take the suffixed Pronoun and those that do not. Those that do not are in the condition of all Polyncsian Nouns; there is a Possessive, with the appropriate Pronoun suffixed, which goes with the Noun and qualifies as a Possessive Adjective would do. Melanesians, generally at least, would not have their word for money in the class of Nouns which takes the suffixed Pronoun; they cannot, like the Malagasy, say volako, but noqu lavo in Fiji, nok som in Mota, nigua na rono in Florida; and these Possessives exactly correspond to the Polynesian toku, inasmuch as they consist of a nominal stem no or $n i$, signifying a thing belonging, and the Pronoun suffixed. We see then a general agreement in the practice of suffixing a Pronoun to make a Possessive, and a general agreement in the Pronoun suffixed; but we see a difference in the use, in that the Melanesians suffix to a certain fixed class of common Nouns, Malays to common Nouns indiscriminately, and Polynesians to no common Nouns at all. If then the Melanesians have borrowed these suffixed Pronouns, whence have they borrowed them? and how is it that they use them according to strict rule unknown to Malays or Polynesians? It appears that it is no case of borrowing, but that these Pronouns which are suffixed and the practice of suffixing them are common property, which the Melanesians use in a more elaborate way. In fact, it is very instructive to observe that one of the first effects on a Melanesian language of intercourse with foreigners is a relaxation of this rule of theirs; they come down to the Polynesian level; they use the possessive noqu, nok, or whatever it may be, with all common Nouns alike, to make their language more easy to strangers because less idiomatic. It is no longer tamak, tamaqu, my father, but noqu tama, nok mama, like toku matua, like the Pigeon English 'father belong-a-me.' It is impossible surely
to doubt that the Melanesians have the ancient idiomatic use ${ }^{1}$.

If further examples are needed, they are easily supplied by the Verbs. It is characteristic of the Ocean languages generally that the Verbs are preceded by certain particles which mark them as being Verbs, and to a certain extent fix tense and mood. But these particles are not used in Malay, though they are present and mark tense in Madagascar and the Philippine Islands. Here then is a grammatical feature which connects the Ocean languages together. Another characteristic of Melanesian Verbs is the termination which turns a neuter Verb into a transitive one, or gives a definite direction to one already active, the taka, caka, raka of Fiji, tag, sag, rag of Mota, the $n i, h i, l i, t i$ of Florida, and $n, s, l, t$ of Mota. These terminations in some form, like the Verbal Particles, appear in all Melanesian languages; they are not in Malay or Malagasy, though they are in Javanese to some extent, and they are not in the Polynesian languages except in Samoan ${ }^{2}$, and in that not very conspicuous. The presence of the termination in Javanese and in Samoan shows this grammatical form not to be purely Melanesian, but it is very characteristically so. In Fijian, for example, it is the most conspicuous feature in the language, and it is certainly a very effective mode of speech. If then the Melanesians have borrowed this form, whence have they borrowed it? It is indeed, a little of it, in the Polynesian language, but the ample and elaborate forms of Melanesia cannot have been borrowed from that little; that little in Samoa shows rather that they have retained there something of a common property. Fiji is very near Tonga and has this feature in

[^12]great force ; Tongan has none of it. If Fiji borrowed verbal particles from Polynesia, whence did it get its definite transitive terminations? If these transitive terminations belong* to an original Papuan stock, and therefore are characteristically Melanesian, how have they come into Javanese and Samoan? It is easy to account for their absence in some regions while present in others if they are supposed to belong to a common stock of which all, with various peculiarities, partake : but to account for their conspicuous development in Melanesia, on the supposition that the Melanesians have borrowed from Polynesians or Malays, would be certainly very difficult.

The mere fact of a comparison being possible between the grammars of the Melanesian languages and those of the Malayan and Polynesian branches of the Ocean family, such as is here attempted, goes some way to show relationship between them all. That they have a great deal in common is unmistakeable; the question is whether what the Me lanesians have in common with the others is really their own or borrowed, and, if borrowed, whether there can be found anything of the original languages upon which what has been borrowed from Malayans or Polynesians has been superinduced? The examination of vocabularies does not seem to disclose any such ancient stratum of words, nor does the comparison of grammars show any greater difference than may well be consistent with a community of origin. There is perhaps only the one language of Savo among those the grammar of which is here examined which shows a form not to be reconciled with the rest; but this only in one particular, and with very little known about the language. It is conceivable, on the supposition that the languages now spoken by Melanesians are not originally their own, that the original stock is not now represented anywhere, either in vocabulary or grammar, that languages derived from without have entirely taken the place of some earlier speech, but it is difficult to allow it to be more than possible. The circumstances that have brought about such a state of things elsewhere do not
seem to have occurred in Melanesia; and there is the great difficulty that the present Melanesian languages certainly have not been introduced by intruders speaking the present Malay or Polynesian languages. The analogues of the Me lanesian languages are found in Madagascar, the Philippine Islands, not in Malay; the Melanesian languages spoken nearest to the Polynesian settlements, such as Sesake near Mae, or in regions, like Fiji, most visited by Polynesians, are distinctly not more Polynesian in character than those that are exposed to no such influence. This is most important in view of the theory that Malay commerce or Polynesian colonisation has made Melanesian languages what they are.
9. It has been said, with regard to Melanesian Vocabulary, that it does not appear to coincide at all with any Australian list of words, and the same may be said, though with less confidence, of the Grammar. There is included in the vocabularies given hereafter one of Murray Island, situated on the edge of the great reef that fringes Australia, opposite the Gulf of Papua. This is given to show that, although as an island tongue it might be supposed Melanesian, it is quite distinct, so far as this list of words goes, from the Melanesian languages here considered. It is the same with the grammar. The translation of a Gospel in the Marray Island language is quite strange to one accustomed to Melanesian languages; it is very likely that close study would show many resemblances, but the aspect of the language is strange. It would be too much to assert that it is Australian, but the construction which corresponds to the use of prepositions with nouns by way of making up for the loss of case is also Australian ${ }^{1}$. Have we then in this an example of the supposed original Melanesian language? and are there among the New Guinea languages some which agree with this, and are distinct from those which are upon the face of them, like Motu, similar to the ordinary Melanesian tongues? It would be very natural that in New Guinea the aboriginal population should be the same with

[^13]that of Australia. If it should be so, and upon these should have come the same people who have occupied the Melanesian islands, it would certainly result that one acquainted with the Ocean languages would find himself in a foreign region of speech when he was enquiring into these languages of Australian affinity ${ }^{1}$. But it would go no way to prove that there arc, or ever were, people or languages of the same stock in the Melanesian islands, other than New Guinea.

In these latter islands it may be safely asserted that the vocabularies and grammars here given do not show more than one family of language to exist. The languages are very numerous and various, their differences are such as to make them mutually unintelligible, there are some among them that seem to depart considerably from the common type; but, on the whole, they have a vocabulary and grammar which is found in them all, and in the other Ocean languages in common with them. It is plain that there has been no one unbroken flow of population and of language into and among these islands. There may have been an ancient movement of the primitive inhabitants of the Indian Archipelago of which Melanesia is but a prolongation, which by successive advances has arrived at the very furthest islands. Upon this, age after age, may have succeeded immigrations from one quarter or the other of the Occanic region, from Micronesia, from Polynesia, from Indoncsia again, and these somewhat mixed on their wanderings, possibly with Australian, certainly with Asiatic blood. But the family of popu-

[^14]lation and of language is apparently one, languages and dialects of one family intermixed, migrations from one stock crossing and intercrossing. We may conceive of the peopling of Melanesia and the settlement of its languages as of the filling with the rising tide of one of the island reefs. It is not a single simultaneous advance of the flowing tide upon an open beach, but it comes in gradually and circuitously by sinuous channels and unseen passages among the coral, filling up one pool while another neighbouring one is dry, apparently running out and ebbing here and there while generally rising, often catching the unwary by an unobserved approach, sometimes deceiving by the appearance of a fresh-water stream on its way into the sea, crossing, intermixing, running contrary ways, but flowing all the while and all one tide till the roef is covered and the lagoon is full.

Note.-Although the connection of the Melanesian Languages is here considered entirely on the side of language, and ethnological difficulties do not properly belong to the subject, yet such a theory of the ethnological connection of the Me lanesian people with those of the Ocean races generally, as may be consistent with the varying physical characteristics of the inhabitants of the Indian and Pacific Archipolagos, may perhaps be propounded without presumption. It has been stated above, p. 8, that the Polynesian settlements in Three Hills Island in the New Hebrides, and the Reef Islands near Santa Cruz, show us people physically indistinguishable from Melanesians but speaking a Polynesian language; whereas isolated Polynesian settlements at Tikopia, Rennell Island, and Bellona, with no Melanesian neighbours, are physically Polynesian. The children speak the language of the village if their mothers are foreigners, still more would they speak the language of the village if their fathers were foreign visitors. Suppose, then, in the islands adjacent to the Asiatic continent a population of dark-coloured and curlyhaired physical character with their own language. Suppose
the islands to be settled with this population, originally of one stock, and the gradual settlement of the islands further away to the south-east to be going on by the people of this one stock, their languages diverging as time and distance increase. Suppose Asiatic people, lighter in complexion and straight-haired, to have intercourse with the island people nearest to the continent, going over to trade with them, residing on the island coasts, giving rise to a certain number of half-castes. These half-castes then, in regard to language, would be island people, they would not follow their foreign fathers' speech, but their mothers' and their fellow-villagers'; but in regard to physical appearance they would be mixed, lighter than their mothers in complexion, with flatter features (if their mothers were like Papuans and their fathers like Chinese), and their hair would be straighter. This mixed breed would begin on the coast, and increase ; it would mix in its turn both with the inland people and with the foreign visitors, relatives on the fathers' side. The result, after a time, would be that in the interior of the island the aboriginal inhabitants would remain physically and in speech what they were, but on the coast and towards the coast there would be a great mixture of various degrees of crossings, some very like the Asiatic visitors, some very little unlike the inland people; but all speaking the island language. Suppose this to be the case in all the islands, most in those nearest the continent, but as time went on and migrations took place extending far beyond, we should find great diversities of appearance, ranging between the light and straight-haired and dark and curly-haired; yet the languages, various as by distance and isolation they might well become, would show that they belonged to the same stock. This would account for the Malay and Chinese being, if dressed alike, very much alike to look at, and for the Malay and Banks' Islander being a good deal unlike to look-at, and it would account for the Malay and Banks' Islander speaking languages of the same stock, and quite distinct from Chinese. It would do more; it would account for Asiatic words, if there be such, being found
in Melanesian languages, for some words would come in from the continent, though the language of the islands would not be superseded ; and it would account for the fuller lessdecayed grammar of the darker less-mixed people of the further islands. Let a branch of the mixed population, of a certain degree of mixture, go off by themselves where they could mix no more, they would carry a branch of the old stock of language with them which would vary into dialects in time, and they would not change their physical characteristics except as circumstances might modify them ; yet there would naturally be visible among them, as there are among the Maoris of New Zealand, individuals or strains darker and less straight-haired than the rest: the dark ancestry would show. This would account for the Polynesians having a language allied both to the Malay and to the Melanesian. To the Polynesian, who is shocked at being claimed as a relation by a much blacker man than himself, it is answered that he speaks a language very like the Melanesian, but not so complete and full, and that he has a good deal of black blood and shows it: To the Malay, who will equally disclaim his poor relation, it is replied that his speech is that of the dark man, but much decayed and simplified ; and though he has a good deal of Sanskrit and very likely some continental Asiatic words in common use, yet that there is no doubt but that his tongue and that of the Banks' Islanders belong to a common stock.

Nor would the truth of this theory be upset if in New Guinea were to be found languages which could not be reconciled with the island Melanesian tongues. The Australian languages are evidently distinct from these, and the part of New Guinea on the other side of the Torres Straits from Australia has people whose language is not like Melanesian. There may be New Guinea men, Papuans, not Australians nor Melanesians of the Islands; but if there be, what is here considered is the stock to which the Melanesian islanders and their languages belong.

## II. VOCABULARIES.

Mr. Wallace, in his valuable book on the Malay Archipelago, has given Vocabularies of one hundred and seventeen words in thirty-three languages of that Archipelago. He also gives nine words in fifty-nine languages of the Archipelago.

He divides the Archipelago into two portions, by a line which he conceives to separate the Malayan and all the Asiatic races from the Papuan and all that inhabit the Pacific. This line is not the same as that which divides the animal productions of the same countries; but since it divides, as is conceived, the races, it must be taken to divide the languages, according to Mr. Wallace's view of the radical distinction between the Malay and Papuan races. This line then would be the boundary of Melanesian and Malayan languages; and it is of great importance, to the understanding of the relation of the one set of languages to the other, to ascertain if the distinction thus made holds good according to the Vocabularies.

For this purpose the nine words in fifty-nine languages supply convenient matter for investigation. Do these nine words divide themselves into two sets, the one on the one side and the other on the other side of the dividing line? If they do, we have the boundary of the Papuan and Melanesian Vocabularies ; if they do not, there is no boundary, at least where such an observer as Mr. Wallace marks the difference of physical characteristics. Of the fifty-nine languages twentyseven are Malayan, according to Mr. Wallace's division, and
thirty-two are Papuan. Examination of the nine words shows them distributed as follows :-

1. Black. Out of fifty-nine words thirty-six are forms to which the Malay itam belongs. Of these thirty-six, ten are on the Malayan side, and twenty-six on the Papuan. More than two-thirds of the Papuan languages have the word which is also Malay; and the proportion is greater on the Papuan side than on the Malayan.
2. Fire. Excluding doubtful words, there are about equal numbers on either side agreeing with the Malay word api; fifteen out of the twenty-seven Malayan, fourteen out of the thirty-two Papuan. If words rather doubtful, i.e. farther from the form api, are taken, there are many more on the Papuan side.
3. Large. There is no word common by which comparison can be made. Words are very various on both sides.
4. Nose. Here there is the same word in nineteen languages, fourteen on the Malay side, five on the Papuan. The word therefore, in Malay idong, may be claimed as Malayan rather than Papuan.
5. Small. There is no word by which to make a division.
6. Tongue. There is an approach to a division of words corresponding to the supposed division of races. The Malay lidah has seventeen on its side, against one Papuan; the other word, ma, has twelve Papuan to two Malayan.
7. Tooth. This most common word occurs eighteen times, and in nearly equal proportions on either side; eight on the Malayan, ten on the Papuan. Malay itself is an exception.
8. Water. Taking ayer to be the same as wai, thirty-four of the fifty-nine are the same. Of these, twenty-five are on the Papuan side, nine only on the Malayan ; but Malay itself has the Papuan word.
9. White. The Malay word putil is very common on both sides, thirty-five out of fifty-nine. But about half the Malayan languages have it, and two-thirds of the Papuan. It is rather then Papuan than Malayan.

On the whole, it is from this Vocabulary quite impossible to draw a line between the languages. In only one case out of nine do words arrange themselves on the two sides of the line in accordance with the proposed division of the races.
So much being ascertained, we can compare with more satisfaction Melanesian Vocabularies with those of the Malay Archipelago ; and Mr. Wallace's Vocabularies supply an excellent basis for comparison. It is evident that those vocabularies can be taken as a whole, and that there is no danger, while concerned with them, of travelling beyond reasonable and legitimate limits of comparison. To go further beyond, and search for likeness between Melanesian words and those belonging to the continent of Asia, would be to go altogether beyond the inquiry which is undertaken here. What is proposed is to compare Melanesian vocabularies together, so as to ascertain what evidence they show as to the possession of a common stock of words; and further to compare the Melanesian words with those of other Ocean languages which may add their testimony to that of the Malay Archipelago lists and make the comparison tolerably general and complete.

Vocabularies are here given of seventy words in forty Melanesian languages, the words being chosen from those of Mr. Wallace's list. Many of his words are inapplicable in islands where metals are unknown ; and there were good reasons for leaving out others. With the Melanesian words are added, for comparison, the corresponding ones in Malay, Malagasy, and the New Zealand Maori. Words from Murray Island, an island between Australia and New Guinea, are given among the Melanesian for the sake of the example it affords of a vocabulary very unlike the others, where a Melanesian language would perhaps be expected. Only one is given of New Guinea, from a part where the language is clearly very near to those of the Solomon Islands.

## SEVENTY WORDS IN FORTY MELANESIAN LANGUAGES.

| 1. Nengone | cekole | nia | hnamaco | ore | ia |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | ohpa | has | nos | etga | man |
| 3. Eromanga | owanta | sat | - | tini | minok |
| 4. Fate | tano ou | sa | at | kweli | manu |
| 5. Sesake | tano au | sa | adi | bele | manu |
| 6. Api | - | poparua | pirai, adi | sine | manu |
| 7. Ambrym | - | hagavi | vi | - | bwehel |
| 8. Espiritu Santo | aruavu | oso | vetali | tia | nanu |
| 9. Whitsuntide | taniavu | hantai | ihi | siqeni | manu |
| 10. Lepers' Island | qie | esi | votali | taqanigi | manu |
| II. Aurora | digevu | seseta | udi | taqanii | manu |
| 12. Meralava | vurua | sasat | vetal | teqei | man |
| 13. Santa Maria, Gog | tarowo | tes | vatal | toqan | man |
| 14. $\quad$ Lakon | tanehav | sa | vetal | toqan | mah |
| ${ }^{1} 5 . \mathrm{Vanua}$ Lava, Pak | uwus | se | ve'el | eqei | men |
| 16. ", Sasar | uwus | se | ve'el | eqegi | men |
| 17. ", Vureas | wowo | tisi | vetel | toqai | $\operatorname{man}$ |
| 18. " Mosina | tuwus | tisi | vetel | toqegi | man |
| 19. $\quad$ alo Teqel | uwus | see | ve'el | oqegi | mon |
| 20. Mota | tarowo | tatas | vetal | toqai | manu |
| 2I. Saddle Island, Motlav | wowo | het | vtel | tqege | men |
| 22. ", Volow | 20 | heat | vetel | teqegi | men |
| 23. Ureparapara | powo, puio | set | vetel | toqegi | man |
| 24. Torres Islands, Lo. | wowa | hia | vetel | toqa | mon |
| 25. Fiji | dravu | ca | vudi | kete | manumanu |
| 26. Rotuma | roh | raksa | pori | ef | manman |
| 27. Santa Cruz | bu | jia | bepi | bole | kio |
| 28. Nifilole | nublese | ea | nou | noweso | deguluo |
| 29. Ulawa | ora | tataala | huti | iia | manu |
| 30. San Cristoval, Wano | dohu | taa | hugi | ahu | manu |
| ," Fagani . | ravu | tai | fuki | oba | manu |
| 31. Malanta, Saa | pwasa ora | eaiala | huti | iie | manu |
| ,, Bululaha | ora | tataala | huti | opa | manu |
| , Alite | ora | taa | bau | oga | malu |
| 32. Vaturana | ravu | taulaka | vudi | toba | manu |
| 33. Florida | ravu | dika | vudi | kutu | manu |
| 34. Savo | lavu | isarono | sou | pika | kosu |
| 35. Ysabel, Bugotu | pidaravu | dika | vudi | kutu | manu |
| 36. ", Gao | parafu | di'a | jau | tia | $n \mathrm{aji}$ |
| 37. New Georgia | eba | jena | batia | tia | oloko |
| 38. Duke of York | kabu | akakai. | un | bala | pika rowo |
| 39. Murray Island | - | adud. | kaba | - | adua |
| 40. New Guinea, Motu | kahu | tika | \%- | boka | manu |
| Malay | habu | jahat | pisang | prut | burung |
| Malagasy | lavenona | ratsi | ontsy | kibo | vorona |
| Maori | pungarehu | kino | - | kopu | manu |


|  | 6. Black. | 7. Blood. | 8. Boat. | 9. Body. | 10. Bone. |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 1. Nengone | nashene | dra | koe | hnengome | dure |
| 2. Anaiteum | apig | injairan | elcau | ohu | eduo |
| 3. Eromanga | - | de | lo | okilis | oiran |
| 4. Fate | gota | ta | rarua | kwatoko | vatu |
| 5. Sesake | maeto | da | rarua | saranaliokakana | vatu |
| 6. Api | mokoliko | - | waga, rarua | - | puriu |
| 7. Ambrym | - | - | bulbul | - | - |
| 8. Espiritu Santo | naeto | tsae | ovo | oson | sui |
| 9. Whitsuntide | meto | daga | waga | repehi | hui |
| 10. Lepers' Island | maeto | dai | aga | turegi | huigi |
| II. Aurora | osooso | dai | aka | turii | surii |
| 12. Meralava | silsilig | dar | ak | turi | suri |
| 13. Santa Maria, Gog | wirwiriga | dar | ak | turgi | suri |
| 14. ", Lakon | wiwirig | dara | ak | tigri | suri |
| 15. Vanua Lava, Pak | malegleg | tar | ok | arpegi | sirigi |
| 16. $\%$ Sasar | melegleg | tar | ak | arpegi | sirigi |
| 17. \#, Vureas | korkor | dar | ak | turgi | siri |
| 18. „ Mosina | meliglig | nar | ak | turgi | surgi |
| 19. ," alo Teqel | melegleg | tar | ok | arpegi | sirigi |
| 20. Mota | silsiliga | nara | aka | turiai | suriu |
| 21. Saddle Island, Motlav | mlegleg | dar | ok | trige | hir |
| 22. " Volow | sisilig | dar | og | tarbegi | hir |
| 23. Ureparapara | melilia | dar | ak | tarepegi | hirin |
| 24. Torres Islands, Lo. | meligaliga | dara | eka | tarapi | hur |
| ${ }^{25}$. Fiji | loaloa | dra | waqa | yago | sui |
| 26. Rotuma | lahlah | tot | ak | for | sui |
| 27. Santa Cruz | bo | nenia | loju | neke | glu |
| 28. Nifilole | weo | dela | loasiu | namele | ve |
| 29. Ulawa | rodohono | apo | haka | sape | suisuli |
| 30. San Cristoval, Wano | buruburu'a | abu | haka | abe | suri |
| , Fagani | buruburuga | kara | faka | ape | suri |
| 31. Malanta, Saa | rotohono | apu | haka | sape | suisuli |
| ,, Bululaha | pulpulu'a | apu | haka | sape | suli |
| , Alite | golu | abu | vaga | rape | rabegu |
| 32. Vaturana | bora | hábu | vaka | kokora | suli |
| 33. Florida | bili | gabu | vaka | huli | huli |
| 34. Savo | boraga | gabu | vaka | mejila | tovolo |
| 35. Ysabel, Bugotu | jono | gaugabu | vaka | tono | huli |
| 36. ", Gao | dodofu | dadara | vaka | tono | huli |
| 37. New Georgia | kiki | juka | vaka | - | susuri |
| 38. Duke of York | marut | kap | aka | pani | uri |
| 39. Murray Island | qoleqole | mam | nar | - | lid |
| 40. New Guinea, Motu | koremakorema | rara | lakatoi | tau | - |
| Malay | itam | darah | prau | badan | tulang |
| Malagasy | mainty | ra | lakana | tena | taolana |
| Maori | mangu | toto | whaka | tinana | iwi |

11. Bow. 12. Butterfly. 13. Child. 14. Cocoa- 15. Cold. nut.

| 1. Nengone | pehna | wabiengo | tene, tei | nu | leulebue |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | fana | teijig | halav | aig | idoido |
| 3. Eromanga | - | - | nitni | - | - |
| 4. Fate | asu | рере | karikik | niu | milate |
| 5. Sesake | asu | - | gari | niu | maladi |
| 6. Api (Pama, hisu) | viu | lepepe | susua | niu | manini |
| 7. Ambrym | yu | - | terera | ol | mala |
| 8. Espiritu Santo | us | - | paule | matui | narir |
| 9. Whitsuntide | ihu | pepe | nitui | niu | masisi |
| 10. Lepers' Island | vuhu | bebe | natugi | matui | madidi |
| 11. Aurora | usu | bebe | natui | matua | madidin |
| 12. Meralava | vus | beb | nati | matua | mamarir |
| 13. Santa Maria, Gog | vus | beb | natu | motu | mamerir |
| 14. " Lakon | vus | pep | natun | matu | misin |
| 15. Vanua Lava, Pak | vus | pep | nenigi | me'ig | mamgit |
| 16. " Sasar | vus | pep | ni'igi | mi'ig | manwit |
| 17. ", Vureas | vus | rom | notui | moto | mamegin |
| 18. ", Mosina | vus | rup | natugi | moto | mamegin |
| 19. ", alo Teqel | vus | pep | niigi | mi'ig | mamgit |
| 20. Mota | us | rupe | natui | matig | mamarir |
| 21. Saddle Island, Motlav | ih | beb | nten | mtig | momrir |
| 22. ,, Volow | ih | beb | netei | metig | mamrir |
| 23. Ureparapara | wuh | peb | juin | meji | mamedin |
| 24. Torres Islands, Lo. | u | pip | magola | matu | melehih |
| 25. Fiji | dakai, vucu | bebe | gone | niu | liliwa |
| 26. Rotuma | fan | pep | lelea, riri | niu | matit |
| 27. Santa Cruz | netevu | bo | ito | nalu | abao |
| 28. Nifilole | jeepoa | mumulo | dowolili | nu | balelo |
| 29. Ulawa | pasi | рере | kale | niu | wawai |
| 30. San Cristoval, Wano | ba'e | bebe | gare | niu | wanusi |
| " Fagani | aepage | pepe | kare | niu | magauga |
| 31. Malanta, Saa | pasi | pepe | kale | niu | wawai |
| Bululaha | pasi | рере | kale mela | niu | wowai |
| Alite | basi | uga | gale | liu | guaguari |
| 32. Vaturana | periga | bebe | baka | niu | bisi |
| 33. Florida | bage | uleulebe | dale, gari | niu | bihi |
| 34. Savo | bage | bebeula | niuba | gazu | gaule |
| 35. Ysabel, Bugotu | bage | aloalo | dathe, gari | niu | gaula |
| 36. ,, Gao | ba'esu | kokou | tuna | koilo | luuna |
| 37. New Georgia | bakala | - | koburu | nosara | gamu |
| 38. Duke of York | - | toto | nat | lama | madarig |
| 39. Murray Island | sareg | kap | uerem | bunari | gebgeb |
| 40. New Guinea, Motu | peva | kaubebi | miro | niu | kerukeru |
| Malay | panah | kupukupu | anak | klapa | dingin |
| Malagasy | renifa | lolo | zanak | nihu | malaina |
| Maori | kopere | ререре | tamaiti | - | makariri |


| 1. Nengone | pa ma | wabaiwa | wa tei | paegogo | caca |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | eucse neom | tikga | hakli | soga nimta | etma |
| 3. Eromanga | buketampiat | teligo | akli | ipmi | temi |
| 4. Fate | meta | taliga | toli | rai | tema |
| 5. Sesake | mata ki kopu | dalina | tolu | nako | tama |
| 6. Api | - | dalina | kokolu | mara | ara |
| 7. Ambrym | - | rini | - | - | - |
| 8. Espiritu Santo | natan na ima | saliga | gotolina | nago | teta |
| 9. Whitsuntide | mat gatava | qero | toli | lol mata | tama |
| 10. Lepers' Island | matai vale | qerogi | toligi | nagogi | mama |
| 11. Aurora | gatame vale | qoroi | tolii | nagoi | tata |
| 12. Meralava | meteim | qoroi | utoli | nagoi | ma |
| 13. Santa Maria, Gog | mate govur | qoron | tolin | nago | mama |
| 14. ", Lakon | mate uma | telnan | wii | nawon | mam |
| 15. Vanua Lava, Pak | me'e en | telnegi | olgi | nogogi | mam |
| 16. ", Sasar | me'e qeqek | telnegi | olgi | nogogi | mam |
| 17. ," Vureas | mate govur | qoroi | wowese | nogoi | mam |
| 18. ", Mosina | meteim | qorogi | weswesegi | nugugi | mam |
| 19. $\quad$, alo Teqel | me'e qeqek | telnegi | olgi | nogogi | mam |
| 20. Mota | mateima | qoroi | toliu | nagoi | tama |
| 21. Saddle Island, Motlav | mteem | delnege | tlen | ngoge | mam |
| 22. „, Volow | meteem | del $n$ egi | tili | negegi | mam |
| 23. Ureparapara | mete en | delnegi | juluin | neregi | mam |
| 24. Torres Islands, Lo. | mete ima | dalina | tul | nago | ma |
| ${ }_{25}$. Fiji | katuba | dalina | yaloka | mata | tama |
| 26. Rotuma | nusura | falian | kaleuf | maf | $o^{\prime}$ fa |
| 27. Santa Cruz | neva | dole | li | maku | nume |
| 28. Nifilole | ba a foa | goko | nuolie | nuosinibe | tumai |
| 29. Ulawa | ma na nima | alina | saulu | maa | ama |
| 30. San Cristoval, Wano | ma nai ruma | karina | poupou | ma | ama |
| , Fagani | ma rima | karina | oru | ma | wama |
| 31. Malanta, Saa | ma na nume | aline | maopu | ma | ama |
| " Bululaha | ma na nima | alina | maomaopu | ma | ama |
| , Alite | ma luma | alina | rau li malu | lao mae | mama |
| 32. Vaturana | samani | kuli | duva | mata | tama |
| 33. Florida | mataula | kuli | tolu | mata | tama |
| 34. Savo | gola | tagalu | sii | nito | mao |
| 35. Ysabel, Bugotu | hagetha i vale | kuli | kidoru | mata | tama |
| 36. \#, Gao | tana | kuli | keredi | matata | ma |
| 37. New Georgia | tolaga | talene | vovo to | mata | mama |
| 38. Duke of York | bona na naka | taliga | kiau | mata | tama |
| 39. Murray Island | - | girip | - | - | babi |
| 40. New Guinea, Motu | ituala | taia | - | vaira | tama |
| Malay | pintu | telinga | tulor | muka | bapa |
| Malagasy | varavarana | sofina | tody | tarehy | ray |
| Maori | tatau | taringa | hua | mata | matua tane |


|  | 21. Finger. | 22. Fire. | 23. Fish. | 24. Flesh. | 25. Fly. |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 1. Nengone | tubenine | iei | wa ie | iaile | nengo |
| 2. Anaiteum | upsikma | cap | numu | emihta | lag |
| 3. Eromanga | dugerugo | om | nomu | elat | - |
| 4. Fate | kini | kapu | ika | pakas | lago |
| 5. Sesake | kini | kapu | ika | visiko | - |
| 6. Api | sulima | kapi | ika | - | - |
| 7. Ambrym | - | av | ika, malo | - | - |
| 8. Espiritu Santo | pisu | gapu | natj | visigo | lano |
| 9. Whitsuntide | pihu | gapi | ige | vigoho | lano |
| 10. Lepers' Island | bisugi | avi | ige | vihigogi | lano |
| 11. Aurora | bisui | avi | masi | visigoi | lano |
| 12. Meralava | bisi | av | ig | visgoi | 1 a |
| 13. Santa Maria, Gog | bisu | av | eg | moswivin | lano |
| 14. " Lakon | pisin | av | mah | pihvi | lan |
| 15. Vanua Lava, Pak | pusugi | ev | ig | vosogi | lan |
| 16. " Sasar | pusugi | ev | manat | vosgegi | lan |
| 17. " Vureas | busui | ev | mes | vusgoi | lan |
| 18. ", Mosina | pusugi | ev | eg | visugi | lan |
| 19. ", alo Teqel | pusugi | ev | eg | vosgegi | lan |
| 20. Mota | pisui | avi | iga | visogoi | lano |
| 21. Saddle Island, Motlav | bhuge | ev | eg | vhog | len |
| 22. ", Volow | bihigi | ev | eg | vohog | $1 a n$ |
| 23. Ureparapara | pusugi | ev | ie | viho | lan |
| 24. Torres Islands, Lo. | puh | ev | iga | vog | len |
| 25. Fiji | gagalo ni liga | buka waqa | ika | lewe | lago |
| 26. Rotuma | kak'e | rahe | i'a | tiko | lan |
| 27. Santa Cruz | tokiamu | gnie | no | vode | mo |
| 28. Nifilole | $\left\{\begin{array}{l} g \text { ogago nime } \\ \text { (nails, bisi nime) } \end{array}\right.$ | nie | si | nuwe | nula |
| 29. Ulawa | kiki | tuna | ia | hasio | lano |
| 30. San Cristoval, Wano | kakau | eu | i'a | hasio | lano |
| " Fagani | kakau | giu | iga | visogo | rano |
| 31. Malanta, Saa | riirii | tuna | iie | hasio | lano |
| " Bululaha | un | tuna | i'a | hinasu | lano |
| " Alite | gagau | duna | ia | vilisi | lano |
| 32. Vaturana | ririki | lake | cheche | venesi | lano |
| 33. Florida | gigiri | lake | iga | vinahi | lano |
| 34. Savo | karakara bizi | keda | mii | melomelo | kurigidi |
| 35. Ysabel, Bugotu | kaukau | joto | fei | vinahi | thano |
| 36. " Gao | gegesu | kaagi | sasa | finahi | glano |
| 37. New Georgia | kakarisi | ikusu | ihana | borabora | dodo |
| 38. Duke of York | kalkali na lima | ugan | ian | pani | lag |
| 39. Murray Island | - | ur | lar | gem | nager |
| 40. New Guinea, Motu | dodori | laki | - | - | lao |
| Malay | jari | api | ikan | daging | langau |
| Malagasy | rantsan tanana | afo | (fiana) | nofo | lalitra |
| Maori | matehao | ahi | ika | kikokiko | ngaro |


| Malay | ayam | bua | baik | rambut | tangan |
| :--- | :--- | :--- | :--- | :--- | :--- |
| Malagasy | koho | voankazu | tsara | volo | tanana |
| Maori | heihei | hua | pai | huruhuru | ringa |

1. Nengone
2. Anaiteum
3. Eromanga
4. Fate
5. Sesake
6. Api
7. Ambrym
8. Espiritu Santo
9. Whitsuntide
10. Lepers' Island
11. Aurora
12. Meralava
13. Santa Maria, Gog
14. " Lakon
15. Vanua Lava, Pak
16. " Sasar
17. " Vureas
18. " Mosina
19. " alo Teqel
20. Mota

2I. Saddle Island, Motlav
22. Ureparapara
24. Torres Islands, Lo.
25. Fiji
26. Rotuma
27. Santa Cruz
28. Nifilole
29. Ulawa
30. San Cristoval, Wano

|  | Fagani |
| :---: | :---: |
| 31. Malanta, | Saa |
| " | Bululaha |
| " | Alite |

32. Vaturana
33. Florida
34. Savo
35. Ysabel, Bugotu
36. " Gao
37. New Georgia
38. Duke of York
39. Murray Island
40. New Guinea, Motu
41. Fowl.
titewe
jaa
tuwo
tuwo
to
toa
to
to
to
toa
toa
toa
toa
kur
ov
ov
toa
toa
wai
wai
oi
we
we
wehi
to
to
to
wewegi
wowegi
wie
weegi
wowegi
woai
we
kav wenen
to
to wis
toa vua
$\begin{array}{ll}\text { moa } & \text { hue } \\ \text { kio } & \text { va }\end{array}$
$\begin{array}{ll}\text { kio } & \text { va } \\ \text { kio } & \text { nu }\end{array}$
kua hua
$\begin{array}{ll}\text { kua } & \text { hua } \\ \text { kua } & \text { fu }\end{array}$
kua
kua

Lalagasy
Maori
$\begin{array}{ll}\text { ayam } & \text { bua } \\ \text { koho } & \text { voankazu }\end{array}$
heihei
27. Fruit. 28
wawene
howa
kokoroko
kokoroko
kokoroko
kokorako
kokorako
kokoroko ure
kareke wai

-     - 

kokoroko huahua
28. Good. 29. Hair.
30. IIand.
buwa arimi
wia
qia
po
bua ili, wolu
pei vul gave
tavuha ilu lima
rea vulugi limegi
$\begin{array}{cll}\text { wia ului } & \text { lima } \\ \text { wia } & \text { uli } & \text { lima }\end{array}$

| wia | uli | lima |
| :--- | :--- | :--- |
| wi | vulu | lima |


| wi | vulu | lima |
| :--- | :--- | :--- |
| we | vul | lima |

we viligi pinigi
we viligi pinigi
we vului peni
we vulugi penigi
we viligi pinigi
wia ului panei
we ilige bnege
we iligi benegi
wie wulugi pinigi
wia ul pan
vinaka vulu liga
lelei leva si'u
mela nini na ve mu
fako lu nime
tiana waraehu nimanima
goro warehu rimarima
koro waraefu ruma
tiana warehu ninime
tiana uuhu kikii
oka ivu limalima

| 1. Nengone | tace | hawo | shodrone | ma | hmaiai |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | ehka | idjini | ehri | im , eom | lupas |
| 3. Eromanga | - | pu | - | imo | tamas |
| 4. Fate | kasua | bwau | futunu | suma | kwila |
| 5. Sesake | gasua | bau | dorodoro | kopu | bula |
| 6. Api | - | ba | pisusunu | uma | taura |
| 7. Ambrym | - | botu | - | hale, ima | tlam |
| 8. Espiritu Santo | gaugaua | re | tutunu | ima | tagasuei |
| 9. Whitsuntide | wasi | qatu | aruaru | ima | gaivua |
| 10. Lepers' Island | siaga | qatugi | mamavi | vale | lawua |
| 11. Aurora | tortoruga | qatui | raragai | vale | lata |
| 12. Meralava | marmar | qatu | sawsaw | im | lav |
| 13. Santa Maria, Gog | mamartig | qotu | tutun | govur | lava |
| 14. ", Lakon | lekteg | qatu | tutun | uma | rig |
| 15. Vanua Lava, Pak | marmar | qi'igi | vavat | en | lowo |
| 16. ", Sasar | marmar | qi'igi | i'in | qeqek | lowo |
| 17. ", Vureas | meneg | qotui | tutun | govur | luwo |
| 18. " Mosina | marmar | qutugi | tutun | im | lowo |
| 19. ", alo Teqel | marmar | qi'igi | i'in | qeqek | luwo |
| 20. Mota | maremare | qatui | tutun | ima | poa |
| 21. Saddle Island, Motlav | marmar | qtige | seuseu | em | Iwo |
| 22. " Volow | marmar | qitegi | sousou | em | luwo |
| 23. Ureparapara | maremare | qujugi | seseu | en | luwoa |
| 24. Torres Islands, Lo. | mermer | qat | tun | ema | Iuwo |
| ${ }^{25}$. Fiji | kaukaua | ulu | katakata | vale | levu |
| 26. Rotuma | momo | filo'u | sunu | ri | te'u |
| 27. Santa Cruz | un | vo | luepu | ma | levu |
| 28. Nifilole | nano | nu otaa | vepe | nu opwa | elo |
| ${ }^{2}$ 9. Ulawa | paapau | pa'u | matoro | nima | paina |
| 30. San Cristoval, Wano | babau | ba'u | raurau | ruma | raha |
| " Fagani | gata | bau | raurau | rima | rafa |
| 31. Malanta, Saa | papau | pa'u | madoro | nume | paine |
| ,, Bululaha | mauta | pau | matoro | nima | paina |
| " Alite | nanata | gualu | raga | luma | baila |
| 32. Vaturana | kakae | lova | papara | vale | loki |
| 33. Florida | nasi | ulu | papara | vale | sule |
| 34. Savo | nasi | batu | parapara | tuvi | duirono |
| 35. Ysabel, Bugotu | (heta) nasi | ulu | papara | vathe | hutu |
| 36. ", Gao | maku | pa'u | jalatoga | suga | bio |
| 37. New Georgia | nira | salevi | - | vanua | getena |
| 38. Duke of York | dekdek | lori | uan | ruma | galapi |
| 39. Murray Island | - | kerem | ureuri | meta | aule |
| 40. New Guinea, Motu | auka | kuara | siahu | ruma | paga |
| Malay | kras | kapala | panas | rumah | busar |
| Malagasy | mafy | loha | mafana | trano | be |
| Maori | pakeke | upoku | wera | whare | nui |


| 1. Nellgone | ru | waami | ote | ngome | gucoe |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | ri | tintin | cet | atimi | ap |
| 3. Eromanga | - | - | - | eteme |  |
| 4. Fate | ulu | kiki | kutu | tamole | mwit |
| 5. Sesake | lau | ( ${ }^{\text {ikiki) riki }}$ | - | tamoli | lae |
| 6. Api | - | takisi | - | aru, tamoli | takue |
| 7. Ambrym | - | rakakre | - | vantin | - |
| 8. Espiritu Santo | rau | tagapiu | gut | tatsua | tatavura |
| 9. Whitsuntide | rau | tirigi | gutu | atatu | qana |
| 10. Lepers' Island | raugi | biti | wutu | tanaloe | qana |
| 11. Aurora | doui | riki | wutu | tatua | eba |
| 12. Meralava | doi | werig | wat | tanun | eb |
| 13. Santa Maria, Gog | do | wesekit | wut | todun | eb |
| 14. ", Lakon | drawi | sik | wut | tatun | ap |
| 15. Vanua Lava, Pak | togi | tiktik | wu | ansar | anap |
| 16. ", Sasar | togi | wogrig | wu | amar | ep |
| 17. ,, Vureas | doi | menet | wut | tansar | am |
| 18. ", Mosina | no | meule | wut | tamsar | apa |
| 19. ", alo Teqel | togi | wowrig | wu | amsar | ep |
| 20. Mota | naui | mantagai | wutu | tanun | epa |
| 21. Saddle Island, Motlav | ron | su | git | et | tabge |
| 22. ", Volow | raren | siwi | git | ta, at | eb |
| 23. Ureparapara | dugi | sosogot | wut | at | am |
| 24. Torres Islands, Lo. | hoi | ririg | gut | tela | epa |
| 25. Fiji | drau | lailai | kutu | tamata | ibi |
| 26. Rotuma | rau | me'ame'a | ufa | fa | eap |
| 27. Santa Cruz | leu | topa | kutu | nepala | nini |
| 28. Nifilole | taav | laki | no | sime | nina |
| 29. Ulawa | apaapa ni ai | haora | pote | inoni | huli |
| 30. San Cristoval, Wano | raua | kekerei | bote | noni | bona |
| ,, Fagani | afa | kikirii | fu | enoni | bwana |
| 31. Malanta, Saa | apaapa | maimai | pote | inoni | hulite |
| ,, Balulaha | apapaie | maimai | u'u | inoni | hulita |
| " Alite | abe | maude | u | ioli | vau |
| 32. Vaturana | rarau | tetelo | notu | tinoni | poro |
| 33. Florida | rau | pile | gutu | tinoni | gime |
| 34. Savo | kiba | gnari | dole | mapa | vagu |
| 35. Ysabel, Bugotu | eloelo i gai | iso | gutu | tinoni | $n$ ehe |
| 36. ", Gao | klakla | maniko | teli | noni | niagru |
| 37. New Georgia | rokroko | kikina | - | tinoni | ekoani |
| 38. Duke of York | dono | lik | nanut | muana | bat |
| 39. Murray Island | lum | kebile | - | le | - |
| 40. New Guinea, Motu | - | malaki | - | tau | kipai |
| Malay | daun | kichil | kutu | orang | tikar |
| - Malagasy | ravina | kely | hao | olona | tsihy |
| Maori | rau | iti | kutu | tangata | whariki |


| 1. Nengone | 4I. Moon. cekole | 42. Mosquito. nine | 43. Mother. nene | 44. Mouth. tubenengoce | 45. Night. ridi |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | mohoe | nyum | risi | ipjineucse | pig |
| 3. Eromanga | - | - | dinemi | navran | pumrok |
| 4. Fate | alelag | paterik | pwile | goli | pog |
| 5. Sesake | masina | - | qila | - | boni |
| 6. Api | variu, kapariu | - | awia | - | boni |
| 7. Ambrym | ola | - | - | noe | - |
| 8. Espiritu Santo | vula | namugi | tiai, tina | vava | poni |
| 9. Whitsuntide | vula | namu | ratahi | lolwa | qon |
| 10. Lepers' Island | vule | gagasi | garuwegi | wawagi | boni |
| II. Aurora | wula | namu | veve | valai | qon |
| 12. Meralava | vul | nam | vev | velei | qon |
| I3. Santa Maria, Gog | vul | nam | rave | valan | qon |
| 14. ", Lakon | vul | namug | vev | valan | qen |
| 15. Vanua Lava, Pak | mar | nem | mo | velegi | qon |
| 16. , Sasar | mawar | nom | mo | neregi | qon |
| I\%. \% Vureas | wol | nam | retne | velei | qon |
| 18. „ Mosina | vol | nam | lel | neregi | qon |
| 19. ", alo Teqel | magag | tom | mo | norogi | qon |
| 20. Mota | vula | namu | veve | valai | qon |
| 21. Saddle Island, Motlav | wol | nem | tita | vlege | qon |
| 22. " Volow | wol | nem | vov | naregi | qen |
| 23. Ureparapara | mewe | nem | tat | velegi | qon |
| 24. Torres Islands, Lo. | magaga | nam | reme | vala | qon |
| 25. Fiji | vula | namu | tina | gusu | bogi |
| 26. Rotuma | hual | rom | 0 honi | nuchu | boni |
| 27. Santa Cruz | tema | mo | jia | nao | vabu |
| 28. Nifilole | pe | namu | ise | nede | ni tabu |
| 29. Ulawa | warowaro | tahula | nike | wawa | roto |
| 30. San Cristoval, Wano | hura | namo | ina | hara | rodo |
| ,, Fagani | fagaefa | namu | ina | no | boni |
| 31. Malanta, Saa | warowaro | tahule | nike | wawa | roto |
| ", Bululaha | warowaro | tahula | nike | wawa | roto |
| ", Alite | ailua | simi | tetelia | voka | boni |
| 32. Vaturana | vula | namu | tina | mana | boni |
| 33. Florida | vula | namu | tina | mana | boni |
| 34. Savo | kuge | namunamu | mama | napu | muxi |
| 35. Ysabel, Bugotu | vula | gnamu | ido | livo | boni |
| 36. , Gao | glaba | nufi | ido | floflo | boni |
| 37. New Georgia | paleke | - | tina | huduru | - |
| 38. Duke of York | kalak | namu | na | wa | bug |
| 39. Murray Island | meb | - | apu | nuga | ki |
| 40. New Guinea, Motu | - | namu | tina | utu | boi |
| Malay | bulan | ñamok | ma | mulut | malam |
| Malagasy | volana | moka | reny | vava | alina |
| Maori | marama | waeroa | whaea | mangai | po |


| 1. Nengone | gupiede | puaka | ebe | xeli | dicadica |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | gidjin | picad | copda | cedo | cap |
| 3. Eromanga | - | opia | ehe | - | - |
| 4. Fate | gusu | wago | usa | kusue | miel |
| 5. Sesake | nisu | wago | usa | kusuwe | miala |
| 6. Api | nisu | pui | ua | kawe | iliili |
| 7. Ambrym | guhu | bue | 0 | tomo | - |
| 8. Espiritu Santo | gogo | poe | usa | garivi | gagara |
| 9. Whitsuntide | qarinanho | qoe | uhe | garivi | memea |
| 10. Lepers' Island | qanogi | boe | uhe | garivi | memea |
| 11 Aurora | lisui | qoe | reu, usa | gariv | memea |
| 12. Meralava | madui | qoe | reu | gasuw | memea |
| 13. Santa Maria, Gog | modun | qo | urei | gosug | meme |
| 14. ," Lakon | matun | qo | uh | wohow | meme |
| 15. Vanua Lava, Pak | metigi | qo | wat | gosog | lawlaw |
| 16. ,s Sasar | mitigi | qo | wet | gosow | meme |
| 17. ,, Vureas | medui | qo | wen | gosow | mame |
| 18. ", Mosina | monugi | qo | wen | gusuw | meme |
| 19. ${ }^{\text {a }}$ alo Teqel | mitigi | qo | wet | gosow | meme |
| 20. Mota | manui | qoe | wena | gasuwe | memea |
| 21. Saddle Island, Motlav | mdige | qo | smal | gohow | lawlaw |
| 22. " Volow | medigi | qo | wed | gohow | lawlaw |
| 23. Ureparapara | modugi | qo | wen | gosow | mama |
| 24. Torres Islands, Lo. | mot | qo | weta | gahuwa | memi |
| 25. Fiji | ucu | vuaka | uca | kalavo | damudamu |
| 26. Rotuma | isu | puaka | uas, usa | picha | mia |
| 27. Santa Cruz | no | qoi | ua | leke | poa |
| 28. Nifilole | noto | poe | lu | lavu | opulo |
| 29. Ulawa | palusu | po | nimo | asuhe | waruwarua |
| 30. San Cristoval, Wano | barisu | bo | rani | gasuhe | meramera |
| ", Fagani | barusu | boo | rani | gasufe | merameraga |
| 31. Malanta, Saa | pwalusu | pwo | nemo | asuhe | nonoro'a |
| ", Bululaha | palusu | po | nemo | asuhe | nonoro'a |
| , Alite | nonora | bo | uta | guaua | kuakuala |
| 32. Vaturana | isu | bo | usa | gasuve | chichi |
| 33. Florida | ihu | bolo | uha | kuhi | sisi |
| 34. Savo | gnoko | polo | kuma | kuzi | sisi |
| 35. Ysabel, Bugotu | ihu | botho | uha | kuhi | sisi |
| 36. , Gao | nehu | bosu | hani | kusi | jijia |
| 37. New Georgia | - | moa | ubata | kutu | orova |
| 38. Duke of York | gigiro | boro | bata | kada | dara |
| 39. Murray Island | pit | borom | irmer | mokis | mamomam |
| 40. New Guinea, Motu | udu | burumu | medu | bita | kakakaka |
| Malay | idong | babi | hujan | tikus | mera |
| Malagasy | orana | lambo | ranonorana | voalavo | mena |
| Maori | ihu | poaka | ua | kiore | whero |


| 1. Nengone | 51. Road. <br> lene | 52. Root. wee | $\begin{aligned} & \text { 53. Salt. } \\ & \text { cele } \end{aligned}$ | 54. Sea. cele | 55. Skin nenune |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | efalaig | icvan | mohoanjap | jap | arasi |
| 3. Eromanga | silat | noatni | natukus | tok | - |
| 4. Fate | pua | koa | tasmen | tas | wili |
| 5. Sesake | mata ki sala | lake | tasi | tasipua | weli |
| 6. Api | dapa | - | - | si | kulu |
| 7. Ambrym | -- | - | - | tie | - |
| 8. Espiritu Santo | rio | goe | tasi | getja | tinina |
| 9. Whitsuntide | hala | garo | tahi | tahi | vinui |
| 10. Lepers' Island | matahala | goarigi | tahi, navo | wawa | vinugi |
| II. Aurora | tursala | goarii | tas | lama | vinui |
| 12. Meralava | metsal | gari | naw | lam | vini |
| 13. Santa Maria, Gog | matawirsal | gerin | naw | lelam | vini |
| 14. " Lakon | matali | gegi | naw | lam | vingi |
| 15. Vanua Lava, Pak | me'esal | gergi | naw | lam | vinigi |
| 16. " Sasar | ma'al | gorgi | naw | lam | vingi |
| 17. " Vureas | mateqersal | malsei | naw | lam | vini |
| 18. "Mosina | metesal | sigrigi | naw | lam | vingi |
| 19. ", alo Teqel | me'esal | gergi | naw | lam | vingi |
| 20. Mota | matesala | gariu | nawo | lama | viniu |
| 21. Saddle Island, Motlav | mtehal | goren | naw | lam | vnen |
| 22. \#, Volow | metehal | girigi | naw | lam | vinigi |
| 23. Ureparapara | matehal | durin | naw | lam | vinin |
| 24. Torres Islands, Lo | matsala | gurah | new | lem | gilit |
| 25. Fiji | sala | vu | masima | taci | kuli |
| 26. Rotuma | sala | va'a | temosi | sasi | uli |
| 27. Santa Cruz | naji | nau no | navo | daopue | be |
| 28. Nifilole | baragi | nuo | nao | lo | lage |
| 29. Ulawa | tala | imimi | asi | ahowa | teetee |
| 30. San Cristoval, Wano | tara | rari | asi | asi | uriuri |
| " Fagani | tara | rari | asi | matawa | gafo |
| 31. Malanta, Saa | tala | imiimi | asi | ahowa | teetee |
| " Bululaha | tala ${ }^{\text {a }}$ | imimi e | moi asi | ahowa | tete |
| " Alite | tala | kalokalo | asi | matakua | sunasuna |
| 32. Vaturana | sautu | lamu | tasi | horara | kokora |
| 33. Florida | halautu | lala | tahi | horara | guiguli |
| 34. Savo | keva | ogni | gnagnue | zorara | korakora |
| 35. Ysabel, Bugotn | hathautu | oga | tahi | horara | guiguli |
| 36. " Gao | brau | glati | tahi | orara | guli |
| 37. New Georgia | huana | - | idire | kolo | korekore |
| 38. Duke of York | akapi | akari | masima | tai | pir, |
| 39. Murray Island | gab | sip kak | - | gur | egur |
| 40. New Guinea, Motu | - | - | tamena | tavara | kopi |
| Malay | jalan | akar | garam | laut | kulit |
| Malagasy | lalana | vody | sira | riaka | hoditra |
| Maori | ara | putakè | wai tai | moana | hiako |


| 1. Nengone | kali | nidra | cace | kadeu | wajecole |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | adaran cop | mulmul | mopul | danmas | moijeuv |
| 3. Eromanga | - | molokloku | - | - | mosisu |
| 4. Fate | asua | maneinei | olo | tanue | masei |
| 5. Sesake | asua | manukunuku | io | puvurai | masoe |
| 6. Api | - | - | pulamera | - | rue |
| 7. Ambrym | walehi | - | meta | - | moho |
| 8. Espiritu Santo | asu | nalumlum | gole | loto | vitui |
| 9. Whitsuntide | aho | madamada | sari | loto | visiu |
| 10. Lepers' Island | ahu | madamada | sari | lodo | visiu |
| 11. Aurora | asu | malumlum | mataso | wura | vitiu |
| 12. Meralava | asu | malumlum | matas | lot | viti |
| 13. Santa Maria, Gog | asu | malobus | sar | loton | wo vitig |
| 14. $"$ Lakon | ahau av | masoksok | ser | anuh | maha |
| 15. Vanua Lava, Pak | os | mulumlum | ma'as | garmes | vi' |
| 16. ", Sasar | os | mulumlum | ser | garmis | vi' |
| 17. ", Vureas | es | melumlum | ser | garmes | wo mase |
| 18. ,, Mosina | as | molumlum | eser | garmos | wo viti |
| 19. ", alo Teqel | os | mulunlun | ser | garmis | vi' |
| 20. Mota | asu | malumlum | isar | anus | vitu |
| 21. Saddle Island, Motlav | aho | mulumlum | mtah | nih | vit |
| 22. ", Volow | aho | melemlem | metah | $n \mathrm{ih}$ | vit |
| 23. Ureparapara | suio, ah | molumlum | matah | garemi | vit |
| 24. Torres Islands, Lo | hiev | melunlun | mata | nenuh | veji |
| 25. Fiji | kubou | malumulumu | moto | weli | kalokalo |
| 26. Rotuma | aasu | parapara | oi kou | onusi | hefu |
| 27. Santa Cruz | kagnie | nomio | lu | bika | vei |
| 28. Nifilole | gasi | momave | vagi | bui | vu |
| 29. Ulawa | sasu | motau | lula | $n$ isu | uui-heu |
| 30. San Cristoval, Wano | asu | magomago | 00 | nusu | he'u |
| ,, Fagani | asu | marumurumu | rura | nusu | figu |
| 31. Malanta, Saa | qa'ule duña | mairo | noma | $n \mathrm{isu}$ | he'u |
| ," Bululaha | sasu | mina | noma | nisu | he'u |
| " Alite | rasu | eikoaliatu | sua | nilu | kualikuli |
| 32. Vaturana | punu | maluka | bao | chuve | vitugu |
| 33. Florida | ahu | malumu | tinabe | anusu | veitugu |
| 34. Savo | azuazu | malumu | goru | suasua | simusimu |
| 35. Ysabel, Bugotu | ahu | malumu | - garatu | anusu | vaitugu |
| 36. ," Gao | gagahu | pila | goru | misu | tunu |
| 37. New Georgia | rovu | maguana | bao | kamisu | seru |
| 38. Duke of York | mi | galom | bele | kara | nagnag |
| 39. Murray Island | - | kamur | kalak | - | ver |
| 40. New Guinea, Motu | kualau | manoka | io | - | - |
| Malay | asap | lumbut | tombak | ludah | bintang |
| Malagasy | setroka | malemy | lefona | ivy | kintana |
| Maori | paoa | ngawari | tao | hauare | whetu |


| 1. Nengone | $\begin{aligned} & \text { 61. Sun. } \\ & \text { du } \end{aligned}$ | 62. Sweet. buruia | 63. Tongue. gutinene | Tooth. ge | 65. Tree. sere ie |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. Anaiteum | gesega | aiyu | man | ijin | ai |
| 3. Eromanga | ipminin | - | luami | - | - |
| 4. Fate | elo | kasi | mena | pati | kasu |
| 5. Sesake | elo | masoso | mena | bati | kau |
| 6. Api | mat ni elo | - | pomeno | bati | kau |
| 7. Ambrym | yial | - | meen | lowo | liye |
| 8. Espiritu Santo | maso | tasi | meme | uju | gau |
| 9. Whitsuntide | alo | reterete | mea | liwo | gae |
| 10. Lepers' Island | aho | gologolo | meagi | livogi | gai |
| 11. Aurora | aloa | tartar | luemei | liwoi | geiga |
| 12. Meralava | aloa | dermot | luamei | liwoi | tankei |
| 13. Santa Maria, Gog | lo | vadurus | mea | liwo | regai |
| 14. ", Lakon | alo | lulum | gamaran | liwon | rega |
| 15. Vanua Lava, Pak | lo | nonos | garmegi | lowoi | enge |
| 16. ", Sasar | lo | tetres | garmegi | lowogi | enge |
| 17. ," Vureas | lo | derderes | garmei | liwoi | retenge |
| 18. ," Mosina | lo | nerner | garmegi | liwogi | rekenge |
| 19. ," alo Teqel | lo | tetres | garmegi | lowogi | enge |
| 20. Mota | loa | neremot | garameai | liwoi | tangae |
| 2 I. Saddle Island, Motlav | 10 | neneh | garmege | lwege | tenge |
| 22. ," Volow | lo | noh | garmegi | liwegi | tenge |
| 23. Ureparapara | loa | dodoros | garamegi | liwogi | tenge |
| 24. Torres Islands, Lo | elo | ditweh | garemi | luwo | raga |
| 25. Fiji | siga | kamikamica | yame | bati | kau |
| 26. Rotuma | astha | sumami | alele | ala | oi |
| 27. Santa Cruz | nana | upwa | lapu | nine | no |
| 28. Nifilole | le | pelani | libia | wotede | ena |
| 29. Ulawa | sato | malimali | mea | niho | ai |
| 30. San Cristoval, Wano | sina | mamagi | meamea | riho | hasie |
| ," Fagani | sina | mamaki | mea | lifo | gai |
| 31. Malanta, Saa | sato | malimali | mea | niho | dano |
| ,, Bululaha | sato | malimali | mea | niho | ai |
| " Alite | davi | garigaria | mea | livo | ai |
| 32. Vaturana | aso | mami | lapi | livo | hai |
| 33. Florida | aho | manilu | lapi | livo | gai |
| 34. Savo | kuli | imo | lapi | nale | kola |
| 35. Ysabel, Bugotu | aho | mugna | thapi | kei | gai |
| 36. ", Gao | aho | kuakuda | glapi | kei | gazu |
| 37. New Georgia | ini | mamisi | mea | livo | hai |
| 38. Duke of York | make | namian | karame nawa | lakono | diwai |
| 39. Murray Island | lem | - | uerut | tereg | gair |
| 40. New Guinea, Motu | dina | - | mala | - | hau |
| Malay | mata ari | manis | lidah | gigi | kayu |
| Malagasy | maso andro | mamy | lela | nify | hazo |
| Maori |  | reka | arero | niho | rakau |

I. Nengone
2. Anaiteum
3. Eromanga
4. Fate
5. Sesake
6. Api
7. Ambrym
8. Espiritu Santo
9. Whitsuntide
10. Lepers' Island
11. Aurora
12. Meralava
13. Santa Maria, Gog
14. $\quad$ " $\quad$ Lakon
15. Vanua Lava, Pak
16. ", Sasar
17. " Vureas
18. ,, Mosina
19. ", alo Teqel
20. Mota
21. Saddle Island, Motlav
22. Ur Volow
23. Ureparapara
24. Torres Islands, Lo
25. Fiji
26. Rotuma
27. Santa Cruz
28. Nifilole
29. Ulawa
30. San Cristoval, Wano
," Fagani
31. Malanta, Saa

", | Bululaha |
| :--- |
| Alite |

32. Vaturana
33. Florida
34. Savo
35. Ysabel, Bugotu
36. ,, Gao
37. New Georgia
38. Duke of York
39. Murray Island
40. New Guinea, Motu
41. Water. 67. White. 68. Wing.

| wi | gada | kataadi |
| :--- | :--- | :--- |
| wai | ahi | ehpan |
| nu | - | evlok |
| noai | tare | faru |
| noai | dautau | varu |
| ui | uwowo | kupe |

69. Woman.
$\begin{array}{ll}\text { hmenewe } & \\ \text { takata } & \text { yag } \\ \text { sivin } & \\ \text { garuni } & \text { mon } \\ \text { goroi } & \text { mil } \\ \text { goroi } & \end{array}$
70. Tellow.

- 

monamon miloloa
—
$\begin{array}{lll}\text { we } & - & \text { pan pehel } \\ \text { pei, tei voke } & \text { gave } & \\ \text { wai } & \text { maita } & \text { gapaun manu }\end{array}$
wai mavuti painhigi
bei wedwed bane man
liwu wewed ben
tun wetwet pane mah
pe qagqay gapugi
pe qag gapugi
be qag penigi
pe aqag penegi
$\begin{array}{lll}\text { pe } & \text { qag } & \text { gapugi } \\ \text { pei } & \text { aqaga } & \text { panei }\end{array}$
be
be
pe qaqa penigi
pe lul perperi
wai vulavula taba
tanu fisi papau
luwe peki be
woi opa bule deguluo
wai rerea apaapa
wai mamahui abaabai manu
wai mafui kakafo
wai rearea apaapaimanu
wai ekeekela
kuai kakaa abaabaimalu
ko sere rapo
beti pura gata
piva sere gavara
bea pura bagi
kumai vega bagi
kavo heva sasarava
pala mada bibia
ni kakak luba
rano kurokuro
Malay
Malagasy
Matori

| ayer | putih | sayap | parampuan | kuniug |
| :--- | :--- | :--- | :--- | :--- |
| rano | fotsy | etatra | vehivavy | vony |
| wai | ma | parirau | wahine | pungapunga |

## NOTES ON THE VOCABULARIES.

1. Ashes.-In Mr. Wallace's list nine out of thirty-three are forms of the word represented by Malay-habu, avu, lavu, \&c. Many of the words mean 'dead or burnt out fire,' for which reason the list is deficient in true words for 'ashes.' Natives will not use the same word for the white ashes of burnt wood and other ashes; there may be therefore also some confusion in the Vocabulary. In the words that are given an example is shown of what is very common in the Vocabularies, viz. the varying of the initial letter of a word, which evidently remains the same, or the dropping of it altogether: we have habu, rapu, lavu, laf, avu, abu. Varying forms of this same word appear in the Melanesian vocabulary, sometimes as part of a compound word, fourteen of which are unmistakeable. If $o u, a u, a o, b u$, as is possible, be added, nearly half the Melanesian words agree. In the Banks' Islands there is a word, which, in the form rowo, may seem the same as ravu, connected by the Rotuma roh, but which is probably distinct. The Maori pungarehu contains ravu. We have, therefore, that word in varying forms in the Malay Archipelago, in Polynesia, and in Melanesia.
2. Bad.-The Malay Archipelago list shows hat, with prefix, jahat, rahat, ahati, lekat, and in some other forms. The Malagasy ratsi may represent rahat. From the variation of prefix it is clear that the sense of the word lies in hat. This appears in seven Melanesian languages with little change, sat, seseta, sasat, sesati, het, heat, set. Considering that $s=t, s a t=t a s$; and besides, words sometimes reverse their forms ; thus we have has, han-tai, tes, tisi, tatas. It is necessary, however, in view of the Melanesian vocabulary to go further back, and find the root in $s a$ or $t a$, from which the above forms have come. Thus in the New Hebrides we have $s a$; in the Banks' Islands, sa, se; Fiji, ca; Santa Cruz, jia; Solomon Islands, taa, tai, e'ai-ala, tata-ala: the word in the simple form is distributed through Melanesia, as reduplicated or with a prefix it is spread through Melanesia and the Malay Archipelago. Taking, then, the Malayan jahat, rahat, as having the same root with the Mota tatas, we find that the simple ancient forms are in Melanesia.

It is worth noting that ala, which appears in composition in the

Solomon Islands tataala, e'aiala, is the Malay salah, Samoa sala wrong, Maori hara. The Florida dika is tika in Port Moresby, New Guinea.
3. Banana.-There must always be a difficulty, when a vocabulary is got by asking the name of visible objects, in getting the generic and not the specific word. Of the words given by Mr. Wallace for banana some may be assumed to be the names of various kinds, which are always numerous. There is one word, however, which occurs seven times in his Vocabulary, fuat, fud, phudi, phitin, the relationship of which with Malagasy and Melanesian generic names for bananas is plain. In Fiji this is vudi, as in part of the Solomon Islands. In this word $d$ represents $n d$. It is impossible to say whether the root of the word is $u t$ or $u n$, the one consonant or the other, if not both, being represented. In the Malay Archipelago, $n$ is absent. In Melanesia vudi is pronounced vundi; in Duke of York there is no $v$ in the language-the word is un as giveni by Mr. Brown ; Mr. Powell gives wudu for Duke of York and New Britain. In the Solomon Islands huti is clearly the same. The same word is the Malagasy ontsy, o being pronounced $u$; and the Betsileo in the same country use hotsy. Words as unlike in appearance as phitim and un are thus brought together. There are also unchim wild bananas, in Batak of Sumatra, unti in Mangkasar, punti in Sumbawa, not given by Mr. Wallace. From this word, common to the Indian Archipelago, Madagascar, and Melanesia, it will be observed that the Malay pisang is altogether different. The Samoan is $f a i$, of which no form is Melanesian. In Tongan, the nearest geographically to Melanesia of any Polynesian group, the word is fugi, which certainly is far from the Fiji vudi. But it is the same with the San Cristoval hugi and fuki in the Solomon Islands. "It is possible that these words hugi, fugi may be another form of the Ceram fud and the Malagasy ontsi, by the substitution of $k$ for $t$. In languages so close together as Ulawa and Wano there may be that very ancient difference between the two forms of the word they have taken up: or the Tongan word may somehow have been conveyed to that small district, being itself distinct; or again the two words may be distinct, and Tonga and San Cristoval have received fugi from some common source. But it will be observed that if forms with $t$ and $k$ are ancient forms of the original root, the isolated presence of the form with $\%$ in San Cristoval and Tonga goes to show that each received the word from a common source. If so, in the great area over which the word is
spread it has divided into threc distinct forms, with $t$, with $n$, with $k$, all of which are in Melanesia.

The common word in the Banks' Islands, vetal ${ }^{1}$, is local. The Ambrym $v i$ is remarkable as corresponding to fia of the Sula Islands, and hos of Anaiteum may well be busa of Sanguir. Agreement in exceptions between the Vocabularies of the Malayan and Melanesian Archipelagos is as instructive as agreement in a generally common word ; it tends to show that of an original stock of words carried hither and thither abroad some have survived here, some there, as a witness to original unity.
4. Belly.-Let it first be observed that this English word means that which bulges; and also that when a word is got by pointing at an object there is often a confusion, which in this case may be between the protuberance in view and its contents, between, that is, belly and bowels. In Mr. Wallace's Vocabulary for this word there are many words like tia, and these evidently got by pointing, for they have suffixed Pronouns, tiaka my belly, tiamo thine, tian his, tiare theirs. In Malagasy tsinay is bowels, as tinae is in the Banks' Islands; it is natural enough to use the word in one sense or the other: but no doubt the word tinai originally belongs to the bowels. In the same way it is certain that the Banks' Islands toqai refers to the protuberance or curve, though at Saa in Malanta, where $i i$ is belly, 'oqa is bowels, as toba is in Florida. Both in the Malay Archipelago and in Melanesia tia is used for the belly, though in Melanesia only in Espiritu Santo in the New Hebrides, and in two parts in the Solomon Islands. It is not, however, in the secondary sense of the words but in the primary that the words used in the sense of belly are interesting, and important in this enquiry. A word which is used in widely distant parts of the same language area, in such a way as to imply in each use some primary significance, is a very good proof of kinship between languages. Thus assuming the meaning of toqai, toba, to be that which bulges, outwards or inwards, convex or concave, we can understand that the Mota toqalaui the calf of the leg, is parallel to the Malagasy kibondranjo. In Malagasy kibo is belly and ranjo (Mota rano) is leg, the words for belly are different, for leg the same, but in each case the calf of the leg is called the bulge. So in Fiji, kete is

[^15]belly ${ }^{1}$, but toba, the Florida form of toqa, is a harbour, where, that is, the shore curves inwards. In Duke of York bala is belly, and the same figure is used, bala na waga is a harbour.
5. Bird.-Out of Mr. Wallace's thirty-three words twenty-four are forms of manu, out of forty Melanesian words thirty-three are forms of the same manu, which is also the Polynesian word ${ }^{2}$. The agreement over so large an area is very remarkable; it can hardly be supposed that almost all Melanesian languages and most of the Malayan have borrowed the word from without. The exceptions, however, are still more remarkable, and the consideration of them is very instructive. The Malay vocabulary has not manu; the languages, therefore, of that Archipelago have not borrowed it from thence. The Malay word burung is the Malagasy vorona, and has no known corresponding form in Melanesia. There are only two other exceptional words in Mr. Wallace's Vocabulary.

The exceptious in Melanesia, though not numerous, are very interesting. In the first place it must be remarked that there is a remarkable indistinctness of meaning. This is the case in Fiji, where, as in Polynesia, all beasts as well as birds are called manumanu, which, in the absence of almost all land animals, is not perhaps so wonderful. In the rest of Melanesia they do not call beasts birds, except in the Duke of York, where pika is the generic term for all animals, which are various enough comparatively, and pika rowo flying animal, is a bird, rowo, as in Mota, being 'to fly.' But there is in Melanesia an astonishing case of the same word meaning bird and fish; the word mah in Lakona. And as manu, oven if used for a beast, must be thought to mean properly a bird, so mah, though used of a bird, must be thought to be properly a fish, because in another island of the Banks' Group, and in the New Hebrides, meh, mes, and masi mean fish. We are constrained, therefore, to think that in these words, manu and mah, we have words so ancient as not yet, in the absence perhaps of quadrupeds, to be particularized. If a Lakona man were asked how it is known what he means when he says mah, he would answer that every one would funderstand because they would know what he was talking about; and if there were any doubt he would add ' of the sea,' ' of the wood,' to explain. It is nearly the same thing in Nengone of the

[^16]Loyalty Islands, where $i a$ is a bird and $i e$ is a fish: the words are too much alike, and too much like iga, to be thought altogether separate. We have to ask what the primitive idea conveyed by manu, mah, iga is, a creature with wings, or variegated in colour or what? The Mota word for a nose and beak, manui, may suggest that manu means a creature with a beak.

Beyond this another question is raised when the locality of the exceptions among the Melanesian words for 'bird' is considered. Almost everywhere is manu; but in the Loyalty ia, in Ambrym bwehel, in Santa Cruz kio and deguluo, in Savo kosu, in Gao naji, in New Georgia oloko, are all very different from one another and from the common word. There is no doubt but that, if there are Melanesian languages which stand apart from the more common type of language spoken in Melanesia, they are those of the Loyalty Islands, Ambrym, Santa Cruz, and Savo: and it cannot well be doubted that exceptional words like these in the Vocabulary confirm, if they do not impress, the belief that these districts have somehow not been reached by a later flow of words. But then in this particular they are not so very unlike Malay itself in having exceptional words for bird.

The changes of manu into Espiritu Santo nanu and Alite malu are regular in those languages, as will be shown in the Chapter on Phonology.
6. Black.-The word which in Malay is itam, and with the prefix ma of quality is maita, miti, mete in the Indian Archipelago, occurs in twenty-seven places in Mr. Wallace's Vocabulary. There is probably no distinction between black and dark colour. The Malagasy mainty is the same as the Malay. No form of the word is at any rate confmon in Polynesia. In Melanesia three islands of the Northern New Hebrides have it as maeto, meto, naeto, and Sesake maeto, with the meaning of black. In Mota maeto is black volcanic stone; in Florida meto is dirty. In Micronesia, in the Marshall Group, the same appears in the compound kilmed black, probably black skin. The word, therefore, is widely spread, and it is plain that it did not spread from Malay. The chief interest of the Vocabulary is grammatical ; the list of Melanesian words shows a good deal of the form of the Melanesian Adjective. The characteristics are three: (1) reduplication, (2) the prefix of quality ma, (3) the adjectival termination $g a$.

Something may be noted concerning individual words in the Melanesian list. The natural connection between night and black-
ness is shown in the Santa Cruz bo, which may be po, boni, and the Ulawa and Malanta roto, and the Anaiteum apig ${ }^{1}$. In Mota, siliga dark, is often used for night. The Vureas korkor is the same word, made adjective by reduplication, as kor a dried bread-fruit, in Mota; in which language indeed kor, at least in the slang of nicknames, is used for black, Nus-kor Blacklip. The Gaua word wirwiriga is used in Mota, and is indeed another form of silsiliga. This is shown by the parallel forms of the Mota word sinaga food, in Motlav hinag. The change is from $h$ to $w$, shown in Duke of York winagan, and as very commonly from $l$ to $r$. It is out of the question that the change has been made in Gaua, where the language is very like that of Mota. What the word in these two forms points to is an ancient source, from which by once diverging channels the two forms have come in different shape into these neighbouring islands. It is an exemplification of what we may well believe to have been the way in which neighbouring languages have come to differ so often and so much ${ }^{2}$.
7. Blood.-The word represented by the Malay darah appears more than twenty times in Mr. Wallace's Vocabulary, and again twenty-three times among the forty Melanesian words. The probable root is the Malagasy $r a$, which has become the Nengone and Fiji dra, ndra, and so nara, and dara. The change from $r$ to $d$ and $t$ is shown in Fate and Sesake. We have here, then, a word in very varying form spread over the Indian and Melanesian Archipelagos, in such a manner that it is impossible to point to any existing source; for the root form is found in Madagascar. There is hardly a word which does more to show the kindred origin of the tongues.

The exceptions are not less interesting and instructive. In Menado of Celebes and in Sanguir the word for blood is daha, which, having nothing in it of $r$, cannot be counted as akin to darah. In Araga, Whitsuntide, of the New Hebrides, there is daga, to which probably dai of the neighbouring islands is allied. These exceptions, so widely separated in place, one would hesitate to suppose the same, were it not that identical forms appear elsewhere: daga in the Philippines, taga in Formosa, daya in Pam-

[^17]pango, deyia in Dayak of Sarawak. We have, therefore, to believe that this is one of the many words for blood which have been obscured by the general use of ra, and that it has survived in Melanesia isolated in the New Hebrides: daga has been no more imported into Araga from the Philippines than ra has from Madagascar to Fiji.

The Polynesian word for blood is toto, which does not appear in the Malay Archipelago at all, and in the Melanesian Vocabulary only as tot in Rotuma, where it is probably an importation. But toto is used in Melanesia, and in such a way as to show that it is at home there and cannot possibly be an importation from Polynesia. In San Cristoval toto is congealed blood; in Florida the disease hæmaturia is mimi-toto ; and though it is not unreasonable to maintain that toto may have been borrowed in those parts, it would be very hard to conjecture how it had been done. But toto in the Banks' Islands is a poisoned arrow, and this can be shown to be the same word. The arrow is called after the tree with the viscous sap of which it has been smeared, and the tree has its name from the abundance of its sap, in Mota totoai, in a dialect of Fiji dotoa. The sap of a tree is its blood, and it is very easy to conceive a word at one time more general in its meaning being particularized to signify in one set of languages blood and in another sap. It assists this view to observe that toto in San Cristoval is clotted thick blood, like the thick sap totoa.

There is another word so common in the Solomon Islands as to deserve notice, in the forms of $g a b u$, habu, abu, apu, kap, the variations of which argue that the word is no purely local one.
8. Boat.-This word has been taken to mean a native boat or canoe, and this as far as possible generically. In Melanesia each kind of canoe has its own name, so as to obscure in some places the use of the generic name. Thus in the Solomon Islands no native canoe is called vaka or haka, though that the word is native there is shown by its variation in form. An European vessel is called vaka or haka, as in the Malay regions Crawfurd says wangkang is used for foreign junks. The Melanesian terms in this Vocabulary are the native equivalent to this word, aka, vaka, \&c. The words in the Vocabulary of the Malay Archipelago which are forms of this are in number thirteen, and the forms are various; haka, waya, wahn, waa, waim, sakaen, wōg, and bunka, which last is questionable. The terminations $i m$ and $e n$ are probably suffixed Pronouns. Of the forty Melanesian words thirty-one are corre-
sponding forms, corresponding in variation as much as in resemblance; aka, haka, vaka, faka, aga, vaga, waga, ak, ok, og. Here again this very common word fails in the Loyalty Islands and Southern New Hebrides, and in Santa Cruz. If then we take the very common use of $a k a$ in Polynesia, Indonesia, and Melanesia as a proof that canoes were made and called by some such name before the original race was scattered far away, it is still possible to suppose that some of the family had wandered off before the word arose, and have reached the extremity of Melanesia without being overtaken by this word. It rather tends to encourage such a supposition that only canoes constructed with planks are properly called $a k a$ or $v a k a, \& c$.

The Santa Cruz canoes are elaborate sea-going vessels, and they are called loju, which, as $j$ takes the place of $t$, appears to be the same as lotu of the Sula Islands. It is possible also that the lakatoi of Motu, New Guinea, is the same with Malagasy lakana.
9. Body.-A considerable number of the words in Mr. Wallace's list agree, fourteen out of thirty-three; but the word badan is not at all represented in the Melanesian list. Malagasy and Polynesian words agree, tena, tinana, tino. There is nothing of interest in the word ; but the Sula Islands koli and Florida huli are probably the same.
10. Bone.-In the Vocabulary of Malay Archipelago words there is nothing at all of general agreement; the Malay tulang is the Malagasy taolana. The Polynesian word is iwi. Neither of these words is found in the Melanesian Vocabulary; and there is hardly an agreement of any two words in the two lists. There are two Melanesian words common, hui or sui, huri and suri: the first confined to Fiji and the Northern New Hebrides, the other spread from the same group to Duke of York, and beyond that to Mafoor in the north-west of New Guinea, where bone is kur. The first of these is probably the same with hoi of the Sula Islands, in the language of which remarkable coincidences have been observed in the words for banana, boat, and body. As concerns the word suri the interest lies partly in the phonetic changes, and partly in the distribution of the word and the exceptions to it. We again observe in it a word very common in Melanesia generally, which fails to appear in the Loyalty Islands, in the Southern New Hebrides, in Santa Cruz, and in Savo. The Fate word vatu is stone.
11. Bow.-This is a word of extraordinary interest. The Malay panah is said to be the Sanskrit vana, the Malay meaning bow, the Sanskrit arrow. That very many Sanskrit words are in use in Malay is certain; most of them words belonging to the higher state of civilisation which intercourse with India has assisted the Malays to attain. Supposing pana in all its forms to be indeed Sanskrit, there is no reason for supposing also that the Malays learnt the use of the bow from India; as with many other words, the native term may have been superseded by the foreign one. Nor would there be any great difficulty in supposing that the Sanskrit word has penetrated to the Philippine Islands, or even into Polynesia. But the presence of the word in Melanesia cannot be thought devoid of difficulty if only the distance between India and the Loyalty Islands is considered. Yet, as immigration from Polynesia has certainly within a few generations reached the Loyalty Islands ${ }^{1}$, it is not at all impossible that the Nengone pehna may have been a late importation there. In the same way the Rotuma fan may be thought to have come from Tonga ${ }^{2}$. But there is another thing to be considered which can hardly be thought easy to reconcile with the belief that the Sanskrit word has reached Melanesia. In the Yocabulary it may be seen that pehna in Nengone, fana in Anaiteum, fan in Rotuma, are the only forms in which pana appears in Melanesia, and they may be easily understood to be recent; as may the Santa Cruz nepma an arrow. These words signify a bow ; but in Fiji and in Florida the word does not appear as a bow or arrow, but as a Verb, to shoot; vana in Fiji to shoot with a bow or gun, and also to bore a hole or pierce through; vanahi in Florida to shoot with bow or gun. In either language there is a native word for bow, dakai and bage. The fact that in Fiji vana means to pierce through as well as to shoot is well worthy of consideration; it seems that the sense of piercing is primary and that of shooting secondary, rather than the reverse. But, apart from that, it seems strange that in islands where the word does not signify a bow or arrow, it should mean to shoot; on the supposition that

[^18]it has been imported from the Sanskrit. We have to make the supposition that a Sanskrit word meaning arrow has been carried to islands at a vast distance, and certainly never reached by direct commerce of the Malays, and has there not supplanted the native words for arrow or bow, but been taken up as a Verb, to shoot. It is of course possible: but the date of Indian intercourse with the Malayan peoples being generally put within the historical period, it gives little time for so great a change and journey. It is much more difficult to account for the Verb in Florida than for the Noun in Nengone and Anaiteum. Still it is rash to put forth a counter theory, and presumptuous to disbelieve the identity of the words; and perhaps only pardon for some hesitation can be expected. Yet it may be that the resemblance is accidental ; it may even be that the word has been borrowed by the Sanskrit. For myself I cannot easily believe that Florida has got the word from Sanskrit ${ }^{1}$.

Among the forty Melanesian words for a bow, eighteen are forms of vus, varying very widely indeed to take in $y u$ and $i h$, but still easily recognisable. In the Malay Archipelago there are many words which are evidently the same, busu, pusu, husu, osio and others. Whatever, then, may be the history of pana, here is a word common to the Indian and Melanesian Islands. The word bage used at Florida seems confined to the Solomon Islands, and there are other local words. The Malagasy antsaky and the Maori kopere also stand quite apart.
12. Butterfly.-This is one of those words in which there is the danger of getting the species instead of the genus, and much agreement in the names cannot be expected. There is, however, a certain amount of interest about the word pepe, and its compounds. This is the common Polynesian word, and it appears twenty-five times in the Melanesian Vocabulary ${ }^{2}$. More than this, there may

[^19]be a question whether the latter syllable of the Banks' Islands word rupe (also rup, rom) is not the pe which is reduplicated in the common word. The word pepe itself is used in Mota, though not as the name of a butterfly; they call flying sparks peperoworowo 'flying butterflies,' and two canoes sailing side by side are counted as pepe rua 'butterfly-two.' In Mr. Wallace's list the word occurs only once, in Morella of Amboyna, as pepeul. This is identical with the Savo word bebeula; and it is further evident that the same elements reversed make up the Florida uleulebe, ule and be, and the New Hebrides lepepe. The Malagasy lolo, $o$ being $u$, may be the same word $u$ l. We have therefore not only a very wide distribution of pepe in Polynesia and Melanesia, but an evidence that the Melanesians have not borrowed the word from Polynesia, in the presence of the word in Amboyna in precisely the combination in which it occurs in Savo. Observe also the variation of a single root in Gao kokou and Duke of York toto.
13. Child.-This word is subject to confusion between the meanings of child as a young person of either sex, and as in relation to the parents. A native is likely, on the one hand, to speak of his child as his boy, and, on the other, to speak of a grown-up son as his child.

Nearly half the words in Mr. Wallace's Vocabulary are forms of what in Malay is anak; and this is also the Malagasy zanaka. The Polynesian word is tama; tamaiti, tamariki, tamachi, with an adjective meaning small. Neither of these words appear in the Melanesian list. The word ana is, however, in use in the Banks' Islands, and in such a way as to suggest that the word is the same as the Malay, and also that the root meaning of the word is to be found in the Melanesian use. It is assumed of course that the primary sense of the Malay and Malagasy word is 'child,' and the expressions are interpreted as metaphorical by which in both languages an arrow is called anak panah and zanak'antsaky 'child of the bow.' The word, however, as used in the Banks' Islands, if it be the same, means primarily an appendage or belonging; my boy is o reremera anak, the boy belonging to me, o tanun anai is a man of the place, not a visitor, o tanun anak a man of mine, a dependent. The last thing of a series is the paspasoanai, the hundredth mel nol anai. It is therefore an interesting supposition, in view of the unity at bottom of all these languages, that in the isolated Banks' Islands anai we may have the primary signification of the common word; and
that anak comes in a secondary sense to mean a man's child, and an arrow to be called anak panah, as belonging in the way of an appendage to the father and to the bow.

The most common Melanesian word, fifteen out of forty, is natu; a word the primary meaning of which is no doubt 'little.' This word clusters about the North New Hebrides and Banks' Islands, but there are outliers in Eromanga and Duke of York. It may be doubted whether $t u$, without $n a$, which appears in places so far apart as Gao, Ureparapara, and perhaps Nengone, is not a separate word. In the Malay Archipelago in nanat and naanati of Bouru, and untuna of Gilolo, we have no doubt the Melanesian word; as so often happens, the word which is common in one Vocabulary appears as exceptional in another.

There is another Melanesian word, which, though common only in the Solomon Islands, appears also in the New Hebrides, kari, gari, gale. The word given as 'girl' in New Britain is probably the same, garra vafini; since gari mane is a boy in Florida. Many examples occur of the interchange of $k$ and $w$; and it may therefore be assumed that this word is represented in the Malay Archipelago by wari in Amboyna.

A very interesting word for child is mera, used in Mota with nat, natmera, a small child. Ordinarily, however, the word is reremera, with the reduplicated plural sign re. It is to be observed that this plural word is used to designate a single boy; one boy is called 'children.' This is parallel to the use of raveve for mother (see No. 43), and rasoai for husband or wife; it points back to the time when the children were the children generally of the community, and not individualised. In Teste Island, New Guinea, a boy is meramera, as sometimes in Mota ; mela in Malanta is the same.
14. Cocoanut.-In the various stages of growth and ripeness very different names are given to the nut ; it is possible, therefore, that Mr. Wallace's list contains words which describe the particular cocoanut in view, and not the nut generally. However, what is certainly the common word for cocoanut in Polynesia and Melanesia occurs in his Vocabulary very often-the word niu; which is also the Malagasy niku. There are two words which nearly divide the Melanesian list between them, niu and matig. The second is quite local: the first extends from New Guinea to the Loyalty Islands. In Micronesia the Marshall Island word is the same, $n i$.
15. Cold.-In this word, as is the case with other Adjectives, there is no general agreement in the Vocabularies, nor between them. There are some words the same ; the Matabello marivi is the Mota mamarir; the Ceram makariki is perhaps the Maori makariri. The two Vocabularies, however, agree in exhibiting the characteristic prefix ma of Adjectives, and the similar prefix $d a$.
16. Door.-There is in this word probably some confusion between door and doorway. The door and the doorway, the opening and that which closes it, are more distinct in the native mind than they are in our common speech. Neither in the Malay Archipelago vocabulary, nor in the Melanesian or the Polynesian, is there any general agreement. In the Melanesian list a great number of the words are compounded with mata, or $m a$, the common word for eye or opening: and this has followed perhaps from the use of the Mota mateima, as the word to which equivalents have in most instances been got. The same compound appears in several words from Amboyna and its neighbouring islands, so far at least as regards mata. The eye of the house is the common expression in the Banks' Islands and Northern New Hebrides, and this describes the opening and not the shutter. In the Whitsuntide mat gatava the meaning is different, gatava is not the house but the door; as in Mota, palegetava is the shutter that closes the doorway.
17. Ear.-The word which in Malay is telinga is the most common in Mr. Wallace's Vocabulary, and this is the taringa of Maori, and, with variation, of Polynesia generally. The ordinary Malagasy word is different, but the Sakalava tadiny is a change from talina. This word also is very common in Melanesia, occurring twenty-four times at least in the list. It is also in Micronesia, in Marshall Islands, lo-jeling. The great variation in the Melanesian forms goes far to show that the word is not an importation from Polynesia or elsewhere. There is the very common change between $r$ and $l$, and of $d$ and $t$, and from $t$ to $t s$ and $s$. There is also the dropping of $t$, which is characteristic of some dialects. But the presence of forms in which $k$ stands in the place of $t$ points to a much more ancient common origin ; karina being no doubt the same as talina. The change between $l$ and $k$ certainly sometimes occurs, and it may be that tikga of Anaiteum ( $g$ being $n g$, in the other words written $n$ ) is tikinga=telinga. The most curious variation, however, is that of the Rotama falian. The two changes in this are in accordance with the practice of the language;
$t$ has turned into $f$, and the last syllable is reversed, an for n $\alpha$. Observe the Motu ta'i'a for taliga.

There is another word which occurs locally in the Northern New Hebrides and Banks' Islands, qoroi in Mota. The word talina signifies the orifice of the ear: this signifies its pointedness and projection ${ }^{1}$. This word, as usual, is not without its representative in the Indian Archipelago; it is no doubt the same with boronga of North Celebes. Another word again, kuli, has a narrow range in the Solomon Islands.
18. Egg.-The two Vocabularies of the Malay Archipelago and of Melanesia agree in the most common word, the Malay tulor; which, with variations, occurs in nineteen places of the former and eighteen of the latter. It is the same word with the Malagasy tody, the change being regular from $l$ to $d$, and proved in this particular case by the Betsileo pronanciation toly. The Polynesian words are quite different, hua, fua; the same word which is used for fruit, having the root meaning of something round; and the same which appears in the Nengone wa tei and the Vureas wowese. The exceptional words in neither Vocabulary seem to agree.
19. Face.-In Mr. Wallace's Vocabulary there is no word which occurs in more than three places. The Malay muka stands alone. This, however, appears in Melanesia as an Adverb, muka being 'first' in Duke of York. The Javanese word is the same as the Fate rai. In the Melanesian list the words mata and nago appear respectively sixteen and seventeen times. The former of these is the word so commonly, almost universally, used for the eye, and used also for the face in the Polynesian languages. The Rotuma again shows $t$ as $f$, maf for mat. The second word, nago, has no representative in the Malay Archipelago. In Melanesia it has a wide range, from Sesake in the New Hebrides to Alite in the Solomon Islands, for la'o is a form of nago. In Santa Cruz the same word is in use for 'mouth,' nao. In fact, in Melanesia it seems common to use the word which properly designates some feature for the face geperally. The word used in Ureparapara for the face, naregi, is mouth in Volow, and lip, snout, beak, in Vanua Lava, and in Mota is used for a point of land. In languages where nago is not face, as in e.g. Florida, it is used as an Adverb, 'before.'
20. Father.-The very simplest form of word naturally serves as

[^20]a vocative for father, and this may easily become a common noun. Thus in the Malay region bapa, baba, are no doubt of the same class of words with the English papa, and the very common Melanesian mama. Another prevalent word in the Malay Archipelago is ama, which may probably be the same with the common Melanesian tama, which is common also in the Gulf of Papua, New Guinea. The example of Mota may probably stand for other languages; mama is the vocative, tama the common noun: yet mama is used also as a common noun, though never quite as tama is. They will say mama inau for 'my father,' but never suffix a Pronoun, as in tamak. The Malagasy ray is quite distinct. The Maori matua tane is a periphrasis; pa and papa are vocatives. In Samoa, however, tama is used, as in Tonga. The Nengone caca ( $c=c h$ ) is the same as Aurora tata, a word which is a vocative for an uncle in Mota. In Rotuma again $t a$ appears as $f a$.
21. Finger.-There is no word at all common in the Malay Archipelago: some few are compound with lima a hand, but there is nothing to remark. In Melanesia, however, there is one word common to the Banks' Islands and Northern New Hebrides. That the word has a wider range now, (a witness perhaps to a much wider ancient use,) is shown by its presence in Nifilole near Santa Cruz, where the finger nails are bisi nime, and in Savo where fingers are karakara bizi. Both these latter differ generally from the more common type of Melanesian languages, and the presence of a word in them may be thought to argue an older connection.

There is another Melanesian word which will deserve attention under the head of 'hand,' kakau. Another is the Florida gigiri, which is remarkable as being the Vaturana ririki in another shape by metathesis. It is not at all unusual for the syllables of words to be reversed, and in this instance $k$ has also been nasalised; gigiri is kikiri, reduplicated kiri, as ririki is reduplicated riki; the Saa riirii is the same. The Nengone tubenine means the 'row' of the hand, as tube nengoce means the 'row' of the lips.
22. Fire.-There is for this an important word, because it is one of those which are so very widely spread in the Malayan, Polynesian, and Melanesian languages. The forms indeed are very different, which argues an ancient distribution. There are closely resembling one another the Malay api, the Polynesian ahi and afi, and also the forms efi, aif, yaf, yap, given by Mr. Wallace. The forms in Bouru, Amblaw, and Ceram, afu, ahu, yafo, unite with the Malagasy afo, and lead on to aow and hao. In Melanesia the
variation is not so great, avi and $e v$ differ little; but if, as is probable, kapi and gapi, kapu, gapu, cap, are the same word, there is enough.

In both the Malay Archipelago and in Melanesia there are many exceptions, few of which agree together. Of the exceptions one of the most remarkable is bana in Bouru, taking it to be the same with the Malay panas and Malagasy fana hot; because it may be connected with the Fiji word waqa $(q=n g g)$ and the Fate $f a g a(g=n g)$, which are both used to express fire. It is an extraordinary thing that no word equivalent to fire should be in use in Fiji in any dialect ${ }^{1}$. To express fire words for firewood and burning brands are used. There must be a reason for this; which may be that the word for fire became $t a b u$, or that, fire being always ready for use in fire-sticks, the word 'brand' came to be used for 'fire.' In the latter case there is a certain parallel to the use of feu and fuoco for fire in the Romance languages.

There remain words quite distinct from one another, used in one, or two or three languages, such as tun $\alpha$, lake, joto, \&c. To account for the use of peculiar words is impossible: but the same causes which caused the word for fire to disappear in Fiji, may have operated to bring in some new word in other places. Generally, however; it cannot be argued that kindred languages must needs have a common name for so necessary and primitive a common possession of their race as fire. Greek and Latin languages are closely allied, yet one has $\pi \hat{\nu} \rho$, the other ignis. In the Romance languages the Latin ignis has disappeared. From whatever source the Greek $\pi \hat{v} p$ came, we have its English cognate in 'fire.' In the same way the Ocean languages may have more than two or three distinct words for fire among them without being on that account forbidden to claim common descent.
23. Fish.-This is again a word of great interest. There is one very common and far-spread word for fish, the Malay ikan, Maori ika, Marshall Island iek, Mota iga, in the Malay Archipelago, Polynesia, Micronesia, and Melanesia. The changes in form are great enough to show an ancient dispersion; even between Malay and Javanese there is the difference between ika and iwa. In Melanesia the consonant is often omitted, and we have $i a$, $i e$; but in one form or another the word extends from one end to the other; from ie in Nengone to ian in Duke of York. The connection is kept up in New Guinea in the Mafoor ijen. The

[^21]exceptions are comparatively fewer in the Malayan Vocabulary than in the Melanesian, ika appearing in twenty-seven places out of thirty-three in the former, and in twenty-seven out of forty in the latter: but the very general consent is remarkable.

The exceptions in these two Vocabularies in no case correspond, unless nau of Galela be no of Santa Cruz, which is also in New Caledonia; but there is still much of interest to repay investigation. In the first place, the Hova dialect of Malagasy does not appear to have a word for fish at all, hazandrano, the expression in use, meaning water-game ; and this is sufficiently remarkable in itself, corresponding as it does to the deficiency in Fiji of a word for fire. In the Sakalava language, however, of Madagascar the word for fish is fiana. The root is fia, and this comes near to one of the Melanesian exceptions, fei of Bugotu. The unaccountable isolated appearance of exceptions in this and other words is remarkable. The general character of the Bugotu language is that of its neighbour at Florida, but it has many words in the vocabulary of common things extremely unlike; as joto for fire, and $f e i$ for fish, although the common words $a h i$ and $i g a$ are also in use. The Savo language, on the other hand, is very unlike its neighbours; and here an exception is not unexpected. The extraordinary use of one word, mah, in Lakona, for bird and fish, has been noted. The same word is used for fish, but not for bird, in Aurora also and in Vanua Lava, in the forms masi and mes. In central Borneo masik means a fish, and in Koiara of New Guinea mesia, and these probably are the same word with the Melanesian.
24. Flesh.-In Mr. Wallace's Vocabulary isi and words resembling it are very numerous; in the Melanesian Vocabulary visogoi and words like it are seventeen out of forty. In Santa Maria, on the one side, in Gaua the word is moswivin, on the other, in Lakona, pihvi; in which two words it appears as if wivin were another form of pihi, and compounded in each form with some other word. From this the conclusion may possibly be that vis, so common at the beginning of visogoi, visigoi, vihigogi, is the same as prihi of Lakona, wivi of Gaua, though in another combination. Between visi and isi the difference is slight.
25. Fly.-The bluebottle fly is so much more likely to present itself than any other, that, though we may have in some cases the name of a species and not of the genus, the words in the Vocabularies are still likely to be names for the same thing. The name of that kind of fly is very widely the same in Polynesia and Melanesia, as
lano in varying forms. The same word occurs, but not often, in Mr. Wallace's Vocabulary ; in Celebes, Sanguir, Ceram, and Baju ; and though the common Malay word is lala, yet langau is also there. In the Maori of New Zealand the common form is ngaro, but rango is also used; an example of the transposition of syllables not uncommon also in Melanesia.

In the Melanesian languages the range of the word is from lag (lang) of Anaiteum, through lano, rano, len, thano, glano, to lao of Motu and ran of Mafoor in New Guinea.
26. Fowl.-The domestic fowl has been no doubt introduced into the Melanesian islands: one might expect therefore to be able to trace the source from which it was introduced by the name by which it is called. It is disappointing, however, not to find anything in Mr. Wallace's Vocabulary which corresponds to the Melanesian words, unless towim of Ceram may have to do with toa, which is not likely. In the Malay Archipelago languages, in twenty places out of thirty-three, the common name for a bird, manu, is given for a fowl. In Melanesia this is by no means the case; there is only the example of kio in Santa Cruz with the two meanings.

The most common word in the Melanesian lists is toa; its area of use is compact, the New Hebrides, Banks' Islands, and Fiji. Yet in this area three altogether different words occur, kur of Aurora, ov of Merlav, kav of Volow. A common introduction of the fowl may be safely argued from the common name; but whence the introduction? No word nearer than moa appears, which no doubt has come from Samoa to Rotuma; and whether toa can be moa in another form may well be doubted. Again, a compact little area is occupied by kua, arguing again a common receiving of the bird; but no foreign quarter whence bird and word may have come is to be found. Beyond this again is a district in which kokoroko, or some such word, prevails. Here the case is different. We may conclude indeed that the bird was introduced to these people in a similar way; but the word is imitative of its cry, and is not a name like toa or kua. It is true that a fowl in Malagasy is koho, which is something like, yet that words like kokoroko are onomatopoetic is unquestionable. In Mota the ordinary cry of a fowl is kokoko, the crowing of a cock kokorako. The word, as a noun, is used in the Hawaian, and the Maori tikaokao is of the same kind. In Florida the hen is kudo. It may be interesting to mention the fact that the old native toa having disappeared at

Mota, as out of all the islands perhaps thereabouts, except Santa Cruz, a new name has come in with the new European fowls; these are now kokok, from the English 'cock,' not toa.
27. Fruit.-The word used to name the fruit of a tree does not commonly, indeed it very rarely does, primarily signify fruit. The primary meaning of the word, which in its Malay form is bua, is something of a globular form like a ball. It is the same word which we have met with in the Polynesian words meaning 'egg.' In Mr. Wallace'sVocabulary this word, in many forms, occurs twentyseven times out of thirty-three; in the Melanesian Vocabulary it is in thirty-six places out of forty. In New Caledonia the word is hua, in Mafoor of New Guinea bon. This extremely common use of it throughout the Ocean languages, the very various forms it takes, and the general agreement in the secondary use of it, go far to prove the great antiquity in these languages of the root-word. As regards the changes of form, in the Malay Archipelago it varies, as bua, vua, fua, hua, woa, woya, wa. The Malagasy is voa, the Maori hua, Samoan and Tongan fua. The Melanesian forms vary even more, and shew more plainly a simple original root. There is bua, vua, fua, hua, woa, wa, va, we, wi. This great variation no doubt points not to any importation or borrowing from one part of the language-area in view into another, but the presence in all these languages alike, in varying forms, of a word which is their common inheritance. It follows, from the primary meaning of the word, that, for the sake of clearness when fruit is meant, another word is often used to make a compound with it: since bua or woa means a ball, it is necessary, or at least convenient, to say that it is the ball of a tree that is meant, and the Malagasy voan-kazu, the Fiji vua ni kau, and others, are the result.

The Malay use of counting with this word bua, as a 'numeral coefficient' or 'numeral affix,' things which are conceived of as globular is a testimony to the primary meaning of the word; but it is not known in Melanesia. There is, however, a use of the word, not in counting, but as an affix to any noun which signifies something like a globe or lump, or so conceived of by the fancy. This use is found in two widely separated languages, in Nengone of the Loyalty Islands, and Gaua of the Banks' Islands; in both of which, for example, the word for 'star' has this word prefixed, wajekole, wevtig, or 'fish,' wa ie, weg=we eg. This use, which has its parallel in Micronesia, as in Marshall Island lo-jeling ear, no doubt brings the two languages together, very different as in some
respects they are. In Gaua wo, wa, we, comes to be used almost as an Article. In the Banks' Islands generally it is no doubt the same word that is used as a prefix to the shortened name of a person, making a kind of familiar abbreviation. A person whose full name is Ligtarqoe goes by the name of Wolig, Orortunparawau is Weor, even the English Andrew becomes Wean.

There still remains a very little to be said about the few words which are exceptions to the general employment of wo, vua, \&c. None of them correspond in the two Vocabularies; some may possibly be the names of particular fruits. There is, however, in Gao and New Georgia the word ure used for fruit, while in Ceram $u r i$ is the fruit of the banana, and $u r$ in Mafoor of New Guinea is a bread-fruit. In the Banks' Islands $u r$ is the hog-plum, the fruit of the Spondias dulcis. It is likely enough that the word may be in all these cases really the same-fruit generally signified in one place, and the word particularized to some one fruit in another. This would correspond to 'pomum' and 'apple;' and no doubt a word which is so treated is not an importation from without in languages which treat it either way.
28. Good.-There is a great variety of words meaning good in both Vocabularies. In the Malay baik, however, we have the Maori pai, a word which possibly appears in the Melanesian pei of Espiritu Santo. It is only in one region that a common word to any considerable extent prevails in Melanesia, in the Banks' Islands, where wia, wi, we, is universal. The same appears some little way off in Fate and Sesake. In Mr. Wallace's list there are pia in the Sula Islands, fiar in Gilolo, fia in Ceram and Matabello, $i a$ in Amboyna, besides mopia, mapia, which are no doubt the same. It can hardly be doubted that these are identical with the Melanesian words. A connection between them is found in Mafoor in New Guinea, bie. The primary meaning of wia is pretty certainly 'mere, unmixed,' thence faultless, harmless, clear and good.
29. Hair.-This is one of the words in which agreement is very general, almost universal, in the Ocean languages. There is, however, a source of confusion which no doubt prevents the agreement in Vocabulary being so conspicuous. The hair of the head is often called by a different name from the hair of the body; and thus in languages where the common word exists, but only in the sense of the hair of the body, the word for hair is given differently, because the hair of the head has been indicated in asking for information. Thus, in Malay, the word given for hair
is rambut, but bulu is there used for hair as well as for feathers. In nine other places of Mr. Wallace's list the word occurs as meaning feather where another one is given for hair; whereas no doubt the languages have the same word for feather and hair. The common word is bulu, vulu, ulu, the vowel sometimes changing to $i$. The Malagasy is volo, the Maori huruhuru, the Marshall Island word kwol, Mafoor buraim.

There is a curious use of the word whicl means 'leaf' in connection with hair ${ }^{1}$. In Gao of Ysabel the same word, klakla, is both hair and leaf, in Fate ulu the common word for hair is leaf. In Nengone the word ie hawo means 'shoots of the head,' ie being the word used for shoots of trees. In Fiji we find drau ni ulu leaves of the head ${ }^{2}$, in Tonga lau ulu. It is evident that these expressions carry us back to the primary meaning of the words which are used both for liair or leaf. If it were not for the Nengone idiom one might say that the leaf is to the tree what hair is to the animal ; leaves the hair or feathers of trees, hair or feathers the leaves of animals. But the Nengone expression rather refers to the notion of locks of hair on the head being like bunches or sprays of leaves. See further under the word 'Leaf.'
30. Hand.-This is again one of the words in which the agreement in the Ocean languages is almost universal. It becomes so nearly universal because there is both a primary and secondary signification, either or both of which may be represented in any language; the word meaning 'hand' has so very generally been taken to name the number five. Hence in many languages, as Malay for instance, lima is 'five' where it is not 'hand.' In Mr. Wallace's list of thirty-three words lima for hand occurs nineteen times, but there are only two places in which it is not used for five. In the Melanesian list twenty-one places out of forty have the word lima for hand, and certainly much the greater number of those which are exceptions in this respect have the word as a numeral. Malagasy also is an example. The very common, almost universal, presence of the word in the Ocean languages, in the one sense or the other, makes this a good test-word for the Australian languages. If any one of them could show this word for 'hand' or 'five' there would be some evidence in Vocabulary of a common stock; when even in this word there is no agreement, it is hardly possible to expect it in others.

The forms which the common word has in the Malay Archipelago

[^22]vary for the most part between $r$ and $l$; but there is one change to $n$ in Ceram, and in one case the initial consonant is dropped. Among the Melanesian languages the same variation is found, but $r$ is much less common than $l$; the change to $n$ occurs in two distinct regions. The Anaiteum ikma probably shows a change to $k$, as in Vaturana, and the initial is dropped in Motu. The Fiji liga, and Maori ringa, differ in pronunciation only in the initial, and there is no other example in this Vocabulary of the change from $m$ to $n g$. It is, however, very common to find the nasal $m$ turning into $n g$, as, for example, in the second Person of the Suffixed Pronoun; and in the Banks' Islands and elsewhere it is this $m$ which is present in $\lim a$ hand or five. The transition from $m$ to $n g$ in Maori and Fiji is thus accounted for.

It should be observed that the word, in whatever form it may occur, does not primarily mean the hand as distinct from the arm; the whole limb is often signified by it. In the Tongan lau nima, the Marshall Island lo ber in bei, the word just above noticed, rau, lau, is used, the hand is called the leaf of the arm, that is, the flaky bunch which is the extremity. The Nengone word is equally interesting, wa nine having the word wa explained under 'fruit;' the hand is called the 'ball of the arm' as fingers are the 'row of the hand.'

In considering the exceptions we come first to the Malay tangan, the Malagasy tanana, which has no Melanesian representative. The only exceptional word in the Malay region, which may also be Melanesian, is the Mysol kani, which may be pane. This word is the most common next to lima in Melanesia, though it does not extend there beyond the Banks' Islands. In no dialect probably does it exclude lima, but it is the common word in use, and lima, perhaps from its employment as a numeral, has gone out of use. In all these languages it should be observed, certainly in the Melanesian languages, that there is a sort of reserve of words not in common use to be brought forward upon occasion. It has been remarked in many languages, in various parts of the world, that a word, becoming sacred perhaps by being a royal name, is forbidden in common use, and another one takes its place. It has been supposed that a new word is coined for the occasion; but, judging by the Melanesian practice, it is probable rather that a word still existing in the language, but obscure, has been revived and brought into conspicuous use. In the Banks' Islands, to be more particular and to come within the bounds of certainty, there are certain words
the use of which has a particular term to describe it, un in Mota. A man may not say a word which is contained in whole or in part in the name of his relations by marriage; he is said to un, to use one of the less common words which are perhaps kept in use in this way. For example, Pantutun's father- or brother-in-law could never speak of a hand or arm as pane, he would un and say lima. Most of these un words are no doubt in common use in other islands.

Among the Melanesian exceptions there is another of much interest, which appears only once as 'hand,' in Savo kakar. But though it is 'hand' only in this one language, which certainly is unlike other languages in Melanesia in some respects, and therefore one would be likely to pass it by as an exception, as a peculiar Savo word, yet it certainly is widely spread. We have already had it meaning finger in Rotuma, San Cristoval, Malanta, Ysabel, and New Georgia. In Mota it is present as a Verb, kaka to stretch out the hand and lay hold. In Maori kakau is a handle, stalk. In Samoa, where lima is the common word for a hand, in the language used to Chiefs it is 'a'ao, i. e. kakao. Words are thus found at different levels of language; and this offers a much clearer proof that they really belong to the languages in which they are thus found than the finding of them all on the surface would do ${ }^{1}$.

The Ambrym word vera is no doubt the same which, with a prefix, is the Mota tawerai the palm of the hand, and the same also with the Florida pera ni lima palm of the hand. It is very probable therefore that the word was got from the Ambrym native in the first place by holding out an open hand, and perhaps pointing to the palm; so that the meaning may not be exactly that of 'hand.' Nevertheless such a word so got is, if somewhat incorrect, well worth having ; for it brings together widely separate languages by one of that class which, like kakau above, do not lie on the surface. Another word to be noticed is gave of Espiritu Santo, one which no doubt is rightly equivalent in the use of that place to the Banks' Islands panei. A crab, of one sort, in Mota is a gave, so called no doubt from its arms and claws, by a word which thus in one island is used more generally and in another is specialized.

[^23]On the whole, reviewing these words we may say that lima regards the hand with its fingers, panei the arm as a limb, vera perhaps never the whole hand, except as with open palm, and gave and kakau both the member outstretched. Hence lima means so very commonly the numeral five, panei is used for a wing; the verb kaka to stretch out and lay hold, and the noun kakau for ' finger,' have a common notion, as has gave the name for the limb and the crab.
31. Hard.-This, like Adjectives commonly, does not give many common forms. Its chief interest is grammatical. Looking down the list of the Malayan and Polynesian words the eye catches common formative prefixes, not common words; makana, it is true, occurs six times, but there are makuti, maketihy, maseti, murugoso, kadiga, kaforat, the Malagasy mafu, the Maori maro, Samoan ma'a'a, showing the prefixes $m a$ and $k a$ of quality. Reduplication is equally conspicuous in the Melanesian list, and the adjectival termination $g a$.

With this it is worth noting that words which are here adjectives have cognate meanings as other parts of speech in other languages. It is not an accidental resemblance between the New Georgia nira hard, and the Mota nira a very hard-wooded bush; either the plant is called nira because of its hardness, or a hard thing is said to be nira because it has the quality of the wood. The Alite nanata is used as an Adverb to magnify the force of an adjective in Florida.
32. Head.-The word most common in the Malay Archipelago is ulu, uru, which, though displaced in Malay by the Sanskrit kapala, is, as hulu, properly belonging to that language. The word is not common in Melanesia, though it appears in Fiji and in part of the Solomon Islands. It is not either in Malagasy or Maori, but it is in Tonga and Samoa. It is strange that $u l u$ in some of these languages should mean both hair and head; the words can hardly be the same in root, and in many languages the distinction in sense is marked by a difference in form, as in Fiji ulu head, vulu hair.

In Melanesia the most common word is one which appears also in the Malay Archipelago. One of the words given in Ceram is ulukatim, to all appearance a word compounded with ulu, and kati with the second Person singular Pronoun suffixed ; and this kati is probably the same with kahutu of Mysol, and katu of Savu. In Melanesia the word, in varying forms, has a very wide range, from Fate to Ysabel. In the form qatu the initial combines $k$ and $p$, and, as is not unusual, the consonant $t$ sometimes drops out. Thus the
forms botu, bwau, pau, come naturally together with the Banks' Islands $q a t$ and its changes into qotu, qutugi and qi"igi. In Formosa vau is the word, which may very well be the same, and in Kingsmill it is atu. The root meaning of this widely spreading word can be ascertained in the Banks' Island languages: it means a knob, as in Mota a qat kere is a knob stick. In better known languages the same metaphor occurs.

The Malagasy is loha, and it is very remarkable that the same word is found in the Solomon Islands, lova head in Vaturana, and forehead in Savo. Here again a word isolated in Melanesia finds its kindred in some very remote language; and it is plain that loha and lova have reached Madagascar and the Solomon Islands from a common source, neither Malay nor Polynesian.
33. Hot.-The Malay panas is a well-known word, of which mention has been made under 'Fire.' With the prefix of quality ma or ba it makes mofanas and bafanat in Ceram, mafana in Malagasy, and mahana in Maori. In Melanesia it is only found in words used for fire. There is another Maori word, wera, in Samoan revela, which in Mota as vevera is used of red-hot stones. In Fileni, one of the Polynesian outliers in the Santa Cruz group, vela is the sun.

An exceptional word in Mr. Wallace's list is sasahu reduplicated, dasaho with prefix of quality, in Tidore and Gilolo. This is no doubt the siahu of Motu, New Guinea, the sawsaw, sousou, seuseu, seseu, of the Banks' Islands, and is again a good example of the extensive occurrence of words which in their own regions are exceptions. The prevailing word about the Banks' Islands is tutun, titin, which in Vanua Lava, where $t$ is left out, becomes $i$ iin. The Rotuma sunu, Api pisusunu, is probably the same. Like so many Adjectives in this and other lists, tutun is reduplicated, the root is tun, a word which in Mota and also in Duke of York means to roast.
34. House.-This is an interesting and important word. The very wide range of the word, which in Malay is ruma, and the great variety of its forms point to the great antiquity of this as a common possession of these languages. As is the case with the very widely prevailing name for a canoe, we may argue that a word which has spread so far and changed so much goes to show that the thing which it names was known to the undivided people whose dispersion spread the word so widely abroad. If the presence of certain common words in Aryan languages shows that the Aryans
did not separate till certain arts were known and practised by the common ancestors, so we may argue that the Ocean languages testify that the ancient speakers made canoes, built houses, cultivated gardens, before the time came when their posterity branched off on their way to Madagascar and Fiji.

The word now immediately in view as the name of a house ranges from the Malay Peninsula, through the islands of the Indian Archipelago, to the very extremity of Melanesia in the Loyalty Islands. It has not a continuous range, it appears and disappears at intervals, but in that line and chain of islands it is never absent long. It appears in Mafoor at the north-west of New Guinea, and in Motu at the south-east, and in the Marshall Islands of Mieronesia. In Polynesian languages it does not appear ; in the Kingsmill it is im . The fact that the word in this way has established itself generally, but not universally, at intervals and not in a continuous line, shows that it is not one which can be traced to one centre, from whence it may be thought to have been introduced by commerce or modern intercourse. The same conclusion is enforced by the consideration of the great variety of the form of the word, which ranges from ruma to en (eng). If a word appearing in its full form in Malay were to appear corrupted and changed as it receded in distance from the region in which Malay is spoken, we might well suppose the Malay the original. But when the changes in form bear no certain relation to the distance from Malayan regions, and the variations are local and disconnected, it is not so; some centre there must have been, but it cannot now be pointed out.

The geographical range of the word must be observed by comparing the Vocabularies with the map. The variation of the form can be seen in the Vocabularies. In Mr. Wallace's list the Malay rumah and the Javanese umah give at once typical forms, one with and the other without an initial consonant. Of the first type there are also luma and huma, of the second $u m$ and probably $o m^{1}$. Out of thirty-three words twenty-two are forms of these types. The variety of forms in Melanesia is greater, but the types are the same ; ruma is in Duke of York and San Cristoval, uma in Api and Lakona. The vowel also changes, and ruma, with changes of initial consonant and vowel, becomes luma, nume, huma, rima, nima. By similar change uma becomes ima, ema, and dropping the vowels at the beginning or end, 'ma, im, eom, em, en. To

[^24] with the collective prefix $f e i=$ Fiji vei.
account for this last change it is enough to say that, in the neighbourhood where it is made at any rate, the $m$ is the nasal one which, as mentioned above, regularly changes into $n g: i \mathrm{~m} a, i \mathrm{~m}$, makes en, as lima ' a hand' makes Fiji liga, Maori ringa. This $m$ in Nengone is written ' $m$, and the Nengone ' $m a$ is identical with the Santa Cruz ma.

A tabulated view of the forms of this word and its distribution may be useful :-
Malay Archipelago.

ruma . . Malay, Amboyna Motu, New Guinea | Melanesia. |
| :---: |
| Duke of York, Malanta, |
| San Cristoval. |

The common word for a house in Polynesia is the Maori whare, Samoan and Tongan fale. This appears also, but rarely, in the Malay Archipelago, bali and bareh in Sanguir and Salibabo. In Melanesia it is not common, but it is the prevailing word in some parts. In New Britain and Duke of York it is pal, in the Solomon Islands vale and vadhe, in Fiji and the Northern New Hebrides vale, in Ambrym hale. In Duke of York pal is an outhouse, while $i m$ is a house. In Mafoor of New Guinea siim is a chamber, while rum is a house. In the New Hebrides ima is known and used for some particular buildings where vale is a house. Thus these two words to some extent overlap; yet it may be said that the one belongs to the Eastern and the other to the Western Pacific.

There are other words which are exceptions in all parts of this area of language-the Malagasy trano, for example. It is singular that in Vanua Lava in the Banks' Islands, an island twelve miles long, there are three words used for 'house' so perfectly distinct as $i m$ or en, qeqek, and govur.
35. Large.-There is not any common word. The Ceram ilahe
is no doubt the Maori rahi, and another Ceram word, maina, may be the Solomon Islands paina. The Malagasy lava is 'long,' the Maori raha 'open, extended,' yet these are no doubt identical, and the difference in particular signification encourages the belief that these are the Mota lava large, of which the San Cristoval raha and rafa are forms, as well as Marshall Island lap, and probably Duke of York galapi. There is very little ground for comparison between the words of one region and another. Within Melanesian limits the Fiji and Santa Cruz levu is probably the liwoa, luwo, of the Banks' Islands. In Malanta the baila of Alite, which constantly changes $n$ to $l$, is paina of Bululaha, of which latter name the last part is itself another form of raha, lava. In fact languages have more than one word in common use, as Mota poa, liwoa, lava.
36. Leaf.-The word most commonly used for a leaf is very widely spread, and has a number of forms; the root of it we may take to be rau. Between this and lau there is no difference. By taking on $d$, as is often done before $r$, we have $d r a u$, and by another process $d$ takes the place of $r$. Beyond this $d$, as is also common, becomes $n$; and the forms rau, lau, drau, dau, nau are made. These are shortened into ro, $r u, r i, \& c$. To these stems then have to be added the terminations $n a, n, g i, i$, belonging to substantives, and the great number of forms in the Malay Archipelago, Melanesia, and Polynesia are accounted for ; the Malay daun, Malagasy ravina, Maori rau, Samoa lau, the Duke of York dono, the Lepers' Islands raugi, Lakona drawi, Mota naui, Ureparapara dugi, Motlav ron, Volow raren, Santa Cruz leu, Mosina no, Gaua do, even the Anaiteum $r i$ and Nengone ru. The Vanua Lava togi is in accordance with a change commonly made there of $n$ to $t$. In this case again the wide distribution and great variation of the word point to its antiquity in the languages, and agree very little with the theory of imported or borrowed words.

It has been already mentioned that this word is used in the sense of hair. In Mota little lapping waves are called nono nawo saltwater leaves, a phrase which shows the root notion to be that of flakes ${ }^{1}$. The same is shown by the Ulawa apaapa ni ai, Bululaha apapa ie, apaapa being used for the wing of a bird. The Ysabel eloelo $i$ gai is perhaps akin to their word alo a wing. The Gao klakla it has been said is hair or leaf, as ulu in Fate.

[^25]In many languages the word rau is used for a hundred, from the habit of using a leaf as a tally.
37. Little.-As is the case with most adjectives, there is but scanty agreement in the words meaning 'little.' Taking Polynesia, Micronesia, Melanesia, there is a word riki widely distributed, and, what is of more importance, not lying on the surface. In Maori riki is present, but not commonly used; in Mota it is obsolete, but remains as rig in names and phrases. It is in the Marshall Islands as lik, and in eight places of the Melanesian Vocabulary. Agreement between widely separated places is seen in laki of Nifilole, near Santa Cruz, and malaki of Motu, New Guinea, the latter with the prefix ma of quality.
38. Louse.-In the name as in the thing there is a very general agreement. Out of Mr. Wallace's thirty-three words twenty-seven are forms of the Malay kutu, and twenty-eight Melanesian places have the same. The form differs very considerably. The Malay kutu is no doubt, by the common change of $k$ to $h$, the Teor hut, and, by dropping the initial consonant, is $u t u$ and $u t$. The Maori kutu is Samoan 'utu. The Micronesian kid of Marshall Islands is no doubt the same. In Melanesia the changes are more considerable, and certainly do not favour the theory of a recent importation. The change from $k$ to $g$, and to $w$ is regular, and gives the Fiji kutu, Whitsuntide gutu, Mota wutu, and the shorter forms git, wu. The Nengone ote is perhaps, and Anaiteum cet ( $\mathrm{c}=$ hard g ) certainly, the same ; and Rotuma, with its usual change of $t$ to $f$, makes uta into ufa. In the Solomon Islands the simplest form is reached in $u, u^{\prime} u$ is $u t u, f u$ of Fagani is $k u$. The Ulawa, Wano, and Saa pote, bote, are not likely to be the same, but they may go with the Nengone ote.
39. Man.-There is not in this word so great an agreement as might perhaps be expected: and there is a certain confusion likely between man and male. In Mr. Wallace's Vocabulary mon, omani, manesh, are very likely the Solomon Islands mane male. The Malay orang ${ }^{1}$ is the Malagasy olona; elsewhere there is nothing answering to it. There is one root, however, that by itself or in composition makes often the name for man, ta, tau; in Celebes tau and taumata are no doubt the same with the Motu tau and Fiji tamata; and ta is the root of the words tamoli, tanaloe, tatua, tanun, tamsar of the Banks' Islands and New Hebrides, and the

[^26]Polynesian tangata. The root ta does not often occur, but it is in Volow, and reversed in Motlav and Ureparapara. The Rotuma becomes, by the change common there, $f a$ instead of $t a$. In the neighbourhood of the Gulf of Papua, New Guinea, man is in Port Moresby tauna, Kerepunu auna, Teste Island, E. Cape, and Heath Island tau. It is not easy or possible in most cases to explain the words compounded with ta. In Mota it is not unreasonable to suppose the word tanun to be the real man; nun true, not the tamate the dead man. There is in the language the word tamaur live-man, opposed to tamate dead-man, a ghost; tavine is a female, ta a woman; tamatua is a full-grown man, the mature ta; tamaragai an aged man, a trembling $t a$. No doubt the Fate and Sesake word tamoli is identical with the Mota tamaur. When a native says that he is a man, he means that he is a man and not a ghost, not that he is a man and not a beast. The intelligent agents in the world are to his mind the men who are alive, and the ghosts, the men who are dead, the ta-maur and ta-mate of Mota, na ta-moli and nat-mas of the New Hebrides. When white men first appear to Melanesians they are taken for ghosts, dead men come back; when white men ask the natives what they are, they proclaim themselves to be men not ghosts.
40. Mat.-This is a bad word for the purpose and ought to have been left out. Mats are of very various kinds, and each has its own name. No collection of words, however, can be entirely roid of instruction. The Alite vau gives a word as a noun which alike in Florida, Mota, and Fiji means to weave. The Rotuma gives eap, which is the same as the Mota epa, but with the last syllable reversed, as we have seen in falian for $\operatorname{talin} a$, an ear.
41. Moon.-In Mr. Wallace's Vocabulary twenty-five out of thirty-three are forms of the Malay bulan, in the Melanesian list nineteen out of forty are forms of the same. The Malagasy volana is the same. The forms vary, as in other words, by the change of $b, v, f, w, h$, in the initial, and of $l$ and $r$. There is a question whether we can ascertain the meaning of the word, which, from the use of vula as white in Fiji and Mota, and pura (probably the same word) in Florida, may be white. Or the word meaning moon may be used in a secondary sense for white.

Of the exceptions the Sula Island fasina is no doubt the Sesake masina. The distance geographically is immense, but both words are connected by the Polynesian masina of Samoa, mahina of Tonga, and the formation from the verb meaning to shine.
42. Mosquito.-In regard to this word there is a great difference between the Malay Archipelago and Melanesia, the name extremely common in the latter for the mosquito, namu, appearing only in Malay and Javanese nyamok. In the Melanesian list out of thirty-four words given twenty-seven are the same, and with no very great diversity of form. Samoan and Tongan also have namu.
43. Mother.-There is likely to be the same confusion here as in the case of 'Father,' between the common noun and the vocative. However, in the Malay Archipelago and in Melanesia alike, there is a good deal of agreement in the word tina or ina, which also is in Samoa, and in the Gulf of Papua, and, as jine, in the Marshall Islands. The chief interest of the word is not philological. It will be seen that in the Banks' Islands the word ve, veve, is most common; and that in Gaua with that word in rave, in Whitsuntide in ratahi, in Vureas in retne, in Torres Islands in reme, there is a prefix $r a$ and $r e^{1}$. In the word and in the prefix there are the marks of the native customs in regard to marriage and of their history. In that part of Melanesia all the population, without distinction of island or language, is divided into two sets for purposes of marriage. Each of these sets is called in Mota veve, a word that means division. If, then, this word veve is used for mother it is because the veve is looked upon as the parent, the division is not called veve because it may be figuratively called a mother. But if the set, the division, is properly the mother, and the word used for mother is properly the name of the set, it is evident that the individual woman who is the parent is in the second place; the child is the child of the set, not hers, the women of the set are the mother, not she. Hence has come the use of the plural in speaking of a single mother, raveve, rave, retne (i.e. re tine), reme, ratahi. There was, in fact, a communal marriage, every woman on the one side was wife to every man on the other, and consequently every child had the women of the set into which it was born for its mother. The plural form of the word for mother, where it exists, is a surviving witness to this. In exact agreement with it a word in plural form, rasoai, in Mota describes a husband or wife. The members of one set were rasoai ${ }^{2}$ to the others, males of one to females of the other respectively, and the plural form that was appropriate to that state of things, now long passed out of general

[^27]recollection, remains to show what the state of things was. No such communal marriage exists or is remembered, but it is known among the natives that the words are plural and why they are so.
44. Mouth.-There is no kind of agreement concerning this word in the Malay Archipelago, nor, with one interesting exception, does Mr. Wallace's list contain any words that are common elsewhere. This exception is bawa of South Celebes, which is baba of Batak, and bawa of Nias, Sumatra, and also vava of Malagasy. The same is waha of New Zealand; and in Melanesia is vava of Espiritu Santo, wawagi of Lepers' Island in the New Hebrides, and wawa of Ulawa and Malanta in the Solomon Islands, wa of Duke of York. This word, then, is widely diffused, though not generally. Its presence in Sumatra and Celebes in one quarter, in New Zealand in another, in Madagascar, and in two different regions of Melanesia, makes it quite impossible to suppose it an importation anywhere from outside. There is a further interest in this word. In Mota the verb vava is to speak, which is the form the word for mouth has in Espiritu Santo. Words to be mentioned shortly hereafter will show that it is not unreasonable to suppose that this word has got into Mota in two forms, one in which it means to open the mouth, and one to speak.

The word which in Aurora and the Banks' Islands is almost universal, rala, appears isolated in the Wano hara as meaning mouth. But wala, in Ulawa, is to speak. In the same way mana, the Maori mangai, a mouth in Florida, is also in that language speech, and the Mota verb manasag to tell out, has no doubt its stem the same. There are, therefore, three words in various parts of Melanesia which mean both mouth and speaking, vala, mana, and vava, and what one might hesitate in accepting as more than a chance resemblance about one word becomes pretty certain when confirmed by analogy of others.

In Melanesian languages, as was observed under the word ' Face,' there is a certain indistinctness in the naming of features. Thus the Fiji gusu ( $\mathrm{g}=\mathrm{ng}$ ) is the mouth, in Rotuma nuchu, Motu utu, and probably the noe of Ambrym, and no of Fagani, and forms part of Nengone tubenengoce the 'row of the mouth;' but nusui in Mota is the lip, and the same word in Maori ngutu is lip also. The notion at the root of both uses is no doubt that of a projection, in which sense it is used in Mota of a point of land. In the same way the Bugotu livo is in neighbouring languages, and very generally, a tooth; the Santa Cruz nao is no doubt the
word nago, common as 'face;' the word also, which four times in the Banks' Islands means mouth, naregi, in another island of the same group means face. It should be observed that these Melanesian words were not obtained by pointing at the feature, from which mistakes between mouth, teeth, lips, might easily ensue, but by asking natives acquainted with Mota the equivalents for the Mota word, and, in case of difficulty, explaining the precise name desired.

The Alite voka is no doubt the Florida voka to separate, to open; in Mota mana is the fold of the skin between the arm and the breast.
45. Night.-Though it occurs very seldom in the Malay Archipelago no doubt the common Melanesian word boni, qon, is the characteristic name for night. It appears in Javanese and Salayer bungi, and probably in composition as po in three other places. In Polynesia it is po, in the Marshall Islands bung. In Melanesia it is in thirty places out of forty. In Nengone though ridi is night, days, as we now count, but nights as natives always count them, are reckoned so many bune: in Savo po in pogala to-morrow, is no doubt the same word.

Among the exceptional words the Ulawa and Malanta roto, Wano rodo, is in Florida rorodo blind ; the word is probably the Lepers' Island dodo cloud; matadodo blind. The Mafoor in the North of New Guinea, rob, is no doubt the Florida ropo.
46. Nose.-The Malay idong, and Javanese irong with hiru, iru, iri, ili, are the only words in Mr. Wallace's Vocabulary that agree. The Melanesian words do not agree with these. The common Melanesian word is the same as the Polynesian, ihu Maori, iso Samoan. The forms are various, but the identity of gusu ( $\mathrm{g}=\mathrm{ng}$ ), nisu, ucu ( $\mathrm{c}=\mathrm{dh}$ ), usu, isu, and ihu can hardly be doubted. The word means projection, and is applied to points of land. If isu is the same as nisu, and $u s u=g u s u$, $n u s u$, then this word connects itself with the word mentioned under ' Mouth,' above, the Fiji gusu identical with Fate gusu, and in sound with Mota nusu. Nor is this at all improbable, for the same word may have come into use in some languages in different forms at different times and with the signification differently particularised ${ }^{1}$. If this is so, the Santa Cruz no, and Nifilole noto belong to this root.

[^28]The word manui in Mota, with all the forms that surround it, means a beak. The Lepers' Island qanogi applies properly to the nostrils, Mota qanai gills.
47. Pig.-The Malay babi, there can be little doubt, is the same with Sanguir and Salibabo bawi, and this may very well be boh of Gilolo and Mysol. If so, the very common Melanesian word bo, qo, qoe, connects with the Malay. This word runs through the Melanesian Islands from Api pui to Vaturana bo at the North of Guadalcanar, with remarkably little change of form. Does this, then, argue a comparatively recent introduction of the animal from a common source? Hardly; because babi is not likely to turn into $b$ o, though it may well be a form of the same root; and the small places where boh occurs are not such as could well be the origin of the pigs, and their name, which occupy the central islands of Melanesia. All these words more probably belong to one original root, and spread with the animal as men took possession of the islands where they now dwell.

A word no doubt recently imported, and probably taking the place of the old word, is puaka, poaka Maori, pua'a Samoan, which appears in Nengone, and Rotuma, and as vuaka in Fiji. It is not likely that there were no pigs in Fiji before the word vuaka was used there. It is more probable that the Tongans brought over their pigs, which were valued and called by the Tongan name, and the name of the newer and fashionable kind of pig superseded the old one. The local word bolo in the Solomon Islands has probably the same sort of history. This is parallel with the substitution of kokok for toa in Mota, No. 26.
48. Rain.-The Malay hujan no doubt represents a word common to that Archipelago, Polynesia, and Melanesia ; it is the Maori and Samoan ua, the usa of the New Hebrides and Solomon Islands, $u h a$ and uhe of the same groups, uca of Fiji, ua of Api and Santa Cruz, uh of Lakon, even the o of Ambrym. In Anaiteum the verb to rain is ehe, which may be the same.

The Javanese and Batak is $u d a n$, which, by change of $d$ to $r$, becomes the Malagasy orana.

In the Banks' Islands there is a local word wena, weta, wen, wet, which may possibly be the same as the Marshall Islands wut.

The San Cristoval rani is the same word with the Malay langit, Malagasy lanitra, and Maori rangi, which means wind and sky.
49. Rat.-There is no sort of agreement generally between the names for a rat in the Malay Archipelago and in Melanesia. The
former differ very much among themselves, the latter very much agree, twenty-six out of forty being the same. The forms of the word in which they agree are very various, and without intermediate forms it would hardly be thought that cedo, wohow, and kuzi were the same. All may be clearly seen, however, by beginning with the Mota gasuwe. The change of $w$ to $v, f, h$, gives gasuve, gasufe, gasuhe in the Solomon Islands. The change of $w$ to $g$ and $g$ to $w$, very common in those parts, accounts for the variety of the Banks' Islands words, gosog, gosug, wohow. The change of $s$ to $h$ gives galuwa, gohow, wohow. The dropping of the initial makes asuhe, and there can be no doubt but that kuhi, kusi, kuzi are the suwe of gasuwe. To account for the Anaiteum cedo requires the explanation that $c$ is hard $g$ and $d=d h$; the word written gedho is not far from gosow.

There are two local and exceptional words in the Melanesian Vocabulary which are well worth notice; garivi of the four Northern Islands of the New Hebrides and kalavo ${ }^{1}$ of Fiji. The first of these can hardly be other than karufei of Ceram. The second, kalavo, is the provincial Malagasy valavo, Dyak blawow, Mangkasar balawo, keluf of Mysol. These two words, exceptional in Melanesia, have, as we have seen in other instances, their kindred words in far distant regions, with which it is impossible that they can have had any recent or direct communication.
50. Red.-The only word for red at all common in the Malay Archipelago is merah, which, however, only appears in Malay, and a few other languages. This word is not unknown in Melanesia, in San Cristoval meramera and merameraga are red, mela is used also in Bugotu. In Mota, the red dawn of morning, or the red sky of evening, is called mera; no doubt the same word. In Vaturana it is yellow. The meaning of some of the Melanesian words is plain. In Anaiteum cap is hot as well as red, and is the word used for fire. The Mota memea is from mea red earth; lawlaw is flaming like a fire; the Florida sisi, Vaturana chichi, Gao jigia are from the red hibiscus flower; the Duke of York dara is blood.

The reduplication and termination ga characteristic of adjectives are conspicuous.
51. Road.-One word is common in all the language area before us: the Malay jala, Malagasy lala, Polynesian ara and ala, Marshall Islands ial, Melanesian hala, sala, tala, tara, hatha, sal, ${ }^{1}$ The old black Fiji rat is gaco, $\mathrm{c}=\mathrm{dh}$, the Mota gasuwe.
hal, al. In the Malay Archipelago this word appears in twentyone out of thirty-three places, in Melanesia in twenty-seven out of forty. The forms are various, but vary by plain changes. In Melanesia the word is often compounded with mata the eye or the middle of the road. The way is sala, the matesala is the path along which one goes. The second part of the compound in halautu, sautu, cannot be explained.
52. Root.-The Malay akar is also in Celebes, Sala Islands, and Ceram, and is probably the same as waari in two other places. This word is different from the Malagasy and Polynesian vody and take, the first of which is most likely the Mota vuti. In the Banks' Islands a word, the Mota form of which is gariu, is no doubt the Malay akar, as is more plainly the Dake of York akari. It is possible that the Araga garo, Alite kalokalo, may be the same as this.

It is not an easy thing to get the correct equivalent for the English word; there is a confusion between the part of the stem underground, the root, and the fibres and roots.
53. Salt.-Between this and the next word 'Sea,' there is in these languages a certain confusion, because salt water from the sea is used for salt, and the sea is distinguished from water by being called salt. The word tasi is common to the Malay Archipelago and Melanesia in both senses: as in Amboyna, New Hebrides, and Solomon Islands; asing in Celebes, and asi in Solomon Islands. The Maori tai is sea, wai tai salt water.

The most interesting consideration, however, concerning this word belongs to its use in local names. In Malay tasek, though neither salt nor sea, is a lake. In the Banks' Islands the lake in the middle of Santa Maria is the tas; and it is hardly possible to separate this name from that of Itasy the great lake in Madagascar. In the same Banks' Islands, the use of the word tas is obselete in the sense of sea or salt, though they still tasig their food with salt water. But the side of the island at Mota where the surf breaks is Tasmaur, the lee side is Tasmate, the live and the dead sea. The same expressions are in use for the weather and lee sides of islands in the New Hebrides, and in the Solomon Islands. In Madagascar at the S.E. of the island is Taimoro.

A very common word in Melanesia meaning, 'salt,' and also 'salt water,' does not appear beyond it ; and within Melanesia is confined to the northern New Hebrides, Banks' Islands, Santa Cruz, and Solomon Islands-a continuous stretch of islands. This word
is nawo, navo, nao, which is used very commonly indeed where tasi also is used, as, for example, in San Cristoval and Malanta, where navo is surf, while asi is salt. The word, then, is more commonly used than would appear from the Vocabulary.

Another word, masima, is in Fiji and Duke of York. In Fiji there is also taci, meaning the sea. In Ceram there is masin, in Mafoor of New Guinea masen. Salt in Malagasy is sira, also fanasina.
54. Sea.-One of the words commonly used for 'sea' has just been mentioned, which, however, only appears in Mr. Wallace's list as 'sea' in Ceram and Matabello, tasi, tali; the Maori tai; in Melanesia tasi, sasi (as in Celebes and Bouru), tahi, asi, tas, tai. The Malay word laut is more common in the Malay Archipelago; a word which never stands for sea in Melanesia, except in Nifilole as $l o$. The word, however, as $l a u$, for $t$ is only a termination, is very common, almost universal, in Melanesian languages, in the sense of beachwards or seawards, or as in Fiji, the windward region.
The Malagasy word for sea is riaka, and also rano masina, which is interpreted as 'holy water.' But the word masina can hardly be other than that mentioned above as masin and masen salt, in Ceram and Mafoor. The lake Alaotra, a being the preposition 'at,' would seem to be named from laut, as Itasy from tasi.

Although the words tasi and lau are common alike in the Malayan, Polynesian, and Melanesian regions, yet there are a great number of words besides, quite different generally one from the other. There are, in fact, several distinct things to be named: I. the sea as salt water; 2. the sea within reefs, in lagoons, or shallow near the shore; 3. the sea outside; 4. the open sea, the Ocean. Words no doubt are given which apply in one or the other of these significations. Thus in Fiji taci is the sea generally, the open sea is wasawasa ; in Lepers' Island wawa is the open sea, tahi also the sea as salt water; in Whitsuntide, tahi is sea, wawana, the open distant sea; in Ulawa, asi is sea, ahowa, the open sea; in Fagani, asi and matawa; in all these words, as in Sesake tasipua, Santa Cruz daopue, Alite matakua, wa forming part and probably the distinguishing part of the word. In Vaturana mao is shallow sea, horara the deep sea, and this is the meaning of horara, zorara, orara in that part of the Solomon Islands. This is also the distiuction between the Polynesian tai

## Melanesian Langrages.

and moana. In Marshall Islands the sea within the lagoon is lama-lo, the outer sea is lame-do, the sea generally is lojet. Here lo probably is lau, in the sense of seawards, and do is landwards, lok and dok being the common particles of direction; and lama is the Banks' Islands word.
55. Skin.-In Mr. Wallace's Vocabulary eleven places in the Malay Archipelago have the word kulit, kurito, koli, urita, uliti, holit, which is also the Malagasy hoditra, in Betsileo holitra. In the Marshall Islands the word is git. The same word continues to appear at intervals in Melanesia as far as Fate in the New Hebrides. In the Solomon Islands, at Florida and neighbouring parts, it is guiguli, guli, in San Cristoval uriuri, in a dialect where $g$ is dropped. In Fiji it is kuli, in Rotuma uli. The Torres Islands, gilit is no doubt the same, and, by the common change from $g$ to $w$, it becomes in Fate wili ${ }^{1}$. The word, therefore, has a vast stretch of extent with very little general variation in form. It is also in the Polynesian languages, the Maori kiri, the Samoan iliola.

Another word occupies the Northern New Hebrides and Banks' Islands, the Mota viniu-a word not altogether local, for it appears in the Duke of York pin.

Of exceptional words the Espiritu Santo tinina corresponds to tinyan of Amblaw, lelutini of Ceram. No other correspondence is shown between one Vocabulary and another. But there are two words worth noting. The Fagani gafo recalls the word gagavu used for cloth in the Banks' Islands and New Hebrides, the Maori kakahu, kahu. Another word for bark in New Zealand is hiako, which is the Samoan siapo the bark of the paper mulberry and the cloth made therefrom. In Mota, cloth is called siopa, and the origin of the word is ascribed by natives to a visit, some fifty years ago, of a party of Polynesians from Tonga, who were clothed in siopa, by transposition from siapo ; so when Europeans appeared clothed, they used the word again.
56. Smoke.-There is no word which occupies many places in. the Malay Archipelago Vocabulary, but there is one, the Malay asap, which represents a word very common in Melanesia, and in Polynesia also. The Maori is au, Samoan asu, Tongan ahu. In Melanesia the word is found from Ysabel to Fate in varying forms, $a h u, a h o, a h, a s u a, a s u, a s, o s$, es, and belonging probably to these sasu, and rasu. The Malay word is probably compounded with

[^29]api fire, and so we find in Lakona ahau av, in Torres Island hiev. The Mafoor of New Guinea is aas.

The exceptions in Melanesia are not numerous. The Gao gagahu is the Mota gagavu thick, clouded.
57. Soft.-The words in this list, as with adjectives generally, show the characteristic prefix $m a$, and the reduplication. It is the same with the Malay Archipelago words, which begin, many of them, with $m a, m u$, and $d a$. The Mafoor mababoot shows the same formation. A root common through a very large part of the language area is lum. It appears in Malay lumbut, in lumut and murumpito of Celebes, in lomo of Bouru, mulumu of Ceram, rum of Mysol. The Malagasy malemy may be the same. In Melanesia it is common, in the northern New Hebrides, Banks' Islands, Fiji, Solomon Islands, up to Duke of York galom.

Some of the exceptions in Melanesia are interesting. The Motu, of New Guinea, manoka is no doubt the Mota, of Banks' Islands, manoga. It may be very likely that their sense is identical, though manoka is soft, and manoga is said of cooked food. The Sesake manukunuku may be the same word. The Anaiteum mulmul may be lum reversed.
58. Spear.-No doubt there are many kinds and shapes of spears, each with its own name. It is not surprising, therefore, that there should be a great variety of words. It is very remarkable, however, that in Mafoor at one end of New Guinea, Motu at another, and at Sesake far down in the New Hebrides, there is the common word io. This is not by accident. The Rotuma, which has a fancy for reversing syllables, may have turned io into oi. In the Banks' Islands spears are not fighting weapons, the names are merely descriptive: sar is to pierce, isar, after the Fiji manner of prefix $i$ to an instrument, a piercer; as is to stab, hence matas, matah. The names are applied properly only to a sort of spear used in killing pigs on solemn occasions, and by analogy to foreign spears.
59. Spittle.-There is no word at all common in the Malay Archipelago. In Melanesia the word in Mota, anus, is found in fourteen places; and this is the Samoan and Tongan anu. There is some variation in the Melanesian forms, anus, anuh, onusi, anusu, nusu, nisu, kamisu, misu, nisu, nih, nih. Though the noun in Fiji is different, the verb ' to spit' is kanusi.

In the Banks' Islands the word garmes is no doubt connected with garameai tongue. The Duke of York kara shows the word
at a considerable distance. In one instance a word belonging to the Malay Archipelago appears in Melanesia, bulai of Bowru is evidently wura of Aurora, pavurai of Sesake.
60. Star.-This is an interesting word. In the Malay Archipelago there is no great measure of agreement; bintang and bituin must be looked upon as kindred forms, $t$ being supported by $n$; betol of Gilolo again is the same. The Malagasy kintana is further away. The Polynesian forms show a simpler character than the Malay whetu, fetu. The Dayak betuch, though the signification is different, is plainly the same word. The Marshall Islands $i j u$ is formed by the loss of the initial consonant and change of $t$.

In Melanesia the same word occurs in twenty-five of forty places. The forms are very various. With a termination it is vaitugu, vitugu, vitig; with the change of the initial consonant hefu, he'u, figu; by the change of $t$, mo-ijeuv, visiu, veji, hefu, figu; by cutting off $t$ in a way characteristic of Vanua Lava $v i^{\prime}$. From bintang to $v i$ is a long way, but the word is evidently the same throughout. The formation of the Fagani figu deserves notice. In that place the $h$ of Wano, three miles off, regularly turns to $f$, but $g$ represents the same letter left out, perceptibly, with a gap in the sound, in Wano. The Fagani (Ha'ani at Wano) word figu ought, then, to represent the Wano $h i^{\prime} u$, and in fact it represents he'u. But it is very instructive to observe that the gap in the Wano word really means $t$ not $g$, and has been filled up with $g$ in the Fagani word under a misapprehension. It is plain that the Fagani and Wano words are independent, because one comes from vitu, one from vetu. The interest lies in the filling up the gap with $g$ in Fagani, because the gap in Wano generally represents $g$, though sometimes it is in place of $t$. Whether all Fagani people, or only the one who gave me the word, say figu, I cannot say; but the mistake is interesting. It is too far to go back to an interchange of the primary tenues, as if Fagani figu came from fiku, Wano he'u from hetu, or both from a viku parallel to the common vitu.

The Dayak betuch is used for the 'Sun,' but it is clearly the same word, and the original idea expressed can easily be conceived which would include sun and star. The Dayaks, who call the sun betuch, have the Malay bintang for a star. The two words, the same originally, have come to be particularised, as the Dayaks, needing a word for star distinct from that used for sun, borrowed
from the Malay. The antiquity of the use of betuch as sun as well as star must be great. The form of betuch is just parallel to that of vitig in the Melanesian languages.

There is another word, also widely used, which has the same double signification of star and sun. The word maso is the sun in Espiritu Santo, a star in the New Hebrides and the Banks' Islands. In no single language does it signify both sun and star; but it is sun in Espiritu Santo, star in Fate and Sesake, Ambrym, Lakona, and Vureas. In Mota it is used only for a conspicuous planet, maso maran the morning star. In Malagasy maso andro is the sun, the maso of day, and maso is an eye ${ }^{1}$. But from the use of maso as the sun and as a star it may be concluded that maso is not originally an eye. Rather it is that the primitive idea expressed by maso is one under which both sun and star and eye can comethe notion of a disk or round. There is no metaphor of eye of day, the word maso is too old.
61. Sun.-This word shows much more variety and complication in the Vocabularies. The Malay mata ari shows very plainly the word mata, which, like maso above, is eye or round, and ari which is day. But there is in Amboyna and Ceram a word, the constituents of which seem the same, riamata. In Celebes it is mataalo, and in Salibabo alo is sun as in Melanesia, and matalon, Baju, is probably the same. While there is alo, in common with the Melanesian languages, there is no appearance in the Malay Archipelago of the ra and la of Polynesia. In Micronesia, Marshall Islands has al, the same as alo.

In Melanesia alo is much the most common word, supposing loa to be the same; in Aurora and Merlav it is aloa, and often elo, in Ambrym yial. With this we have again in Api mata an eye, mat ni elo. The word does not extend further than from Fate in New Hebrides to Nifilole near Santa Cruz. In the Solomon Islands the word aho, which is also in the New Hebrides, is common. In the latter, in Lepers' Island, matan aho is used for the sun just up. The maso of Espiritu Santo has been mentioned.

In Fiji and San Cristoval we have siga and sina, mata ni siga more definite, for the sun. This is no doubt the word $\sin a \sin a$ to shine, which appears also in the names fasina, masina, for the
${ }^{1}$ The Latin sol sun, is the same word with Eeipos the Dog Star, and with the Irish suil eye. Curtius.
moon. In dina of Motu, New Guinea, there is the dina hari day break, of Malay. In make of Duke of York, $k$ being hard g , we have perhaps magag, used for the moon in the Banks' Islands.
62. Sweet.-The interest of this word is grammatical; as is usual with adjectives, there is no agreement in the Vocabularies. In the Malay Archipelago words, and in the Melanesian, may be seen the adjectival prefix of quality ma commonly occurring. In the Melanesian words there is the characteristic reduplication, and the terminations, $s, c a, a$.

The word local about the Banks' Islands is worth noting for the changes of its form. The root is tar, representing some effect on the mouth, reduplicated tartar in Aurora; the change to $d$ and $n$ is seen in the other forms with sharper or thicker vowels. With reduplication, and the adjectival termination $s$, the forms tetres, derderes, dodoros arise. In Gaua the causative prefix makes vadurus. Further than this there can be little doubt but that the Araga reterete is the same, it being so common to reverse the words, ret for ter. The difference in form between reterete and vadurus is great; but these and the other forms of the same word are contained within a small area. From the root comes the Mota neremot, Merlav dermot ; mot is to cut or stop short, neremot is that which ners short in the mouth. Hence vadurus with the causative is that which makes the mouth durus.
63. Tongue.-In Mr. Wallace's list the Malay lidah with lilah, and dila must be considered the same; and the Malagasy lela belongs to them. This is only represented in Melanesia by the Rotuma alele, which may connect with the Polynesian alelo, arero. There is, however, another word more common in the Malay Archipelago which is abundant in Melanesia, me, ma. With what may be supposed to be suffixed pronouns it appears as maki, mahmo, maan, me, meem, \&c. In Melanesia this word is present from Anaiteum man to Duke of York karame na wa. It is combined in the Banks' Islands and Duke of York with gar, kara, which in both places also has appeared as spittle. The word lua, which is compounded with me in Eromango, Aurora, and Merlav, has the meaning of putting forth.
64. Tooth.-This is a remarkable word, because the two forms, one with $l$ and the other with $n$, are so widely distributed that the change or distinction must be very ancient. There can be no doubt but that the Malagasy nify, Samoan nifo, Maori niho, are the Solomon Islands livo, Banks' Islands liwo. In the island of

Malanta both forms are present, niho and livo, though at Alite, where they are fond of $n$ for $l$, they have the more common Melanesian form. Both forms appear in the Malay Archipelago; nifoa in Matabello, kelif, kalifin in Mysol. Nor is there any reason why what is $f$ in these words should not be $h$ in nihi, and $s=h$ in nisi. The Malay gigi is exceptional.

In Melanesia in one place liho becomes riho; liwo beomes lowo in Vanua Lava and Ambrym. It has been mentioned that livo is the mouth in Bugotu. The Fiji bati is in the New Hebrides, Fate, and neighbourhood.
65. Tree.-This word is substituted for Mr. Wallace's word 'Wood,' for the reason that the Malay kayu wood, is undoubtedly the Batak hayu, hau, the Malagasy hazo tree, the Fate kasu and kau, and so all the many forms of the same word that mean primarily a tree and secondarily wood. Of Mr. Wallace's thirty-three words twenty-eight are forms of this, taking kayns to be a longer form of the word, which in its shortest form is ai, ei. Of the forty Melanesian words thirty-seven are forms of the same word, alone or in combination, ranging from kasu to $i e$. The Mafoor of New Guinea is ai. The rakau of New Zealand, la'au of Samoa, contains the same word.

If at the two extremities of the long geographical line which stretches from the Malay Peninsula to the Loyalty Islands we find words so different as kayu and $i e$, the statement that they are in fact the same may require some defence. But, if taking some more central position we find a word such as kai of Teor, it is not difficult to follow the variations in the direction of greater fulness and complexity, or of slenderness and simplicity. When to the stem kai the terminations $s u, z u, j u, u$, are added, we have kaju of Celebes, kayu Malay, hazo Malagasy, hayu Batak, gazu Gao, kasu Fate. From this to kau ${ }^{1}$ there is but little change, or hau as in Motu of New Guinea, or gau as in Espiritu Santo. It is the same whether a word is in the form kai, hai, wai, gai, or gae or kei. To drop the initial leaves $a i$ as in Amboyna and Ceram, or in the Solomon Islands. And when a word is so very commonly diffused there is less hesitation in admitting a variation such as ei in Mysol or ie in Nengone.

It must be observed that in many words this is compounded with some other, as in Maori rakau, Santa Maria regai, the Mota tangae, the Duke of York diwai, San Cristoval hasie, Nengone

[^30]sere-ie, Ambrym and Ceram liye, lyeii. In the case of some of these the natives who use them are well aware that they are compound words. Thus in Mota mol is a native orange, and properly describes the thorn ; tan mol is the trunk and body of the tree; tan gae is the tree regarded in the same way, gae being tree, and tan the bulk of it. The Santa Maria people explain regai in the same way, $r e$ is the bulk, gai the tree. By this the Maori rakau is explained. The resemblance between two words evidently of this character is extraordinary, lyeii of Teluti in Ceram, and liye of Ambrym in the New Hebrides.
'Backbone' is 'tree of the back,' hazondamosina in Malagasy, just as in Toba hau-tanggurung. So in Mota the backbone is ga-togoi.
66. Water.-There is probably no doubt that the Malay ayer is the word wai so common in the Malay Archipelago, universal perhaps in Polynesia, and common also in Melanesia. Out of thirty-two words given by Mr. Wallace twenty-three are forms of this word. It may be doubted whether the termination er is without meaning, seeing that it appears as $l$ and $l i$. The Ahtiago of Ceram, wai-im, is probably drinking water, the Banks' Islands $i m$ to drink.

In Melanesia wai appears also in composition, for noai of Fate and kuai of Alite can hardly be other than compounds ${ }^{1}$. It will be seen that from Nengone to Malanta in the Solomon Islands the word is present ; but wai cannot be considered the characteristic Melanesian word. The Banks' Islands are entirely occupied by another word, pei, which itself has no other representative in any word in these Vocabularies. In New Guinea, however, there is bey. The most interesting word in the Melanesian Vocabulary is the Motu of New Guinea rano, and Port Moresby lanu, because this is identical with the Malagasy rano, and the same with the Marshall Islands dren. The word is present also in Duke of York, though not standing for water generally ; danim is used for a river. In Fiji drano is a pond or pool of water, and ano is the same in Tonga. In Malay danau is a lake; but in three languages of North Celebes rano is water. These are all isolated usages, and the word is a very good example of the way in which a word which belongs to the stock of languages generally maintains itself here

[^31]and there in places which can have no recent communication with one another.

The Gaua liuru, which may be Santa Cruz luwe, has a corresponding lewo in Sumatra. It is the same with the Mota ligiu fluid. Just as rano is water in Malagasy and a pond in Fiji, so tun is water in Lakona in the Banks' Islands, and tunin is a pond in Torres Islands. These uses correspond, whether the distance which separates the varieties be a few miles or a third of the circumference of the globe.
67. White.-Unlike most adjectives, this is an interesting word. In the Malay Archipelago twenty-four words out of thirty-three are the same as the Malay putih; and it should be observed that the prefix of quality is present in maputi, mopotito, maphutu, babut. This word in Malagasy is fotsy. In Melanesia it only appears in one place in Lepers' Island mavrti. The Maori ma does not seem to have any kindred elsewhere.

In Melanesia there is no common word. In the Banks' Islands the word is local: elsewhere there is no word common to more than two or three languages. There are words, however, of much interest. The Fiji vulavula and Florida pura are probably the same, isolated in the Vocabulary, though vula is used as white in Mota, make vula a white make tree. But this word is not without representatives elsewhere : the Malagasy vola silver is probably the same; and in Gilolo wulan, in the Moluccas bulam, in Rolti and Solor near Timor fula and burang evidently correspond. These words suggest relationship with vula the Moon.

Another Melanesian word, which is common also to the Malay Archipelago, is the pita of Lepers' Island, bitbit of Volow, which, with the prefix of quality, is mabida of Celebes. The word pita is used in Mota only of a light complexion. The Fiji siga sun, day, is the same word with Mota $\sin a$ to shine; the E. Fiji sigusigau and Maewo sinara white, are formed from these words. Several words, in fact, are thus common to different islands, in one in a primary, in another in a secondary signification. Thus voke is white in Espiritu Santo, and in the Banks' Islands woke is a kind of nick-name for an albino; wedwed, wewed, wetwet white in some of the Banks' Islands, are the Mota wenewene clean, the Fiji wedewede; in Torres Islands lul is white, in Mota fair ; rerea, rearea white, in the Solomon Islands, is at so great a distance as Fiji rea an albino. Thus words are, in fact, common to many languages, are in the common language of the area under consideration; but, not,
all lying on the surface of the language, are not seen till lower strata of speech are explored.
68. Wing.-There is no common or prevailing word in either Vocabulary, but there is not wanting a word common to both. The word most used in the New Hebrides and Banks' Islands, pane, which is also the common name for a hand, is also a wing in the Malay Archipelago : opani (o probably the article) and panidey in Celebes, panin in Bouru, fanik in Teor.

One of the words which occurs most frequently in Melanesia is akin to the Samoan apa'au, the apaapa of the Solomon Islands; which is also probably in another form the gapugi of the Banks' Islands. A fluttering flight is gapagapa in Mota. It has been observed under 'Leaf' that in Ulawa leaves are called apaapa ni $a i$ wings of trees. The Fiji taba may be the same word as the Florida taba, which in that language means layers, taba ni vure people generation upon generation, or class above class.
69. Woman.-The word used for a wife is very often only woman, as that for a husband is man. There is also the distinction of woman and female, so that a word which means a woman in one language is 'female' in another.

In very many words of Mr. Wallace's Vocabulary there is an agreement. In twenty-four out of thirty-three places wine, bine, fine, pin, lina, is found. This is the Polynesian waline, fafine, the tavine, vavine, laquvina, hoina, fefene, vaivine, haini of Melanesia. The root appears in Eromanga sivin, and Ambrym vihin; in Duke of York wawina, in New Britain vafini, is feminine. In Mafoor of New Guinea the word holds, bien woman ; in the Gulf of Papua wawine, babine, haine, sine, shine.

Other words in the Melanesian Vocabulary are hard. It is not without meaning that in the Banks' Islands the words begin with the plural re, and that the Ureparapara retine woman, is the same almost as the Vureas retne mother.
70. Yellow.-Beyond the grammatical forms, the reduplication, and the adjectival terminations $g a$ and $r$, there is nothing of interest in the Melanesian list of words; and in the Malay Archipelago list only the prefix ma. What interest there is, is of another sort. The Malay word kuning means the turmeric, the curcuma root, conspicuously yellow. Though the word is different, the notion is the same in Melanesia, where $a \mathrm{n}$, out of which the adjective is made, is the turmeric. The Vaturana mera is the word elsewhere, as in Malay, used for red.

It may be well to add a few words concerning the vocabulary of the Mota language with a view to meeting the question whether the stock of words in such languages as these is not scanty and deficient. Scanty it certainly is not, though in some ways it is very deficient. There are, as a matter of course, no names for objects which do not present themselves in the islands, but for everything there is to be seen there is a name, and for every particular action or way of doing things. In this respect the ordinary vocabulary of a native is much fuller than that of a European, and a native language always suffers from European intercourse. An Englishman talks of 'shutting' a door or an eye or an umbrella; a Mota man uses tipag ${ }^{1}$, describing a downward dashing motion such as is used in striking the native shutter into its place, for shutting a door; he uses vataqav for the shutting of an eye, describing a closing over from above, and lil, to fold, for the shutting of an umbrella. To use tipag for the closing of a door of European fashion is a necessary transference, though in itself improper ; but natives will go on to use the word in imitation of Europeans where it becomes absurd. To carry, is used in English of any way of carrying ; in Melanesian languages different words will always be used for carrying on the head, the shoulder, the back, in the arms, in the hand, or by two or more persons. Misuse of one of these terms will often be most ridiculous.

One who wishes to learn a native language should not be content with any native word which occurs as an equivalent to an English one ; he must find out what is the image presented to the native mind by the native word, the particular thing or action it represents as in a picture, not the general class of things or actions which is in his own mind more vaguely conceived. Native languages, which are often spoken of disparagingly as deficient in general terms, are in this way fuller in vocabulary than the ordinary speech of Englishmen. Though abstract terms are not unknown in Melanesian lan-

[^32]guages, such words are undoubtedly few, and they can hardly be expected to exist. At the same time no great difficulty has been found in expressing, not in one word perhaps, but in a compound, the meaning of most English words, and such ideas as require words to express them in the translation of the Scriptures, at any rate in the Mota language. In making such translations nothing is to be more deprecated than the substitution of general for particular terms, or the turning of a metaphorical expression into dull prose because such a metaphor is not in native use. What can be more dismal than to translate, 'they fell by the edge of the sword' as 'they died in war,' because natives have no swords? A true and natural metaphor will make itself at home among Melanesians, as images from the Hebrew Scriptures are in English. Missionary translations, sermons, and speaking are the ruin of native languages.

With regard to the fulness of a Melanesian language I may give an illustration from my own experience of Mota. After some twelve years' acquaintance with the language, talking, teaching, and translating (with something of the effect above mentioned), and after having acquired more or less correctly a considerable Vocabulary of Mota words, I began to buy words that I did not know at the rate of a shilling a hundred from the scholars at Norfolk Island. I left off when lists of three thousand words unknown to me had come in. It is certain that elder natives living at Mota use many words hardly known to those who have gone away from their own island as boys, and that the boys had by no means exhausted their stock. I calculate therefore that there were probably as many words still to come as would bring up my Vocabulary to at least six thousand words. Of these many of course are compound and derivative, but they are distinct words. This concerns a small island with less than a thousand inhabitants, with whom European intercourse began within the memory of living men.

## III.

## SHORT COMPARATIVE GRAMMAR OF THE MELANESIAN LANGUAGES.

A comprehensive view of the principal grammatical forms of the Melanesian languages makes it easy to compare them among themselves, and to judge of their common character and relationship to one another ; and at the same time it supplies a convenient means of comparing these languages with others to which they may be thought to be allied. The forms here brought together represent the Melanesian languages generally which have their place between New Guinea and Polynesia. For the purpose of comparing these with the forms of the Oceanic languages generally, examples are added from Malay, Malagasy, the Maori of New Zealand, and, in part, the language of the Marshall Islands ; languages which may well represent Indonesia, Polynesia, and Micronesia ${ }^{1}$.

These languages, all of them, are destitute of Inflexions, and this gives them a common character. There are, therefore, no Declensions or Conjugations ; there are no Cases, no Genders, and, excepting Pronouns, there is no Number or

[^33]Person. Since then these grammatical forms do not exist, it is unreasonable and undesirable to speak of them as if existing. A word in a sentence of one of these languages may be the Object, but there is no Case, and the word is not in the Objective Case; if the Genitive relation is expressed by simple juxtaposition, or by the use of a Preposition, there is no word in the Genitive Case.

Corresponding with the absence of Inflexion there is an absence of those variations in the form of words which may distinguish the Parts of Speech. It is not that there is a complete absence of such special forms of Verb or Noun; but that the same word, without any change of form, may be in use as almost any of the Parts of Speech. The use of the word, not its form, commonly declares its character. 'Many Malay words must be treated as now substantive, now adjective, now verb, according to the position they occupy in the sentence ${ }^{1}$.' This being the case it is evidently wrong to speak of a Noun as derived from a Verb, while the form is unchanged, or even a Verb from an exclamation. For convenience words must be distributed into Parts of Speech; but it must be understood that nothing, commonly, in the form of the word shows what it is.

By way of example from a Melanesian language : in Mota sizo, the Maori iho, is 'down,' and in most common usage would be an Adverb; but with a verbal particle it becomes a verb, and with a preposition indicating place, $i$ sizo, it is a noun ; $K e!$ is an Exclamation, and yet it is used as a Verb ${ }^{2}$. In these cases it may be fairly conceived that the words came into existence, the first as rather an Adverb, the second as a mere cry, and that the use as Substantive or Verb is posterior. But yet, as the words undergo no change in form, it is merely their use that distinguishes in the one case the Noun from the Adverb, in the other the Verb from the Exclamation. In whatever way a word has come into existence, when once

[^34]it has come into existence it may be used as almost any Part of Speech. In this matter there can be no doubt but that the Melanesian languages and those of the Pacific and Indian Oceans generally are at one.

It is highly probable that words generally are in the native mind names or Nouns. The thing, the action, or the state, receives its name. Words thus are Nouns or Verbs, and they receive discriminating marks, Articles or Verbal Particles in these languages, according to their use ; but there is no such distinction in the native mind between the thing and the action, between the visible object and the visible act, as to force them to think the name of an action a different sort of word from the name of a thing. Nevertheless, in all the languages under consideration, a word used to name an action or a state has a special particle attached to it marking that use, making in fact grammatically a Verb ; and in many of these languages the presence of Verbal Substantives shows that the abstract idea of the action or condition has required, and has found, a name.

From words thus originally Nouns or Verbs, the Adverbs, Prepositions, Adjectives, possibly even Conjunctions, in common use as such, have proceeded. Some words in Melanesian languages which must needs in their use be called Prepositions, still are in use also as simple Nouns. It is evident in many cases that what must be called Adverbs are merely Nouns. The Mota vea, Duke of York wai, (Maori hea,) though they can hardly be translated except as Adverbs, ' where,' are in grammatical use Nouns. In Mota pe is in nse as a Preposition; in Lepers' Island it does the same work as a Preposition, but always in full form as a Noun.

But if all words were in their origin names, there is a class of vocables in the Melanesian languages which certainly are not now the names either of objects or actions. These are the Particles which point in one direction or another, the demonstrative directive particles with which language itself gesticulates. These may be found separate as demonstrative particles, and probably as the simplest Prepositions ;
but they are found combined in Pronouns, in Adverbs of Place, and therefore of Time, and in Articles. If they are fragments of old nouns they are now nothing but fragments of that which has been lost; they name nothing, they only point. These cannot, like ordinary words, become, as the speaker is pleased to use them, Nouns or Verbs ; they never can have an Article or a Verbal Particle prefixed.

It may be thought that the presence of these Particles, if they be fragments, shows that the language in which they are present is not in its primitive condition. At least the use of directive demonstrative particles, not imbedded in words, but inserted continually in phrase or sentence, is the use of people who have visible in their mind's eye the actions and the things of which they speak,a simple primitive condition of mankind. In this condition it is not only with such particles, but with Adverbs also, that language will be continually pointing to this and that, here and there, up and down, seawards and landwards ${ }^{1}$.

Whether the directive and demonstrative words employed are plainly Adverbs and Pronouns in which the demonstrative particles have been combined with some other root, or whether the particles themselves simply are used, it is by no means easy in the Melanesian languages exactly to distinguish the place or the direction indicated. Nor for the present purpose is it necessary. The simplest particles represented by $k$ and $n$ may in some two languages point in opposite directions; what in one language points here, in another points there: but both point and direct the mind as the finger might the eye; both are demonstrative, and can fairly be classed together. It may be said again that the variety of meaning in these Particles, while the characteristic demonstrative force remains the same, shows rather the antiquity of their place in the various languages in which they are found. If the Mota of the Banks' Islands has ma

[^35]and at hither and thither, sage and siwo up and down, as the Maori of New Zealand uses mai and atu, ake and iho, the close similarity of form and meaning does not argue the remoteness of the source from which both have received the words. But if ko in the Banks' Islands points somewhere near, and $k o$ in Santa Cruz points afar; if ine in Mota is that, and ini in Florida, this; while $\mathrm{n} e, \mathrm{n} a$, is a general and vague demonstrative in Ambrym of the New Hebrides, and Malanta and San Cristoval of the Solomon Islands; then it appears as if widely separate languages had received their common word, in a general not yet particularized sense, from some ancient remote original.

The Demonstrative particles in the Melanesian languages may be found in Pronouns, Adverbs, and Articles, answering generally to the English (I) 'this' and (2) 'that;' (I) 'here' and (2) 'there,' and the definite article 'the.' In the following table these are given in the simplest form, either as distinct particles or as combined. The geographical order in which the Islands to which the languages belong are arranged is that which begins with the Loyalty Islands at the extremity of the Melanesian chain, and follows on to the North and West towards New Guinea and the Archipelago of Indonesia.

## 1. Demonstrative Particles.

Loyalty Islands.
Nengone . . . . . . k ko, no, le.
Lifu
New Hebrides.
Anaiteum . . . . I ki, 2 ko.
ne . . . . . wa, na, ga.
Sesane. . . . . . wa, wo, na, ga, se.
Ambrym . . . . ne, na, ge, le, li.
Espiritu Santo . . . ne, na, ka.
Pentecost, Raga . . ke, ko.
Lepers' Island, Oba . I naha, 2 nehi.
Aurora, Maewo . . I ka, 2 la.
Banks' Islands.
Merlav . . . . . 1 ke, 2 ne.
Gaua . . . . . 1 kere, 2 keren; I kose, 2 kosen.


The general result of the bringing together these Demonstratives is to show that in the thirty-two places represented some form of a particle of which $k$ is the characteristic occurs in twenty-one. Some form with $n$ occurs in twenty-two. In ten places a form with $l$ occurs; in five places a form with 8 .

The forms with $k$ and $n$ are very generally, almost uniformly, distributed: those with $l$ appear in each group, except Fiji. Those with $s$, or its equivalent $h$, though so much more rare, isolated, and distant one from the other, are the more interesting, because it is impossible to suppose that they have been communicated directly from one of these groups to another.

Attention must again be called to the fact that there is no fixed meaning to the particles with $k, n$, or $l$; they point, direct the view, demonstrate, everywhere, but generally ; and when they particularize, their particular force is local. In the Banks' Islands generally $k$ points to 'this' or 'here;'
in Santa Cruz to a more distant object or place: the rarer $s$ in the Banks' Islands points near, in San Cristoval afar.

Bringing into comparison with these Melanesian demonstratives Pronouns and Adverbs of Place of Polynesian, Malayan, and Micronesian languages, we find as follows :-

Malay, ini this, itu that, sini here, situ there.
Malagasy, ity this, iny that, itsy that near, iry that afar, aty here, ary, any there.

Maori, nei this near me, $n a$ that near you, $r a$ that afar.
Marshall Islands, kein this.
In these the particle $n a, n e, n i$, so common in Melanesia, is conspicuous. No form with $k$ appears; and, unless $r$ has taken the place of it, no $l$. In Maori and in Malagasy ri and $r a$ point afar; which may very well be $l i$ and $l a$ of Melanesia. But the demonstrative Pronouns kere of Gaua in the Banks' Islands, keri of Florida, and rek of Lakona, give something more exactly resembling, being probably compounded of ke and re or ri.

## 2. Articles.

The Definite Article is in itself a kind of demonstrative, and it is natural to expect, in these languages as in others, a likeness in the form of the Articles to that of the demonstrative particles. The following table, which gives a view of the definite Articles in use in Melanesia, will show that this likeness to a considerable extent exists :-

Loyalty Islands.


Solomon Islands.

| Ulawa . . . . na. | Florida | . |
| :--- | :--- | :--- |

In these the predominance of $n a$ cannot fail to be observed, and it can hardly be doubted but that it is the Demonstrative particle so conspicuous in Pronouns and Adverbs."

In some languages it coalesces with the Noun, and is written with it in one word, as in Anaiteum and Fate, where it has not even been recognised as an Article at all ${ }^{1}$. In some languages it shifts its vowel according to the first vowel of the noun which follows, as in Motlav, na tar, ne tenge, ni til, no to, nu bug: or, as in the same language, it parts with a vowel altogether before a word which begins with one. But almost throughout Melanesia some form of $n a$ appears. In Nengone re, in Santa Cruz te, are probably borrowed from the Polynesian settlements close by ; but in Nengone re is always accompanied by the Demonstrative 0 . In Savo $l_{0}$ is used certainly as an Article, but is plainly the Demonstrative. In Fiji alone ko appears, but o is probably the same.

The Articles of the Oceanic languages which have been brought in for comparison are:-Malagasy, $n y$. Maori, te definite, he indefinite, nga Plural. In Samoan re is in the definite Article. In Malay no Article is used. In Ambrym and Araga, of the New Hebrides, and in Lifu, of the Loyalty Islands, no Article is found. In ${ }^{\circ}$ the Malagasy ny there is no difficulty in recognising the particle that appears in iny 'that,' in that language, and in so many of the Melanesian Articles.

## 3. Personal Articles.

These stand altogether apart from Demonstrative Particles; but they are so common, though not universal, in Melanesia,

[^36]and so characteristic, that they require and deserve observation. They are called Personal Articles, because they are with Proper Names of persons what Articles, definite or indefinite, are with common Nouns. They accompany the name, not in any way qualifying it, except as pointing it out as a personal name. The convenience of such an Article, where Personal names are commonly taken from the names of things, is evident; o vat in Mota is a stone, $i$ Vat is Stone, a man's name. There is also an effective use in personification. To deceive is gale, $i$ gale the deceiver; not as calling a man by his name, unless possibly it should happen to be such, but giving him a title from the quality ascribed to him ${ }^{1}$.

This Article varies but very little, being $i, e, a$, and it will be convenient to arrange the forms accordingly.

Personal Article i. Oba, Maewo, Merlav, Gaua, Lakona, Mota, Motlav, Volow, Ureparapara, Vanua Lava.
e. Vanua Lava, Torres Islands.
a. Ulawa, Saa, Vaturana, Florida, Ysabel.

Where Personal Articles do not appear to be commonly used with Proper names, they seem to show themselves in Pronouns, especially in the personal Interrogative.

In Maori Dr. Maunsell calls $a$ an Arthritic Particle, and describes it as 'the Article by which the names of individuals and tribes are always preceded;' as 'a regular attendant on the personal Pronouns;' and as 'always prefixed to any inanimate thing to which a proper name has been given, to trees, canoes, ships, boats, mere, guns, \&c. ${ }^{2}$, No description of the use of the Melanesian $a$, $e$, or $i$, could be more exact. This Personal Article does not appear in all the Polynesian languages.

In Malagasy ${ }^{3}$ the Personal Article $i$ is placed before the proper names of persons; also before common names of

[^37]relationship, father, mother, brother, sister, \&c. In this latter particular also the correspondence with Melanesian use is complete.

In Malay such an Article is not so clear ; though it may perhaps be traced in the Pronouns aku, angkau. The Javanese before the names of persons of ordinary condition employ the particle $s i^{1}$. Since in many words which are Malay and Javanese the Malagasy suppresses the initial $\delta$, the Javanese si may well be the Malagasy $i$. If this be so, siapa 'who?' in Malay, corresponds to the Mota $i$ sava; and si mati the deceased, si bongkok the cripple, in Malay, are what $i$ mate and $i$ qages are in Mota.

The use then of a Personal Article-a remarkable feature in a language-is found certainly to prevail in Melanesia, in Polynesia, in Madagascar, and, almost certainly, in the Malay Archipelago. The meaning and use is identical. The variation $a$ and $i$ is found in Melanesia, and, the use and significance being the same, it is immaterial. The common possession of this feature is certainly a point to be noted in the comparison of the Ocean languages.

## 4. Pronouns.

The consideration of the Melanesian Pronouns will naturally now follow ; inasmuch as in them, as it has been remarked, are found the demonstrative Particles, and also, very probably, the Personal Articles. To take, for example, the third person singular, in Mota ineia, or in Florida agaia, it is not difficult to analyse each into the Personal Article $i$ or $a$, the Demonstrative ne or ga, and the pronoun that remains $i a$. Similarly in the Maori first person singular ahau, the Malay aku, the Malagasy aho, the Personal Article being separated, we have $k u$ equal to $h u$ and $h a u$, and the true Pronoun. In all these languages alike, Melanesian, Polynesian, and Indonesian, it is the Pronoun only which has Person and Number. But it has not Gender or Case. The variation in form which

[^38]belongs to the Person and the Number is not a matter of inflexion; Pronouns in this respect are like the Nouns: to speak of Cases is only to mislead. This does not mean that the form of a Pronoun in any Person or Number is invariably the same. There are longer and shorter forms which are used, to a certain extent, in accordance with the place the Pronoun occupies in the sentence, or with the character of the sentence itself. In Mota, for example, inau is the longest form of the first Person Singular, and $n a$ is the shortest. But $n a$ can never be the object in a sentence, and when the sentence is optative na only is correctly used ; ni we ilo nau he sees me (not na), si na ilo let me see (not nau).

Each Personal Pronoun is the word that represents the person or thing, or the number of persons or things, for whom or which it stands. The personal Article may be separated, the demonstrative particle may be separated, but the true Pronoun can have no Case. There is no Gender.

In the Plural number, in all the Ocean languages alike, there are two forms of the first Person, the Inclusive and the Exslusive ${ }^{1}$. This alone would be no proof of common origin ; but it will be seen that there is a very general similarity in the words employed.

The Dual Number, and what is called the Trial, are in Melanesian languages, with the exception of a very few words, really no distinct Number, but the Plural with a numeral attached. In Hazlewood's Fijian Grammar, we are assured that there are in that language ' undoubtedly' and 'really' four Numbers, 'the Singular, Dual, Triad, and Plural.' But to take the inclusive first Person, in the Plural keda, and in the Dual kedaru, and in the Triad, as it is called, kedatou, it is evident that the Dual is keda rua 'we two,' and the Triad keda tolu 'we three.' There is no distinct Number in the Fijian more than in the English. The Anaiteum exclusive is an example of the same : aijama is 'we,' ero two, eseij three, and the Dual is aijumrau' we two,' the Trial aijumtaij 'we

[^39]three.' The Dual and Trial are therefore of no great grammatical interest generally. There are exceptions, as in Nengone, where the Dual shows distinct forms without the assistance of a numeral.

The Melanesian languages, with some exceptions, do not use a Trial for a Plural, do not, that is, when more than three are spoken of, commonly add the numeral three ${ }^{1}$. The Polynesian languages do this. In the Maori tatou, matou, koutou, ratou, the numeral tolu is present in a contracted form, which appears in full in Tongan. The same is in fact the case when in San Cristoval the Plural is iga'u, ame'u, amo' $u$, ira' $u$ : the numeral 'oru three, is represented by ' $u$, and the natives who speak the language know it.

The Malay and Malagasy, like the Melanesian languages generally, use the Plural without the numeral. The Melanesians, however, use the numerals two and three, making the Dual and Trial, with great care whenever the use of the number is appropriate. If the persons or things spoken of are two or three, the number is never forgotten, it is always 'they two,' 'they three.' Very often also when more than three, the exact number is not so accurately observed, and the Trial is used for the Plural when no considerable number is in view. This is not the same thing, however, as to use, like the Polynesians, no other form for the Plural, than one which carries with it the numeral three.

## 5. Personal Pronouns.

LOYALTY ISLANDS.

1st Pelson.
Nengone.
Sing. inu, nu
Plur. eje, incl. ehnije, excl.

2nd Person.
nubo, bo
buhnije

3rd Person. nubone, bone buije

[^40]
## Short Comparative Grammar.

Nengone (continued).
1st Person.
${ }^{1}$ Dual. ethewe, incl. ehne, excl.
Lifu.

Sing. eni, ini
ani, ni
$P l$. she, sha, asha, incl. hun, ahun, excl.
Dual. sho, asho, incl. ho, aho, eaho, excl.

## NEW HEBRIDES.

## Anaiteum.

Sing. ainyak, nyak
$P l$. akaija, caija, incl.
aijama, cama, excl.
Fate.
Sing. kinu, au
Pl. gita, incl.
gami, excl.
Api.
Sing. nu
Pl. ita, incl. mimi, excl.
Sesake.
Sing. kinau, au
Pl. ninida, nida, inel.
nigami, gami, excl.
Ambrym.
Sing. na, ne, ni, niena
Pl. ken, yi, incl.
gema, excl.
Espiritu Santo.
Sing. inau, nau, na, au
Pl. igige, gige, incl.
ikanam, kanam, excl.
Araga.
Sing. inau, nau, na, au
Pl. igita, gita, ta, incl.
ikamai, kamai, ka, excl.
Oba.
Sing. inew, new, nu, ew
$P l$. igide, gide, da, incl. igamai, gamai, ga, excl.
Maewo.
Sing. inau, nau, na, au
$P l$. igida, gida, da, incl. ikami, kami, excl.

2nd Person.
hmengo
muna, ioe
nupa, nupati
n̂upun
ñupo
aiek, euc

| aijaua, caua | ara, ra |
| :--- | :--- |
| nago, go | nai, a |

kumu, mu nara, ra
ko
amiu
niigo, $g o$, ko
nimui, mui
nen, o
gimi
inigo, nigo, go, o
ken, a
ikaniu, niu
igigo, gigo, go
ikimiu, kimiu, kimi
3rd Person.
bushengone
nan, angece
ñunden
ñundo.
nana, a
nanala, ra
nae, na, a
nara, ra
ge, ne, ne, nea, a, e niera, $n$ eira, ner, ra
inigo, nigo, go, go
igimiu, gimiu
iniko, niko, go, ko
ikamu, kamu
igire, gire, ra
kea, a, e, i
ikera, kera, ra
ine, ne, e
nere, ra, re
ia, ni, i, a
ira, iri, ra.
${ }^{1}$ The Dual and Trial are only inserted here when they are distinct Pronouns; not when merely the Plural with the numeral suffixed.

## BANKS' ISLANDS.

Merlav.

## 1st Person.

Sing. ino, no, na, o
$P l$. igid, gid, d, incl. ikamam, kamam, excl.
Gaua.
Sing. ina, na
$P l$. igid, gid, incl. ikama, kama, excl.

## Lakon.

Sing. ina, na
$P l$. get, incl. gama, excl.
Dual iwoto, incl.
gamar, excl.

## Vanua Lava.

Sing. eno, no, ina, na
Pl. enin, nin, iget, get, incl. ikamam, kamam, kama, excl. kemem, komom

## Mota.

Sing. inau, nau, na
Pl. inina, nina, incl.
ikamam, kamam, excl.
Motlav.
Sing. ino, no
$P l$. iged, ged, incl.
ikemem, kemem, excl.
Volow.
Sing. ino, no
Pl. igid, gid, incl.
igemeam, excl.

## Ureparapara.

Sing. ino, no
$P l$. gen, ren, incl.
kamam, kemam, excl.

## Torres Islands.

Sing. noke, nok, no
Pl. daga, incl.
kemem, excl.

2nd Person.
iniko, nik, ik ikamiu, kamiu, kam
inik, nik, ke ikemi, kemi
nik, ke
gamu
gamou
enik, nik, nek
kemi, kimi
iniko, ko, ka
ikamiu, kamiu, kam
inek, nek
kimi
inig, nig
gomi
niek, nek
kimi
nike, ke
kemi

3kd Person.
kisin, ia
iker, ker, r
ini, ni, i
inir, nir, ir
ne
ge
iworo
eni, ni, ne
ite, te, ta
enir, nir, ner, tar, ter
ineia, neia, ni, a ineira, neira, ra
ike, ke
iker, ker
ige, $g$ e
iger, $g \mathrm{er}^{\circ}$
kie, ke
kier, ker
ñia, ñi
nihe, he.

## FIJI.

Sing. koiau, au ko iko, iko, ko ko koya, koya
$P l$. koikeda, keda, eda, da, incl. koi kemuni, ko ni, ni ko ira, ira, era, ra. koikeimami, keimami, excl.

SANTA CRUZ.

1st Person.
Sing. nine, ne, ke
Pl. nigu, gu, ku, incl.
Nifilole.
Sing. iu
Pl. ide, incl.
ino, excl.

2nd Person.
nimu, mu
gamu, mu
$\mathrm{imu}, \mathrm{mu}$ imi

## SOLOMON ISLANDS.

## Ulawa.

Sing. inau au
Pl. ikia, kailu, incl. iami, iimeilu, excl.
Wano.
Sing. inau, nau, au
Pl. iga'u, g'au, incl. iame'u, ame'u, excl.
Fagani.
Sing. inau, uau, au
Pl. ikia, kia, incl. igami, gami, excl.
Saa.
Sing. ineu, neu, eu
Pl. ikolu, kolu, incl. iemeilu, meilu, excl.
Vaturana.
Sing. inau, au
Pl. ihita, hita, incl. ihami, hami, excl.
Florida.
Sing. inau, nau, u
$P l$. igita, gita, incl. igami, gami, excl.
Savo.
Sing. agni, gni, ai
Pl. ave, incl.
mai, excl.
Dual age
Bugotu.
Sing. inau, nau, u
Pl. igita, gita, incl. igami, gami, excl.
Gao.
Sing. irei, erei, rei, gau
Pl. tati, gita, incl. geati, gami, excl.
ioe, o
iomoulu, moulu
ioe, o
iamo'u, amo
igoo, goo, go
igamiu, gamiu
ioe, io
omoulu, moulu
ihoe, ho
ihamu, hamu
igoe, go
igamu, gamu, gau
no
me
pe
igoe, go
igamu, gamu

| igoe, go | $n$ iee, za |
| :--- | :--- |
| goati, gamu | iree, ra |

3rd Person.
nide, de, te
nide, de
ina, na
idii.
ineia, a
ikiraeilu, raeilu, ra
iia, ia, a
ira'u, ra
iaia, aia, a
iraira, ra
ineie, neie, na, ie ikere, kere, ire
aia, a
hira, ra
agaia, gaia, a agaira, gaira, ra
lo
ze
to
imanea, ia, a
imaraira, iira, ra
iree, ra

Duke of York.

> 1st Person. 2nd Person. 3rd Person.

Sing. iau
Pl. dat, incl.
meat, excl.
A view of all these forms of Pronouns, taken generally, shows some long and some short, some very long, some very short, in any Number or Person that may be observed. Beyond this, it may be seen that the shortest form is almost always contained in the long; and moreover that the short form comes after some prefix or prefixes, which, together with it, make up the long form. In the first Person singular the very common longer form inau is accompanied by the very short form $u$ : inau or nau may be used, which shows $i$ to be a separable prefix; nau therefore resolves itself into na-u, and inau into $i-n a-u$.

Are we to say that the short forms are contracted from the long ones, as in some Grammars? If we do, we lose a great deal of the knowledge which examination of these Pronouns can afford to us. It is well worth while to stop and enquire, rather than to pass on with an easy explanation.

To the observation then of the forms as they present themselves to the eye we must add what the Syntax of these languages tells us: that these shortest forms of the Pronouns are in use always, or almost always, when the Pronoun is under government. They are in fact generally suffixed to Verbs and Prepositions. The short, the shortest, form then contains in itself the meaning of the Pronoun, without any

[^41]prefix whatever. In other words, the short form is the true Pronoun. In the many languages whose Pronouns are shown above, and whose first Person singular is inau, it is plain that the true equivalent to ' $I$ ' is $u$. When that very short word is used the full meaning of the first Person singular is conveyed by it. Whatever, then, may be the meaning of $i$ and $n a$, it is not that meaning, but some other.

The Personal Article $i$ has been seen to be in common use in these languages, and it is evident that the sense of it is appropriate in a Pronoun. It designates a Person, and shows the word by which the person is spoken of to be a Name. It may in fact be said that in the Melanesian languages the difference between inau and nau is that the first is more emphatic in calling attention to the individual personality ${ }^{1}$.

There is, however, a difficulty in the way of the assertion that $i$ in this and other Pronouns is the same as $i$ the Personal Article. Those languages in which $a$ is the Personal Article, in the Solomon Islands for example, have still the form inau. But this difficulty is not insuperable. The variation of the Personal Article $a$, $i$, or $e$, need not be supposed to have been fixed in this or that language from the first. Rather it is reasonable to suppose that the use of a Personal Article established itself in the language generally before each particular branch of the language settled down into the particular Article it now uses. It may therefore be laid down that $i$ in the Pronoun is very probably, though not certainly, the Personal Article. It may be added that a primitive Particle $i$ may be conceived of, which may have been used in such a way that, when the languages tended more to particularise, the original general force in it took a special direction either in the Personal Article or in the Pronoun.

The other member in $i-n a-u$ is $n a$. Here again it is an obvious and very probable conjecture that there is the very

[^42]common demonstrative particle which furnishes in so many of these languages the definite Article. The analysis so completed of the word inau gives at any rate a very intelligible signification to each member and to the whole: $i$ designates a person, $n a$ points as a finger to his breast, $u$ stands for his name. I-this-person, in the native order person-this-I, appears the equivalent of inau.

In the thirty-three languages, the Personal Pronouns of which are given above, twenty-three have in the first Person singular the three members of the word thus explained: seven have two members. Two only cannot thus be explained, containing neither of these prefixes nor the Pronoun $u$; those, namely, of Savo and Santa Cruz: one of which will receive an explanation further on.

To carry on this way of explaining the longer forms of the Pronouns to the second Person singular is comparatively easy. Twenty-eight of the thirty-three forms given above show the short form, the true Pronoun, as ko, go, o, of which $k o$ perhaps is the primary form. Of these a large proportion show both $i$ and $n$, as in the first Person; and many have one or the other. Of the five that remain it will be seen hereafter that some can be explained.

It is much the same when an examination of the third Person singular shows in twenty-one examples the short Pronoun a. As in the Mota ineia, and Florida agaia before mentioned, it is easy to see in the Fiji koya (koia) the demonstrative ko, the Personal Article $i$, the Pronoun $a$; and in Araga the demonstrative ke before $a$. In some languages not unnaturally a simple demonstrative seems enough to denominate the third Person, as in Savo lo, Gaua ke. Others again can receive explanation when another series of Pronouns is adduced.

The same analysis of the Personal Pronouns may be carried on in the Plural forms. In the first Person we are met by the distinction between the inclusive and the exclusive, the 'we' which includes the persons addressed with the speaker, and that which excludes them. This very useful and effective
way of speaking, which perhaps requires to be used before its excellence is fully understood, does not immediately concern us here, except in so far as the forms of the words are considered.

In the inclusive first Person/plural twenty-seven of the thirty-three languages shown above agree in a short form of Pronoun $t a, d a, n a,{ }^{\prime} a, t, d, n, j a, j e$, she. The change from $t$ to $d$ and $n$ is common in these languages, and from $t$ to $j$, which latter letter represents a modification of the sound of $t$. There are Melanesian people who, like some Polynesians, throw out the consonant $t$ : with them therefore it is but natural that ' $a$ should appear instead of $t a$. Of some of the few exceptional forms an explanation can be offered : but it is better first to call attention to the longer forms.

In the longest form there is present $i$, which has been before discussed. There follows in most cases a member in the form of $k i$ or $g i$, in some in that of $n i$. These may very well be demonstrative particles corresponding to those with which the longer forms of the Singular Number are built up. Such words, then, as Mota inina, Florida igita, Ulawa ikia, Fiji koikeda, show a structure made up of a presumed Personal Article, Demonstrative Particle, and true Pronoun, corresponding to that of the first Person inau. The difference in the words themselves is considerable, but the method of constructing them is the same; and a common method of construction does much more than a common form to show a common origin.

The forms which are exceptional are those of Ambrym, Espiritu Santo, Santa Cruz, Savo, and in a less degree of Saa in Malanta, and Wano in San Cristoval. The latter of these, iga' $u$, in which ' $u$ represents the numeral 'oru, may well be thought equal to the Ulawa ikia, if the numeral be removed. The same explanation does not hold with the Saa word ikolu, in which, however, the prefix $i$ and the numeral $l u$ are plain. The Savo language is singular in its forms.

The exclusive form of the first Person plural, with only
four exceptions, shows the same composition with $i$ and a Demonstrative, and the Pronoun mam, ma, or am.

The second Person plural, with only three exceptions, is seen to agree with the form of construction common to the Persons already reviewed, with the form $m i$ or $m u$ characteristic as the Pronoun. It should be observed that, in each Person, the exceptions do not occur regularly in the same languages. If the Savo inclusive first Person is unlike the common form, the exclusive mai and the Second Plural $m e$ are no exceptions: the Anaiteum second Person is here altogether exceptional, aijaua, while the first Person is of the common character. It is only in the Loyalty Island languages and in Savo that the Pronouns are most of them unlike those common elsewhere in Melanesia.

The Pronouns of those islands are again exceptional in the third Person plural; and so are those of Lakona, Torres Islands, Santa Cruz, Nifilole, and Duke of York. The two latter of these belong probably to another series of Pronouns to be hereafter shown. Savo ze and Torres Islands he may be the same. The Santa Cruz de is much more interesting, because, while $m u$ in the second Person is both Singular and Plural, it is a question whether both Numbers are not in fact the same in the third Person also. There is a difference in the sound of the vowel, de or $d \mathrm{e}$, but this may leave the word the same. It will be shown hereafter that in another form of Pronoun there is in some languages no distinction made of Number in the third Person ; and it is not surprising that in backward languages it should be so. In the great number of these languages, however, the characteristic third Person plural is ral. The Mota ineira, the Florida agaira, cor-

[^43]respond to the Singular ineia and agaia, as does the Fiji koira to koya, the Wano, with the numeral, ira'u to $i a$, the Sesake nara to na. The Plural meaning seems to be conveyed by the sound $r$.

Again a general eomparison of the Personal Pronouns of the Melanesian languages here exhibited shows, with certain exeeptions, an agreement in a common form ; in the First Person singular $u$, the Second $k o$, the Third $a$, in the Inelusive First Person plural $t a$, in the Exclusive am, in the Seeond Person $m i$, in the Third $r a$. There is apparent also a eommon method of prefixing Partieles to these Pronouns, whieh may be readily explained as making the lengthened form more personal and more distinct.

It will now be desirable to eompare with the Melanesian Personal Pronouns those of other languages of the Oeean family.

The Malay Personal Pronouns, extrieated from the forms of politeness, appear to be :-

$$
\begin{array}{llll}
\text { Singular. 1. aku. } & \text { 2. angkau. } & \text { 3. iya, dia. } \\
\text { Plural. } & \text { 1. kita, kami. } & \text { 2. kamu. } & \text { 3. dia. }
\end{array}
$$

With regard to the First Singular there ean be little doubt, viewing the other languages allowed to belong to the same family, that $k u$ is no 'abbreviated form' of $a k u$, but that $k u$ is the Pronoun augmented by the prefix $a$. It is, however, open to mueh doubt whether $k u$ ean in any way be made the same as the eommon Melanesian $u$, for reasons whieh will appear hereafter. It is quite possible, for $k$ may have been introdueed as easily as $n$, and aku have been made as easily as inau from $u$; but it is not perhaps probable.

In the Seeond Singular angkau appears to be precisely corresponding to the Lepers' Island inigo, in both words $k$ having ehanged to $u g k$ or $n g g$; and the true Pronoun being in either case kau and ko, with the prefix $a$ or $i$. But where Malay is spoken 'eaeh syllable of the word may be used separately for the whole: ang or hang is much employed in Keddah and Perak, and kau in other parts of the Peninsula
and in Borneo ${ }^{1}$.' And this is the same as the use of the Banks' Islands, where $n i k$ or $k o$ is equally employed.

The third Person iya, dia, so closely resembles the Melanesian forms ia, neia, koya (koia), that no further remark is needed.

In the Plural the use of the remarkable Inclusive and Exclusive First Person, though it does not appear to be commonly observed in the Malay, since Crawfurd's Grammar does not even notice the distinction, shows a striking agreement. But the forms kita and kami are identical with, for example, the Florida gita, gami. If in Melanesia we found here and there words thus identical in form and meaning with the Malay it would be easy to suppose them borrowed. But the forms kita and gami are not commonly so closely represented, the Mota nina and kamam bear at first sight but little resemblance to them. Yet the examination and comparison of the Melanesian Pronouns show very plainly that those of Mota and Florida are in this particular in fact the same, na being a change from $d a$, ta; nina, gida, kita ${ }^{2}$. No one could think the Mota nina and kamam borrowed from the Malay kita and kami, yet they are radically the same. The conclusion follows then that kita, nina, kami, kamam, are varying forms, of the same character as inclusive and exclusive, containing the same root, belonging to the same stock.

The Malay kamu of the second Person varies very little from the common Melanesian form. If $m u$ is used also, that is in fact the true root, as has been shown.

The Malay third Person would appear the same in the Singular and in the Plural, dia standing for both. It has been remarked that the same is the case in Santa Cruz. In the Duke of York diat is the third Plural.

The Malagasy Personal Pronoun is,-

$$
\text { Singular }\left\{\begin{array}{l}
\text { Ist Person, aho, zaho, izaho } \\
\text { 2nd } \\
\text { 3rd }
\end{array} \text {, hianao, anao } \quad\right. \text { izy, azy. }
$$

${ }^{1}$ Maxwell's Manual of the Malay Language.
${ }^{2}$ The Motu nina is the Motalava ged, Volow gid, which is clearly Florida gita, Malay kita.

$$
\text { Plural }\left\{\begin{array}{cc}
\text { rst Person, inclusive, antzika, isika } \\
\text { "nd } & " \\
\text { exclusive, izahay, anay } \\
\text { zrd } & ", \\
\text { hianareo, anareo } \\
\text { izy, ireo, azy ireo, reo. }
\end{array}\right.
$$

The resemblance between these and the Melanesian Pronouns is certainly not easy to see. But we may notice at once the presence of the Personal Article, the use of Exclusive and Inclusive Plural First Person, the longer and the shorter form, according as the prefixes are employed or not. The first Person singular aho may very well be the same as the Malay $a k u, u$ being written $o$ in Malagasy. The presence of $r e$ also in the second and third Persons plural seems to make the Plural, e.g. anao Singular, anareo Plural, and so may be thought to recall the third Person ra of Melanosia ${ }^{1}$. But until the second series of Melanesian Pronouns comes into view there is not much to be learned from the comparison of these with the Malagasy.

It is different when the Personal Pronouns of the Maori of New Zealand, as representing the Polynesian languages, are compared. These Pronouns are-
$\begin{array}{llll}\text { Singular. } & \text { I. ahau, au. } & \text { 2. koe. } & \text { 3. ia. } \\ \text { Plural. } & \text { I. tatou, incl.; matou, excl. } & \text { 2. koutou. } & \text { 3. ratou. }\end{array}$
The likeness of these to the Melanesian is at once apparent; the Plural Number having the numeral tou, a contracted form of toru 'three,' suffixed. In the first Person singular $a$ is taken for the Personal Article, which in Maori is $a^{2}$; and the question occurs again whether hau is a varied form of the Malay ku or not. The Pronouns, apart from prefix and suffix, are identical with the common Melanesian forms; except in the Second Plural, where kou takes the place of kamu. Are then, it must be asked again, the Melanesian Pronouns borrowed from the Polynesian? The reply must be, as when the question concerns Malay, that they are not. What is identical is the stem, the true Pronoun. The

[^44]Florida agaira, the Mota ineira, the Araga ikera, are not borrowed from ratou, but ra is the common property of them all, the stem to which prefix and suffix are applied. This ra is not the third Person plural in Malay or in Malagasy, (though in the latter it is a plural sign,) as it is in the Polynesian and Micronesian, nor is it in every Melanesian tongue. In claiming a common source for it, from whence it has come alike to Melanesia and Polynesia, it is not unreasonable to suppose that to use it as a Pronoun, third Person plural, is a later product of the common language which has divided into the Malay and Malagasy, the Polynesian, and the Melanesian branches, coming into use after the division had begun. The Singular Pronouns would come first into use, the Plural later; a third Person would satisfy for a time without distinction of Number; as it is plain that in some of these languages, Malay and Melanesian, one form of Second Person still suffices for one or many. In Malagasy the plural force of ra shows itself, but the third Person plural is not there developed. It is remarkable also that the Inclusive and Exclusive forms of the first Person should seem to have preceded in time any form for the other Persons of the Plural.

The Personal Pronouns of the Marshall Archipelago in Micronesia, ten degrees North of the Line, supply further material for comparison and illustration ${ }^{1}$ : -
Singular. 1. $i, i j, n g a$.
2. kwe, kwo. 3.e, ej.

Plural. 1. $j i, j e j$, incl. ; kij, kim, excl. 2.kom. 3. re, rej.
In all these languages alike, whether Melanesian, Malay, Polynesian, or Micronesian, the number of Pronoun forms give them an important place ${ }^{2}$. A comparison of the forms shows not only a similarity in the pronoun stems, but a resemblance in the structure of the longer forms, which tells much more of the relationship of the languages than could be conveyed by the presence of identical words, which might be borrowed.

[^45]
## 6. The Personal Pronoun suffixed.

There is in the Melanesian languages a second, and apparently quite distinct, series of Personal Pronouns of the Singular number, which never stand as the Subject of a sentence, very rarely indeed as the Object, and are in fact, it may be said, almost always suffixed to a Noun. A table of the forms of these Pronouns, in the various Melanesian languages here considered, is subjoined :-

| $\begin{array}{ccc} 1 s t & 2 n d & 3 \mathrm{rd} \\ \text { Pers. } & \text { Pers. } & \text { Pers. } \\ \text { Loyalty Islands. } \end{array}$ |  |  |  |  | Ist Pers. | $\underset{\text { Pers. }}{2 n d}$ | $\begin{aligned} & 3 r d \\ & \text { Pers. } \end{aligned}$ |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  | Motlav | k | (m) | n |
| Nengone | go | ... | ne | Volow | $g$ | (m) | n |
| Lifu | ng | ... | ... | Ureparapara | k | $n$ | n |
| New Hebrides. |  |  |  | Torres Islands | k | $m a$ | na |
| Anaiteum | k | m | n | Fiji | qu | mu | na |
| Fate | gu | ma | na | Santa Cruz |  | mu | de |
| Sesake | gu | ma | na | Nifilole |  | mu |  |
| Ambrym | $n$ | m | n |  |  |  |  |
| Espiritu Santo | ku | mu | na | Solomon Islands. |  |  |  |
| Lepers' Island | $g u$ | mu | na | Ulawa | ku | mu | na |
| Arag | $g \mathrm{u}$ | ma | na | Wano | gu | $m u$ | na |
| Maewo |  | na | na | Fagani | ku | mu | na |
| Banks' Islands. |  |  |  | Saa | ku | mu | ne |
| Merlav | k | $n$ | na | Vaturana | $g \mathrm{u}$ | mu | na |
| Gaua | k | $n$ | n | Florida | $g u$ | mu | na |
| Lakon | k | $n$ | n | Bugotu | gu | mu | กีะ |
| Vanua Lava | k | $m, n$ | n | Gao | gu | $\mathrm{mu}, \mathrm{u}$ | ña, a |
| Mota k | k | ma, $m$ | na, | Duke of York |  | ma | na. |

In Savo this form is not present.
Compare with these :-

| Malay ${ }^{1}$ | ku | mu | ña | Maori | ku | u | na |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- |
| Malagasy | ko | nao | ny | Marshall Isl. | o | m | n. |

The terminations $k u, u$, na, of the Maori and Polynesian Possessives, though not generally recognised as suffixed Pronouns, have been declared to be so by Archdeacon Williams in his Maori Grammar; and it would be surely impossible to carry a comparison beyond the Polynesian languages and not to perceive this to be the case.

That these Pronouns are distinct from the Personal Pro-

[^46]nouns before examined is clear in the second and third Persons. In the first Person there may be a doubt whether $k u$ is the same as $u$, whether the Malay $a k u$ is the same with the Malagasy aho and the Maori akau. In Malay aku is used as the subject of a sentence, and $k u$ is suffixed; in Maori and Malagasy akau and ako never have the same use as $k o$ and $k u$, which latter are always suffixes. The difference then between $k o$ and $k u$ and ako and akau seems established, although $k$ might well change to $k$. The conclusion is that ko and $k u$ of Malagasy and Maori are the Malay aku, and that aho and ahau are not represented in that language. But, whatever may be the case with these forms, it is plain that between mu and $k o, n a$ and $a$, there is a very much greater difference: and on the whole the series $k u, m u, n a$, must be considered distinct from $u, k o, a$.

This second series is used in Melanesia as a suffix to Nouns, but only to Nouns of a certain class. In Malay these Pronouns are suffixed to Nouns without any distinction of class, though in colloquial use the third Person $\tilde{n} a$ alone is common. In Maori these Pronouns only appear in the Possessive and are spoken of as suffixed to Prepositions to make the Possessive ${ }^{1}$. In the Micronesian of the Marshall group $m$ and $n$ are suffixed to words of a Class as in Melanesia; those, namely, which signify parts of the body and degrees of relationship, or a man's belongings ${ }^{2}$. In this particular then the Melanesian agrees with the Micronesian and not with the Malay or Polynesian. It is necessary first to call attention to the universal diffusion of these Pronouns as suffixed with little variation of form; a feature common to all the Ocean languages alike. The Melanesians, who use this suffix according to a strict rule with nouns of a certain character to make a Possessive, can certainly not be thought to have borrowed it from the Malays, on the one hand, who use it with nouns without distinction of class, or, on the other hand, from Polynesians, who do not use it with nouns at all. No one
${ }^{1}$ Williams, Shortland.
${ }^{2}$ Hernsheim.
probably will suggest that the Melanesians have received it from Micronesia. It is clearly, then, a common possession in all these Archipelagos; and this unites the languages together in a very remarkable manner. From whatever region, by whatever routes, they have reached their present seats, it is evident that these Pronouns were among them before they parted. This is a point of very great interest, because of the Pronouns of Khamti, one of the Tai languages of the Asiatic continent, kau, I, mau, thou, man, he ${ }^{1}$. If it be supposed that $k u, m u, n a$, have come from the continent of Asia, from the valley of the Irrawady, into the languages in which they are now used as suffixes, these Pronouns must have come into them while still undivided.

In Santa Cruz these Pronouns are suffixed to Verbs as if the Subject of them; mopene loju ko I saw that ship; ne, another form of ke the first Personal Pronoun, is suffixed to the Verb mope. The construction doubtless is that the Verb is treated as a Noun, 'my seeing that ship.' The Pronouns suffixed are used in the same way in Malagasy with some Verbs ; tia-ko I love, vono-ko I kill, which, if explained as the Santa Cruz example, are 'mine the loving,' 'my killing.'

It has been said that it is only in the Singular that these Pronouns are suffixed ${ }^{2}$. For the Plural the radical forms of the ordinary Pronouns are used as suffixes. We have then two sets of Pronouns; one with fuller as well as shorter forms used as Subject and Object alike, and with Plural forms as well as Singular ; the other only used as suffixes, in a large region according to strict rule, and in the Singular number only. Is it probable that both of these sets of Pronouns belong originally to these languages? If not so, which of the sets has most probably been introduced? In reply I venture to say, the latter; if $k u$, $m u$, $n a$, are Pronouns of the Asiatic continent, their use rather shows them to have been borrowed from thence, than parts of the original stock of

[^47]the languages which are now spoken in the Indian and Pacific Islands.

Two points more require some notice. (1) The suffixing of these Pronouns is merely that juxtaposition which expresses the genitive relation, and in which, in these languages, the word that would be called the genitive stands second. Such juxtaposition is no doubt a more primitive way of expressing the relation than the use of a preposition. Natives, in order to make themselves more easily intelligible to Europeans, will, with a correct idiom, not suffix $k u, m u, n a$, but add the full and more commonly employed pronoun; will say, ima inau, instead of imak, for my house. In thus speaking they are right, though they do not speak as they would among themselves. (2) Secondly, these suffixed Pronouns sometimes seem to have taken the place of the other set, either entirely or in part, still remaining suffixed to some pronominal root. Such may be, for example, the third Person singular of Nengone nubone, and the Pronouns of Anaiteum and Santa Cruz; for which see the Grammars of those languages ${ }^{1}$.

## 7. Possessives.

It will be well in this connexion to consider the Melanesian and other Possessives.

It has been said that in the Melanesian and Micronesian languages, to judge the latter by that of the Marshall Group, the suffix of a Pronoun of the second series $k u, m u$, na, in the Singular, or of the radical form of the more common Pronoun, is the way to express a Genitive or Possessive. My hand is limaku, his hand limana, and so on. But this only with a particular class of Nouns according to a strict native use-Nouns generally which signify members of the body, parts of a thing, equipments of a man, or family relationship.

There remain the Nouns which are not of this class. With these either a genitive Preposition is used, (a use apart from the present consideration,) or else an expression answering to

[^48]the Possessive Pronominal Adjectives 'my,' 'thy,' 'his,' \&c. is employed. These are here called Possessives for want of a better term, and are not called Possessive Pronouns, because Pronouns they are not.

These Possessives consist of a radical and the suffixed Pronoun $k u, m u, n a, \& c$. An example of the one most common in Mota will suffice to show the form and use.

If it be a member of my body the Pronoun is simply suffixed; or if a relation, or something nearly belonging to me: qatuk my head, tasik my brother, usuk my bow. But if something not of that class, nok is 'my,' noma 'thy,' nona 'his,' nonina, and nomam 'our,' nomiu 'your,' nora ' their.' These words are evidently no with the Personal Pronoun suffixed; nok is just as plainly 'my no' as qatuk is 'my qatu.' The Suffix is the Pronoun, the radical to which the Pronoun is suffixed is, from the nature of the case, a Noun. It may be called a Possessive Particle, or a Possessive Preposition, or a Possessive sign. But it is in fact a Noun. Because it is a Noun it does not follow that we can translate it by an English Noun; there is no English word perhaps meaning thing-belonging-to. But we talk of a man's belongings. Let us take the word 'belonging' and use it as the English equivalent of the Mota no, and then the nature of the Melanesian Possessive will be clear. Nok, then, is my belonging, nok siopa is my garment, a garment my belonging, in Pigeon English 'shirt belong-a-me.' Noma is thy belonging, noma parapara thine axe, axe thy belonging, nona tapera his basket, basket his belonging. Every Possessive can be thus explained, if it be taken as in fact a Noun, in every Melanesian and Polynesian language: unless it be taken as a Noun it will never be properly understood.

It must not be supposed that there is but one of these Possessive Nouns. There are in Melanesian languages always at least two, one expressing closer and the other remoter relation ; in many there are four. In Mota there is, with the first Person singular suffix, nok a thing belonging to me generally, gak a thing belonging more closely to me, mak a
thing for my drinking, mok a thing of my doing. In Fiji nequ or noqu is the same as Mota nok, kequ as gak, m‘qu as mak. Of these Hazelwood justly says that they are 'undoubtedly Nouns, whatever might originally be their sense:' and, for one reason, that, as the Mota words above and all the corresponding ones in Melanesian languages, 'they take the Article like Nouns ${ }^{1}$.'

The Mota ga, Fiji ke, are most commonly used of food, and it happens that gana is in Mota the verb to eat. But the word has in itself no reference whatever to eating or food, and only applies to it because it signifies something entering into very close relation with a man. So in Florida gagua na levu ni mate is 'my enemy,' in Duke of York ana maden is 'an axe to kill him with,' in Mota gan o wena 'rain got for him by charms.'

The Nouns of Possession occur in almost all the Melanesian languages, in some more, in others fewer; and it will be well to exhibit them together. As it is impossible to translate them precisely with an English word, they are here arranged under the Mota words to which they are equivalent, the signification of which has been given above :-

| Banks' Islands. | 1. | 2. | $3 \cdot$ | 4. |
| :---: | :---: | :---: | :---: | :---: |
| Mota | no | mo | ga | ma |
| Motlas | no | mu | ga | ma |
| Volow | ro | mo | ga | ma |
| Vanua Lava | no, ro | mugu, mo | go, ga, ge | mo, ma, me |
| Gaua | no | mu | ga | ma |
| Lakona | na | mo | ga | ma |
| Merlav | no | mugu | ga | ma |
| Torres Islands | no | na | ga | ma |
| Fiji | no, ne | ... | ke | me |
| Santa Cruz | ba | ... | na | po |
| Nifilole | no | ... | ... | ... |
| Solomon Islands. |  |  |  |  |
| Ulawa | na | ... | a | ... |
| Wano | a | ... | 'a, u | ... |

${ }^{1}$ In Bugotu always, in Florida sometimes, the Possessive has its own Article, as the Noun to which it is attached has its own, na nigua na gau my knife, the thing-belonging-to me the knife. So Motu na nok, na mok, mine thing-belonging-to me, or thing-done-by me.

Solomon Islands (continued).

|  | I. | 2. | 3. | 4. |
| :--- | :---: | :---: | :---: | :---: |
| Fagani | a | $\ldots$ | ga | $\ldots$ |
| Saa | $\ldots$ | $\ldots$ | ${ }^{2}$ | $\ldots$ |
| Vaturana | ni | $\ldots$ | ha | $\ldots$ |
| Florida | ni | $\ldots$ | ga | $\ldots$ |
| Bugotu | ni | $\ldots$ | ga | $\ldots$ |
| Gao | no | $\ldots$ | ge | $\ldots$ |
| Duke of York | nu | $\ldots$ | a | ma |

New Hebrides.

| Maewo | no | $\ldots$ | ga | ma |
| :--- | :--- | :--- | :--- | :--- |
| Lepers' Island | no | $\ldots$ | ga | me |
| Arag | no | $\ldots$ | ga | ma |
| Espiritu Santo | pila | $\ldots$ | ga | na |
| Ambrym | ma, me | $\ldots$ | a | $\ldots$ |
| Sesake | a | $\ldots$ | $\ldots$ | $\ldots$ |
| Fate | a | $\ldots$ | $\ldots$ | $\ldots$ |
| Anaiteum | u | $\ldots$ | $\ldots$ | $\ldots$ |

It will be observed that the list of these Possessive Nouns is fullest in the region of Fiji and the Banks' Islands, the region nearest to the Polynesian people. The poverty of the list elsewhere does not always indicate deficiency in the languages represented, but deficient information.

In Espiritu Santo pila is given, because no other word appears to be used for the simplest kind of Possessive: the reason being probably that ma, the common word for something to drink, has become, after the fashion of the language, $n a$, which might cause confusion with the common form no. But in very many of the languages in the Banks' Islands and Northern New Hebrides the same word pula, bula, pila, is regularly used of a chattel such as a pig, and of a garden. The word is simply a Noun of the ordinary kind; no one would think of calling it a Possessive Particle, or Preposition, or Sign, much less a Pronoun ; only because it is too long. But it is in use, and in fact, of identical character with those given above. In Santa Cruz a word of the same kind, $\tilde{n} i e$, is used of the house and the garden. In Nengone a thing for eating is kaka, a thing for drinking kua; but these are used with a Preposition like other Nouns, and can hardly take their place in the list.

In the Malay language there does not appear to be any: K 2
thing corresponding to this usage of the Melanesian tongues. There is no special class of Nouns which receives the suffixed Pronouns ku, mu, ña. But the word puña placed after the Personal Pronoun makes a Possessive in a way altogether distinct.

The Malagasy Grammars also show nothing more than the suffixed Pronouns to make the Possessive ${ }^{1}$.

The language of the Marshall Group, on the other hand, shows in Micronesia a Possessive Noun like those of Melanesia, $a$ : mine $a 0$, thine $a m$, his $a n$, and so on. This seems to follow on the practice of suffixing the Pronouns to Nouns of a particular class.

In the Polynesian languages, as has been said, the Personal Pronoun is not suffixed at all to common Nouns. To express therefore a Possessive they use what are called Possessive Pronouns-words which are really Nouns, signifying a thing in such a relation to a person that, if not his possession, it is belonging to him, with the Personal Pronouns, in the form $k u, u, n a$, suffixed. It has been said that Archdeacon Williams recognises these suffixes as Pronouns, and Mr. Shortland does the same, for the Maori. The stems to which the Pronouns are suffixed are called Prepositions, or the Possessive Prepositions, $a, o ; n a, n o ; m a, m o: t a$ and $t o$, which are used only in the Singular, being regarded as contractions of te $a$ and te $o$. These are in the Possessives called Prepositions, because in fact they are among the simple Prepositions of the language. But in all languages a Preposition is very often a Noun in origin, very often an existing Noun in secondary use. And it is perfectly plain that $a, o$; na, no; ma, mo, which are otherwise used as Prepositions, are, when the stem of a suffixed Pronoun, that is to say, when the first of two words in juxtaposition, Nouns and nothing else. The two forms in $a$ and $o$ have a clearly distinguished force : $a$ signifying that the thing referred to is regarded as acted upon by the person with whom it is in

[^49]relation; o that the action is from the thing upon the person ${ }^{1}$. Whether in the form of Prepositions, or Possessives, this is the rule of the Polynesian Grammars, though the particular application of it is not easy ${ }^{2}$. To this there is nothing corresponding in the Melanesian languages, in some of which, as in Motlav, the vowel in fact shifts and is indifferent. This in itself is enough to show that the Melanesians have not borrowed from the Polynesians in this matter. What the Polynesians do with the change of $a$ and $o$, the Melanesians do by the use of four distinct words; in which it is not the difference of vowel but of consonant that makes the difference of signification. But in both Polynesian and Melanesian there is a stem, in fact a Noun, to which identical Pronouns are suffixed to make a word which corresponds in sense to the Possessive Pronouns in English.

## 8. Interrogative Pronouns.

The words for 'who?' and 'what?' are, with few exceptions, varying forms of the same root in Melanesian languages. The one, as concerning persons, has the Personal Article $i$, or $a$, before it; the other has, as a common Noun, the Article $a, n a, ~ o$.

The varying forms of the first are, sei, hei, se, he, tei, ti, di, si, hai, ai, oi, cei.

Exceptions occur in Vanua Lava, the Torres Islands, the Loyalty Islands, and Santa Cruz.

The forms of the word for 'what?' are sava, hava, sav, hav, sa, ha, cava, taha, tava, ta, safa, naha, neva.

There are exceptions in Vanua Lava, Santa Cruz, Loyalty Islands, Savo, Vaturana, Duke of York, where the words are different from any form of sava.

It should be observed, however, that in some of the languages where the words are exceptions, they agree in their character. In Vanua Lava, at Sasar, where ene is 'who?'

[^50]and na ne 'what?' the same word in fact used for both, the one has the Personal Article $e$, the other the common Article na. The same is the case with Vaturana na hua what?'

Both these words, sei and sava, in the various forms, are commonly used as Indefinite as well as Interrogative Pronouns : isei is 'somebody' as well as 'who?', o sava 'something' as well as 'what?'. For this the reason is plain: the fact being that either word is originally a Noun.

With regard to sava, in its various forms, this is quite plain : the Article goes with it as with any common noun, and it takes a suffixed Pronoun. To ask in Mota what part of a person is in pain, it is said, na savama me vivtig? your 'what' hurts you?

The fact is not so apparent with the word for 'who?'; but, on consideration, the use of the Personal Article with it shows it to be a Noun. The word in fact signifies not the person of a man, but his name. When the question as to a man's name is put, it is asked isei nasasana? Mota, ahei na ahana? Florida, o cei na yacana? Fiji; not 'what' is his name? but ' who' is his name? Not indeed that hei, sei, cei, are really equivalent to ' who ?' they stand as representing the name. In Fiji they ask of the name of a country o cei na vanua? the 'who' the place? cei being plainly a Noun, but a Noun the direct translation of which into English is impossible. It represents a personal name, and therefore has the personal Article, or, if the name of a place, goes without it. The word therefore can be used as an Indefinite Pronomn, as 'somebody' expressed by 'some name :' it is as if 'name' were used for 'person.'

The language of Lepers' Island supplies an excellent illustration. There is in that language the word heno or hen, which is to a Personal Noun what hava is to a common Noun. In this language, this word only stands in the place of a Proper Name which is not known or not remembered. If the question is asked $i$ heno? who? the question is not who he is, but what his name is. If a person fails to remember the name of another he asks $i$ heno? What's his name? The reply
gives the name. But if the person inquired of does not himself know the name, he answers $i$ hei somebody, some name.

In Florida, what is no doubt the same word, hanu, stands for the name of person or thing. If one does not remember the name of a person or thing, or action, if one forgets, that is to say, a word, one asks, if a personal name, a hanu? if a common noun or verb is sought for, na hanu? The Pronoun hanu stands for any word, not for the person or thing.

These two languages alone in Melanesia, so far as I know, have the word in this use ${ }^{1}$. Ordinarily, the word for 'thing' is used in place of a person's name, ka in Fiji, gene in Mota. The names of things are taken to make proper names; the word 'thing' therefore stands in lieu of a proper name; as in vulgar English 'thingummy,' in French 'Monsieur Chose.' The difference between this and hanu, heno, is, that this recalls the thing from which the name is taken as a common Noun, while hanu recalls it as a Proper Name.

The particular, and really extraordinary, interest of this word is, that it appears in precisely the same use in Malagasy. In that language $o$ is written for $u$; ano therefore is nearly Florida hanu. The Malagasy Personal Article is $i$, as in Lepers' Island, not $a$, as in Florida. The words therefore a hanu, $i$ heno, $i$ ano are identical ; a word, that is, standing in place of a personal Name, with a Personal Article prefixed. The Malagasy use is thus described by Marre de Marin : ' Dans la conversation les mots ano et $i$ ano sont d'un fréquent usage, car on les répète indéfiniment quand on cherche et qu'on ne trouve pas le nom de la personne ou de la chose que l'on vent exprimer. Hita ko izy mitondra ano . . . ano . . . ano. Je l'ai vu qui portait un ... un . . . un ... Hita ko izy tamy ny $i$ ano . . i ano . . i ano. Je l'ai vu chez le . . . le ... le ...' He adds that ano in Javanese is an Indefinite Pronoun, applicable alike to persons and to things.

In Malagasy the Interrogative Pronoun, as used for Persons, is $i z a$, for things $i n o$.

In Malay the Interrogative Pronouns are siapa who? apa

[^51]what? We have seen that $s i$ is used as a Personal Article in the same way as $i$ and $a$ in Melanesia: apa is no doubt a form of the word which in Melanesia is sava, hava, \&c.: siapa therefore may be equivalent to the Mota $i$ sava? ' who ?' an Interrogative which similarly asks concerning a person's name. The word gene thing is used in Mota, as mentioned above, in place of a person's name, but not interrogatively: gene is 'thing,' sava is 'what?' To ask therefore what a man's name is, they ask, with the Personal Article, $i$ sava? who? that is, 'what person?'

The Interrogative Pronouns in Maori are wai who? aha what? evidently cognate forms of the Melanesian hai, and hava. Wai is used in asking a name, as in Melanesia, ko wai kena kuri? what is that dog's name? The Samoan ai, and $\bar{a}$, are worn down forms of the same.

In the Marshall Island language of Micronesia $t a$ is 'what?'; another form of sa.

## 9. Demonstrative Pronouns.

There are no Relative Pronouns in Melanesian languages.
The Demonstrative Pronouns, a great part of the forms of which consists of Demonstrative Particles, have been already sufficiently considered.

There is one form of Demonstrative Pronoun, existing only in the plural, which requires notice. It is not generally used in Melanesia, being found in one region only, in which it may be supposed to have come comparatively lately into use. In the Banks' Islands there are the forms iragai Mota, or ragai, in Motlav irge, Volow raga, Vanua Lava irge and rege. The apparent origin of these words is remarkable, as it can be traced, for example, in Mota. In addressing a single person he is called gai; and this word would certainly be called an Exclamation. In addressing more than one the plural Pronoun ra, which is suffixed to Verbs as the object in a sentence, and which is used as a sign of plurality, is prefixed, and several persons are addrossed as ragai! The word must now be said to have become a Pronoun. In the Dual
and Trial ragera, ragetol, the addition of the numeral has reduced gai to a shorter form. The next stop is that the Pronoun thus formed from an Exclamation, a Vocative, becomes a Demonstrative, and ragai, ragera, ragetol, represent 'those, those two, those three, persons.' The Exclamation gai! is to the native a Noun.

The resemblance in form of the Lepers' Island ragarue, ragatolu, vocative or demonstrative, is deceptive; in these words $g a$ is a verbal particle used with the numeral, not akin to gai!

## 10. Nouns.

It has been already observed that in the Ocean languages words may be, and commonly are, various Parts of Speech according to their use. This being the case, it is not only undesirable, but it is wrong, to say that a word in use as a Noun is derived from the same word in use as a Verb, or that a Verb in the same way is derived from a Noun : and it makes no difference if one is reduplicated and the other not. But there are some words which name not things but actions or conditions, and so, in their first and original meaning, are rather Verbs than Nouns. To lie, in either sense of the word, is to do something, it is primarily a Verb. But in English, in one sense of it we talk of a 'lie,' without any change whatever of the form of the word, and use it as a Noun ; in the other sense of the word to make a Noun, we change the form of the word, and speak of a 'lying' down. In the Melanosian and other Ocean languages, words thus in a primary sense Verbs, that is, names of actions or conditions, are used as Nouns; either, as according to the example 'lie,' without any change of form, except very often reduplication to express a continued action ; or else, according to the example 'lying,' with such a change of form as to show that the Verb has become a Noun. To take an example from Mota, gale is 'lie' in the sense of deceive, gale or galegale is 'a lie' or deception, galeva is 'lying' or deception. It is with these Nouns, with a form of their own varying from the form of the word when it is a Verb, that we are here
first concerned; because such Verbal Substantives are common among all the Ocean languages.

To take the Melanesian languages first; there are two Classes of these Verbal Substantives to be found, those which may be called Gerundives, which are rather more verbal than nominal, and others which are more properly Abstract nouns. To make the distinction more clear by the help of an English example, the first class are such words as 'thinking,' the second such words as 'thought.' Melanesian languages do not generally appear to have both kinds of Verbal Substantives together ${ }^{1}$. Polynesian languages do not seem to have the second class at all. Nor in Melanesian languages is the form of the Gerundive always the same, as the Polynesian has the termination -nga. Mate is, commonly, to die; but matea in Florida is 'dying,' while in Mota it is 'death.' In Fiji mate without change is 'to die' and 'death,' as it is in Maori. But when the Maori uses hemo for to die, death is hemonga ' dying.'

The Verbal Substantives in Maori have always the termination nga, either nga, anga, hanga, kanga, manga, ranga, tanga. Such words denote the taking place of an action, the place of the action, the time of its taking place. The action may be either Passive or Active ${ }^{2}$.

The Verbal Substantives in Melanesia most nearly resembling these are formed by adding to Verbs the termination $a \mathrm{n} a, \mathrm{n} a$, ana, ena, ina, na. The signification is very much the same. Such words are found in the Solomon Islands and the New Hebrides. In Duke of York ketketina, from kete to hang, is a thing hanging up, or the hole or peg by which it hangs. In Ulawa, wala to speak, walaana language. In Fagani, ateate to speak, ateaten $a$ speech. In the New Hebrides, Maewo, rasu to come, rasuana coming; Araga rovogi to work, rovogana work; Lepers' Island geana work. In Sesake, vasa to speak, vasana speech. In Api, visiena speech. In Fate, lotu (a foreign word) to worship, lotuena worship.

[^52]There is another form of Verbal Substantive distinct from this, but yet of the same class, which is found in Florida and Ysabel, and is formed by adding $a$ to the Verb. The peculiarity of this is that the sense is Passive. The Verb without any change of form stands as a common Noun, and takes the suffixed Personal Pronoun, bosa to speak, na bosana his speaking; but when the Verbal Substantive is formed by adding $a$ to bosa, the suffixed Pronoun makes bosaana, and the meaning is Passive, his being spoken to. (Compare Sesake vasana.) In Ysabel it is the same, gotigotiki to break in pieces, na gotigotiliadia their being broken in pieces, $a$ to make the Verbal Substantive, dia the Pronoun suffixed.

The Verbal nouns of the Malagasy ending in ana have a clear relation to those of the Polynesian and Melanesian languages, which have the same, or a nearly resembling form.

Of the same character and of much the same form are the Abstract Nouns of the Malay; e.g. from mataku to fear, panakutan cowardice ; from tidor to sleep, partidoran a sleeping place; kata to speak, parkataan speech.

The Abstract Nouns which are found in Melanesia, of the second class, are formed by adding to the Verb $a, i a, e a, ~ e, v a$, $v, g a, g, r a, r$. They are found most commonly in the Banks' Islands, and in the Southern Solomon Islands. There is no distinction of meaning made by the one termination or another, except it be when to the same Verb in one language is given two terminations to make two Abstract Nouns conveying different meanings ; as from toga to abide, in Mota, are made togara behaviour, and togava station. But in such cases it is plain that it is not the termination $r a$ or $v a$ that makes the difference, because in other words the sense is not affected by the variety of termination. In Mota mule and vano are both 'to go,' but the one makes muleva and the other vanoga; Verb and Substantive alike without difference of meaning.

Examples from Mota show the fuller forms, which in other Dialects of the Banks' Islands are cut short. With the termination $a$, matea death, from mate to die; with $i a$,
nonomia thought, from nonom to think; with va, tapeva love, from tape to love; with ga and ra, vanoga and togara as above.

In the Solomon Islands this form of Noun is found in San Cristoval and Malanta. At Fagani ma'e is to die, ma'eva is death. At Saa mauri to live, maurihe life; he being a change from $v a$.

The presence of Abstract words like this, among people of whom it is said 'that they are unable to conceive an abstract idea, is worthy of notice ${ }^{1}$.'

It is remarkable also that these latter forms are found only among Melanesians, not at all among Polynesians : and that neither these nor the Verbal Substantives in the form common in Polynesia are found in Fiji.

## 11. Independent Forms of Nouns.

This is the case also with regard to another class of Melanesian Nouns which take a special termination. Nothing corresponds to them in the Polynesian languages, and they are not known in Fiji or the Solomon Islands. In the Banks' Islands or Northern New Hebrides a stranger endeavouring to obtain words for a Vocabulary naturally points at the object whose name he wishes to write down. The native at whose head he points will naturally answer ' my head;' if he points to his own foot will answer 'thy foot.' He has in his mind and before his eye a concrete object, and he gives the name of it. Hence very often it is said that his mind is unable to entertain an abstract idea. But when the same native, in those parts, finds out that the inquirer is not in search of the word that describes any particular head or foot, that he wants the word for head and foot generally, for the class, not for the individual, then he no longer suffixes a Personal Pronoun to the stem word, nor does he give the stem word barely, but he adds

[^53]the termination $i$ or $g i, i u$ or $u i$, or $n$, to the stem word. Thus he expresses not an abstract notion, which we have seen he is well capable of doing when even concepts only are named by him, but he gives a general name of the thing a particular example of which is before him. The Vocabularies given above supply examples of this.

Again, for an example, a native writing to a distant friend thus expresses himself: ' Hereafţer if we shall live we shall see one another face to face; but it is now thought to thought, heart to heart, and affection (bowels in Scripture phrase) to affection.' In Mota, Si te qale esuesu ti, te var ilo nagoi ape nagoi ; pa ilokenake o nonomia ape nonomia, toqai ape toqai, wa o loloi ape loloi. In this the notion of face, heart, bowels, is general, therefore $i$ appears. If it were a particular face, thine or mine, the word would be nagok, nagoma, the stem word with the suffixed Pronoun.

There is only one class of words which receive this generalizing termination: Nouns which signify parts of a whole, members of a body, and such like; things which can stand in a certain relation to some inclusive whole. Nouns with these terminations will therefore be found in the Vocabularies of Banks' Islands and New Hebrides languages, for 'belly;' 'body,' ' bone,' 'child,' 'ear,' 'egg,' 'face,' and such like. The termination which in Mota is $i$ or $u i$ is the same which in Motlav is $g e$, and elsewhere $g i$. The termination $n$ appears also in Motlav : child is nten, egg tlen, while belly is tqege, body trige ${ }^{1}$.

It is difficult at first to believe that this $n$ is not the suffixed Pronoun, and that nten is not in fact 'his child,' and tlen 'its egg,' that the native is not giving the concrete for the abstract. But when a native who understands the difficulty declares that he does not mean 'his child,' 'its egg,' but that, as they say ge with tqe, so they say $n$ with nte; when also it is plain from the words ending in ge that his mind is used to rise above the concrete; then it becomes necessary to

[^54]acknowledge another form of this kind of termination. In Nengone also, at the extremity of Melanosia, we find tenene for 'child,' whereas tenego, the stem with suffix $g o$, is 'my child.' Here again the Nengone native who knows Mota is clear in the assurance that ne is the same thing as the Mota $i$. When therefore in the Anaiteum vocabulary we find netgan for ' belly,' nohun for 'body,' naklin for ' egg,' just as we learn from othor Melanesian languages that $n$ at the beginning is nothing else than the very common Article, so we can hardly hesitate in setting down the $n$ at the end as nothing else than that which in the Banks' Islands and in the Loyalty Islands is the special termination, which carries the same signification with $g i$ and $i$.

It is hard indeed to say of people in whose languages these Nouns are found, and the Abstract Nouns mentioned above, that they cannot conceive the abstract, but express everything in the concrete. It should be observed also that the special form of Noun just considered appears to be peculiar to the Melanesian languages, and not to be known among all of them, as, for example, in the Solomon Islands or Fiji ${ }^{1}$.

## 12. Classes of Nouns.

The consideration of Melanesian Nouns is not yet complete. It is most important to understand that all Nouns in Melanesian languages are divided in native use into two classes ; those, that is, that take the Personal Pronoun suffixed, and those that do not. Since the Malay and Malagasy suffix these Pronouns, $k u, m u, \tilde{n} a$, and $k o, n a o, n y$, indiscriminately, and the Polynesian languages do not suffix them to common

[^55]Nouns at all, it is evident that this distinction does not find place in them. In Melanesian languages, excepting Savo, it is a rule, strict, and remarkable. The distinction is based upon the notion of closeness or remoteness of connection between the object possessed and the possessor ; but the carrying out of this principle in detail is by no means easy to follow. Different people in neighbouring islands disagree about the application; us a bow, in Mota takes the suffix, na usuk my bow, the same word in in Motlav does not take it, nih mino my bow. In some cases also no doubt the same word may be used with or without the suffix; but never when the word is used in precisely the same meaning. Thus in the Duke of York, Mr. Brown gives a nug nat my child, a natig a child under my care, not my own ${ }^{1}$. In Mota it could be nothing but natuk; where examples are napanek my arm, nok o pane my armlet, mok pug debt owing to me, na puguk debt owed by me. But it should be observed that natives find that Europeans more readily understand a Noun preceded by what corresponds to a Possessive Pronoun of their own; and that this is one way in which they accommodate their language to strangers. A man, who would always say natuk in speaking at home, recognises a phrase more like ' boy belong-a-me' as better suited to those who do not know his idioms. He gives his dog-Mota or dog-Fiji in exchange for Pigeon English. The accurate, uncorrupted idiomatic speaking of a native language does not long survive the presence of Europeans.

## 13. Construct Nouns.

When two Nouns are in juxtaposition, it may be that one qualifies the other, and does the work of an Adjective without becoming one. In these languages the qualifying word comes after the word qualified, o ima vatu, Mota, na vathe gahira, Bugotu, 'a stone house.' Or the relation may be a genitive one, in which case also the word in the Genitive will be the second. In some Melanesian languages this is not effected

[^56]by mere juxtaposition of Nouns ; a Preposition intervenes, as in Fiji ; or both methods may appear to be employed. In Fiji a su ika is a basket of fish, a su ni ika is a fish-basket. In the second example a Preposition is used; in the first the relation appears to be genitive, and ika would be said to be the Genitive of the object. But in fact ika coming after qualifies $s u$, and tells what kind of basket it is. The expression is of the same sort as ima vatu above, a house of stone. The Genitive made by the Preposition in English makes the Fiji word appear to be in the genitive also, when it is not. The native construction must not be interpreted by the English, but must be examined by comparing it with other native forms.

In Mota, to take that language as an example, the Genitive Preposition $n i$ is unknown, nor has it any equivalent; yet of course that relation of one object to another, which we express by 'of,' has to be expressed. In one large class of Nouns nothing in the form of the words in juxtaposition can show the meaning; it has to be perceived by the sense. The words of this class have no form that can change to show the grammatical relation in which they stand to another. In Mota the 'water of life,' not meaning live water, but the water with which life is connected, has a genitive relation between the word that means water and that which means life; it is o pei esuva, with no Preposition, and with no change in the form of pei, because that word is incapable of anything like inflexion. In Florida, as in Fiji, and in many Melanesian languages, $n i$ the genitive Preposition is employed, na beti ni maurihali.

But there are words, in Mota for example, which, when they are thus constructed as the first of two Substantives, undergo a change of termination. These end in $a$, though it would be too much to say that all Nouns ending in $a$ change their ending. The word which in English would be the Nominative changes the termination $a$ into $e$. Thus ima is a house, ime qoe is a pig's house. This, which has something of an appearance of inflexion, is the result of bringing two
words into so close a construction together that they make a kind of compound word, the first member of which is shortened.

This is never done except when the relation is genitive, never when the second Substantive only qualifies in an adjectival way. Thus ime qoe a pig's house, but ima qoe a pig-house, a house whose use is for pigs not men ; sinage vui is a spirit's food, sinaga vui is spirit-food, spiritual.

Those words which, as above, take a special termination $i$, $g i, i u, n$, when they are used in an independent sense, cannot take that termination when they are thus in a construct relation to another. A leg, independently, is ranoi, a man's leg rano tanun. But if the construction is not this, and the second Substantive comes to qualify, the termination holds; a wooden leg is ranoi tangae. When, however, the word, which independently has a special ending, in construction appears only in its simple form, it is not correct to say that it has dropped its termination, or that there is any approach towards inflexion; the word has never assumed that termination. Thus the true word for head in Mota is qat, the termination of it in an independent form makes it qatiu, and in construction it is qat, qat qoe a pig's head. A word so ending in a consonant cannot be cut short; of those that end in a vowel, only those that end in $a$ have it shortened.

A word, then, in Mota, for example, the true form of which ends in a, may, if it belong to that class, assume the special termination $i$; sasa a name, independently sasai; and in construction with a second Noun the final $a$ becomes $e$, o sase tanun a man's name. In Motlav nahan his name, the root being ha, na he et a man's name. The same is the case where the ending of the independent form is $n$. In Gaua liman a hand, the root lima, his hand na liman, where the last $n$ is a suffixed Pronoun, a man's hand lime todun. In Anaiteum, nipjin the shell of anything, nipjipaip the bowl of a pipe, show ninji the true word ; nerin a leaf, neri itai leaves, grass.

Although, then, there is in this construct form something which is worthy of notice as having the look of an inflexion,
yet the two words so constructed must be taken to make one compound word. As such the two words together take the Article before them, and the Personal Pronoun suffixed, if the latter of the two belong to the class which takes the suffixed Pronoun; sasai name, vanua place of abode, na sase vanuana the name of his place.

## 14. Nouns with Prefix.

(I) In Fiji, in the Banks' Islands, in Florida, but much more commonly in Fiji, there are Nouns which are formed from Verbs by prefixing $i$. Thus Fiji sele to cut, isele a knife, koti to shear, ikoti shears. Mota got to cut, igot a cutter, ras to bale a canoe, iras a baler, Fiji and Mota ilago, ilano, pieces of wood put underneath anything as rollers. Florida karu to bale, ikaru baler, gaho to dig, igaho digging stick. In Fiji this $i$, which by the use of it in other languages is clearly shown to be a prefix to the Noun, is strangely affixed to the Article by grammarians ${ }^{1}$.
(2) Another prefix of this kind in the Banks' Islands is $g a$; sal to cut, gasal a knife ; pulut to make to stick, gapulut glue or paint. In both these cases it will naturally be conjectured that the prefix is in fact a Noun, with the signification of an instrument whereby what the Verb imports is done. In Mota gae is a band or tie. In some cases the word is very intelligible if the prefix ga be taken in this sense, as being really the first of two Substantives in a compound word; rot to bind, garotrot a band. But the prefix so continually occurs when this sense is quite inapplicable that it is not possible to advance beyond a surmise. To press down is qisan, a thing that presses down gaqisan ; and gasal a knife, as above.
(3) When an object appears to the eye with a general shape of a round, or a lump, short or long, there is a disposition to combine a word bearing such a signification with the

[^57]name of the thing. Thus in Gaua not only things round or globular like the sun, moon, stars, have the prefix wo or wa, but canoes, fish, anything of a compact form, have the same prefix. In Nengone it is the same, with the same word wa when the object is regarded as round, wa baiwa ear, wa ie fish, wa nine hand. If the object is regarded as a lump of longer form, the prefix in Nengone is $g u$; $h m u$ to strike, gu-hmu a club, gupiede nose, gutinene tongue. In the Micronesian language of the Marshall Islands the same way of speaking is shown in the words lo-ber-in bei hand, lo-ber-in-nei foot, lo-jeling ear, in the preposition 'of.' This is not the same thing, though this $w o, w a$ is the same word with bua, with what are called Numeral Coefficients or Numeral Affixes in Malay.

## 15. Collective Nouns.

There are Nouns used in Fiji and in the Solomon Islands which express a definite number of certain things, generally in tens. In Fiji a uduudu ten canoes, a buru ten cocoanuts, a bola a hundred canoes, a selavo a thousand cocoanuts. In Florida na gobi ten canoes, na pigu ten cocoanuts, na kua ten eggs, na paga ten pigs, birds, or fish.

## 16. Reduplication of Nouns.

Reduplication, of the whole word or of a part, magnifies, intensifies, expresses size and number. It comes thus to make a plural by the repetition of the object which it presents to the mind. The legs of a centipede would be called pispisuna in Mota. Size also is expressed by this way of making more of the word, gate panpanei! What big hands! There is also a diminutive power in reduplication, or rather depreciatory; in Fiji and Florida valevale, vaevale, is a diminutive or inferior house. In Duke of York, in the Solomon Islands, and the Banks' Islands, the reduplication of the name of a fruit-tree gives the name of the wild kind.

In Malay the repetition of a noun in some cases makes a Plural.

In Malagasy reduplication is common, giving the signification of collection and repetition, and also of diminution.

In Maori an act often repeated, or many things of the same kind, are denoted by reduplication.

## 17. The Plural of Nouns.

There being no mark of Number in the form of Melanesian Nouns, it is often only by the context that it can be discovered whether one thing or many is in view. When, however, it is desired plainly to mark the Plural, words are added before or after the Noun. These are either plainly Nouns themselves signifying an assemblage, or they are words which cannot be further explained than that they have a collective or plural sense.

Examples of the former class are clearly shown when the Article precedes, as in Vanua Lava o tore im houses, a collection or group of houses; in Florida na lei totobo things (in which language lei is shown to be a Noun itself in the singular by the singular Pronoun agreeing with it); in Bugotu this Noun is komi, which is no doubt the Duke of York kum, a kum boro pigs, being the same as Bugotu a komi botho. Such words as these naturally come before the Noun to which they impart plurality.

Other Plural signs come after, some of which may be called Adjectives and more than signs of Plurality, such as maraga in Maewo, mau and maga in Sesake, rago in Wano. Some are mere signs, as Mota nan, Motlav geh.

The Fiji commonly forms plural Nouns by prefixing vei, the particle which prefixed to Verbs gives the meaning of reciprocity: a veivale houses. It is probably in this use a collective noun; and it is not applicable as a prefix to all Nouns, with some of which the notion of a group in which objects occupy positions in relation to one another does not agree. Things which are commonly in motion cannot be
regarded in a collective relation to one another as things stationary are: hence houses, gardens, villages, reefs, are examples of the use with $v e i^{1}$.

These Plural signs, of whatever character, are not used, unless it be desired distinctly to convey the idea of plurality. Otherwise, as Number does not enter into the native conception of a Noun, the name of the object or objects is given alone. In the same way, if it be required to mark a word as singular, the numeral 'one' is used with it.

It has been said above that Reduplication also gives sometimes a Plural sense.

In Malay, Number not belonging to Nouns, the Plural, if needed, is indicated by added words, banial many, sumua, sakalian. The numeral satu is used when it is required to show that a single thing is spoken of.

In Malagasy, besides Reduplication, the word maro before or after the Noun indicates plurality. If the Singular is to be clearly marked, the numeral precedes the Noun.

In Tagala, of the Philippines, manga is the mark of the Plural ; with which agrees maga of Sesake.

In Maori the presence of the Plural Article nga marks the Noun in the Plural. In the same way the presence of the singular definite Article $t e$ is a mark that the Noun represents a single object. The absence of te is enough to show that plurality is in view. In Samoan the absence of the definite Article le shows the Plural: and when the notion of plurality is to be distinctly expressed nouns of multitude are combined with the name of the object, 'o le mou mea a number of things, shows perhaps the word used in Sesake, and the presence of the Article marks a construction similar to those above mentioned in Vanua Lava or Duke of York.

[^58]
## 18. Prepositions.

A view of the Prepositions of the Melanesian languages may be given here, because many of them are in fact Nouns, and some of them are Nouns in form by construction with a suffixed Personal Pronoun.

Prepositions may be divided into those which are simple particles, and those which can be recognised as other parts of speech. These latter again may be seen to be either Nouns or Verbs.

The Prepositions can be classified as Prepositions of Place, of Motion to and from, of Relation, Dative, Genitive, and Instrumental. In many cases it is not possible perhaps to separate a Dative Preposition from one of Motion; but in some languages the distinction is so clear that it is right to make it conspicuous.
(1) Prepositions that are simple Particles thus classified are:-

Loyalty Islands.


Solomon Islands.

|  | Place. | Motion to. | Motion from. | Relation. | Dative. | Geni-tive- | Instrumental. |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| Ulawa | i |  | man | mai, ana | muni, suli | ni | ans |
| Wano | i, nai |  | tai, bani | horo | tana, bei, suri | i | ini |
| Fagani | i |  |  |  | tana | ni | gini |
| Saa |  |  |  | ana, pe | huni, suli | i | ana |
| Vaturana | 1 |  | tani |  |  | ni, na | hini |
| Florida | i |  |  |  |  | ni | nia |
| Bugotu | i, kori |  |  |  |  | ni, i | nia |
| Gao |  |  |  |  | hara | na |  |
| Duke of York | $a, i, u$ |  | ko, taka |  | kup | na | ma. |

Among these Prepositions are some which there will afterwards appear reason to believe are not simple words concerning which no explanation can be given; some which may be taken as really Nouns, though in the languages in which they occur they are simple Prepositions; such, for example, as $m a$ and $t a$. Since Prepositions may generally be taken as a comparatively late product of speech, and generally as having their origin in Nouns, it is only natural that, in bringing together the Prepositions of cognate languages, we should not only find many of them the same, but find them in different stages of development. Suppose a common stock and origin of the Melanesian languages, it would be natural that in one language $t a$ or ma should be still in syntax a Noun, while in another it is a simple Preposition. It is inconceivable that a word imported and borrowed from a language in which it is a mere Preposition should have been turned by the borrowers into a Noun.
(2) The Prepositions which are plainly Nouns in the languages in which they are in use as Prepositions are as follow:-

1. Nengone
2. Ambrym
3. Lepers' Istand
4. Gaua
5. Vanua Lava
6. Mota
7. Motlar
8. Ureparapara
9. Santa Cruz

Locative. Relative. Dative. Instrumental. ri hne, se, we, ba hne
ra, lo
be, me
gi, mi
pe
pe
be
10

| 10. Vaturana | Locative. <br> kone | Relative. ta | Dative. Instrumental. |
| :---: | :---: | :---: | :---: |
| 11. Florida |  | ta | . |
| 12. Bugotu |  | ta |  |
| 13. Gao |  | ta |  |
| 14. Duke of York |  | ta, na. |  |

It is here taken as a proof that a word is used as a Noun, that it takes a Personal Pronoun suffixed, because such a construction is in fact that of two Substantives, the second of which stands in genitive relation to the first ${ }^{1}$. It is a proof also if one of the words, otherwise used as a Preposition, takes a simple Preposition before it. For example, pe in Mota is used as a Preposition, and accordingly appears in the list above. But the form apena, in which pe is unquestionably the stem, shows a suffixed Pronoun $n a$, and also the Preposition a prefixed. The word is not written a pena because ape is commonly used as a Preposition; and this is itself compound, consisting of $a$ the true Preposition, and $p e$, which is a Noun. The translation of pe cannot be given perhaps in English, but 'by' may be taken as sufficient to show the formation of apena. The Preposition $a$ is 'at,' the suffix $n a$ is 'its;' the whole word, therefore, is 'at its by,' 'thereby.' The compound Preposition ape is thus intelligible as 'at by,' 'by,' being made for the occasion into a Noun.

To go through these Prepositions, which are really Nouns, in the languages to which they belong: -

1. Nengone.-ri appears as a true Preposition, bone ci sere ri pa-'ma he stands at the door; and is shown to be a Noun in the sentence hno rine o puha within the box, when hno is a Preposition, and ne is the third Person Pronoun suffixed to $r i$, in the inside the box.
hne, with the suffixed first Personal Pronoun knego, is 'by me,' in an instrumental sense, and 'with me' in the relation of place.
se is similar, ci hne sego he lives with me.

[^59]$w e$ and $b a$ have the meaning of 'cause,' and with the pronominal suffix ne are equivalent to 'on account of,' 'for.' wen' o re nge bo co ridi bone? for what did you strike him? bane nge? for what? 'its cause what?'
2. Ambrym.-The word lo, which often occurs as a locative, is in this language shown to be a Noun by its taking the suffixed Pronoun : mo ne mumur va lon tie he fell out into sea; here $v a$ gives the sense of motion, lon tie is the lo of the sea: lon vir is on the land. With this corresponds, but with a different signification of the word, the Ureparapara 10 , which is the inside of anything: na hav gene lon? what is that inside? The word is here a Noun, as it is when reduplicated in Mota.
ra on, with, in, also appears in use as a Preposition with the suffixed $n$, which shows it to be a Noun. ran bulbul on board ship, mam ro bo ran yu we shoot with bow. This word also is in use at Ureparapara in the sense of 'on,' re vet on a stone.
3. Lepers' Island.-In be of this language the true character of pe, given above as an example in Mota, appears, and there will need no further remarks upon it in the other languages. In Lepers' Island $b e$ is always constructed as a Noun with the Article and the suffixed Pronoun ; hen nabena? who is with him? literally, 'who is his be?' So nabeg $u$ is 'with me,' nabe tamag $u$ with my father ; 'my $b e$,' ' my father's $b e$.'
$m e$, this is a form of a word present in many languages as a Preposition. In this language, though it is used as a simple Preposition, it appears in the form of a Noun with the suffixed Pronoun, men hano? with what? i.e. what the thing-with-him? In Mota this word has two forms, ma and $m e$, of which ma may be taken as the full form. Its use in that language with the simple Preposition $a$ shows it to be a Noun. There are pretty certainly two roots; ma as here, and the other which appears in the Mota mun, and also in the forms $\min , m i$, me in many languages. Both these roots are translated by the English ' with,' but ma, spoken of above, in the sense of 'in company with,' $m i$ in an instrumental sense.

While $m a$ of accompaniment is plainly marked as a Noun by the locative Preposition $a$ which sometimes precedes it; mi of the instrument can only be presumed to be a Noun by its terminating, in some languages, in $n$.
4. Gaua.-The Preposition $m i, m e$, as above, is shown to be a Noun in amik with me, amed with us, amer with them; a a Preposition, and $m i$, $m e$, with the Pronoun suffixed.

The same construction appears as that of the Preposition ag which only appears in this language, in the sense of 'in company with.' ag na is with me, ag nik with thee, aginse? with whom? This can only be interpreted by taking $a$ as the Preposition and $g i$ as a stem, cut short into $g$, according to the habit of the language : a-gi-n-se? Preposition, Noun, Pronoun suffixed, Interrogative.
9. Santa Cruz.-In this language the continual interchange of $m$ and $b$ makes it difficult, if not impossible, to distinguish between ma, a word already noticed as a Preposition, and $b a$. But as $m a$ is used as a Preposition before $b a$ as a Noun, a practical distinction is sometimes made: nide ti bapule me bade he bought it for his own, me is a Preposition, $b a$ with suffixed Pronoun a Noun. However, $b a$ is used itself as a Preposition, $b a \mathrm{~m} a$ in the house; and it can be translated only as a Preposition, as in languages before mentioned, when it has the Personal Pronoun suffixed to it as a Noun ; kam $b a$ ne give to me, ka bade give to him. If therefore $b a$ be distinct from $m a$, it is, like it, a Noun become a Preposition.
10. Vaturana.-The word kone, evidently a Noun, is used with a suffixed Pronoun as a Preposition, koneg $u$ by, with, me. In this language, as in Florida, Bugrotu, Gao, and Duke of York, $t a$ is in very common use as a Preposition, ta na vale in, at, from the house. But when $i$ tagua, itamna, itatana with me, thee, him, are used, the character of the word as a Noun is at once apparent, by the preceding Preposition $i$, and by the suffixed Personal Pronoun. It may be seen, by reference to the first table of Prepositions, that $t a$ is used in many languages where it bears no marks of substantival character, and has become completely a Preposition.
14. Duke of York.--The word na is a Preposition ; na ra matak before me, i.e. at my front. But, like ta in this language, $n a$ shows itself to be a Noun by suffixing the Personal Pronoun; ki nag sit by me, iau ki nam I sit by thee. The chief interest of this word, which may be the same with na the genitive Preposition in this language, is that there is a Preposition of Motion from, very common from Ambrym to the Torres Islands, which falls into varying forms of nan. Is this word a Noun na with the Pronoun suffixed, after the fashion of so many Melanesian Prepositions? The character of na in Duke of York makes it probable that it is. That nan always signifies 'from' in the Banks' Islands and New Hebrides, while nan in Duke of York means 'by' him or it, will cause no difficulty when the remarkable indefiniteness of the meaning of these Preposition-nouns comes into consideration, and another idiomatic use of locative Prepositions which will presently be noticed.

On the whole the review of these words, which being still in use in the form of Nouns are true Prepositions, leads to the conclusion that many more Prepositions, of which no explanation is apparent, are also obsolete Nouns, or fragments of such. One cannot say this of all Prepositions; some of which, as $a, e, i, o, u$, may well be supposed to be primitively indicative particles of speech.
(3) There are besides some Prepositions which can be seen to be Verbs, naturally perhaps with the sense of Motion rather than of position. These are :-

Motion to. Motion from. Motion against.

1. Fate
2. Sesake
3. Espiritu Santo
4. Ulawa
5. Wano
6. Fagani
7. Vaturana
8. Florida
9. Savo
10. Bugotu
11. Gao
12. Duke of York libi
punisi reni
losi

|  |  | barasi <br> qarasi |
| :--- | :--- | :--- |
| vani | tani | kaputi |
| vani, varigi | sani | punisi |
| lege |  | ponotili <br> punisi |
| kofi |  | fagloni <br> koromi |

1. Fate.-It will be seen that the word libi and libisi in this language is in primary meaning the same with all that are under it in the column of Motion to. The word is used as a Preposition, but it is a Verb. The termination si, when the form is libisi, is the transitive termination of the Verb, which appears also in the words in the column of Motion against. The Verb libi, libisi is to see; used as a Preposition it means 'to;' libisiau to me ; ago tulena bo ba libi mama aginau, I will arise and go to my father. The same is the signification of punisi, reni, losi, varigi (go see), lege, kofi, all Verbs meaning to see. The word was doubtless in the first use of it meant to signify to see, ba libi in Fate, bo legea in Savo, go see; as in Mota va iloa is used without having lost its full meaning as a Verb. The transition of the use of a Verb to that of a Preposition with the sense of Motion to some one is easy.
2. Wano.-The Verb barasi, as in a slightly different form at Fagani, is used as a Preposition though the form shows it to be a Verb; ura barasia $i d a \mathrm{n} i$ stand in the way of the light, ari barasia go to meet him.
3. Vaturana.-The Preposition tani may be taken to be the Florida sani. At any rate it has the same signification and use. In the same language vani, kaputi, are Verb-prepositions.
4. Florida.-The words vani, sani, are more certainly explained in this language. The sense of vani is to go ; its use as a Preposition is simply 'to,' without necessarily a sense of motion, bosa vania speak to him. The meaning of sani as a Verb is to throw away, its use as a Preposition is simply that of 'away from ;' punisi as a Verb is to stop, as a Preposition ' against.'
5. Savo.-That ponotili is a Verb from the root pono, vono, wono to fill up, seems certain, though little is known of the language. Its use as a Preposition is that of the Florida $p u n i s i$; sika no lo marara alu ponotili ale don't you the light stand against there.
6. Gao.-The word fagloni is of the same kind.
7. Duke of York.-The word korom, koromi appears by its
form to be a Verb with a transitive termination. The Verb koro is used for 'to assemble and look on at a fight.' It is possible that koromi has the more general sense of going up to or meeting. Wan koro diat go see them fight, as a Verb, wan korom diat go to them, as a Preposition. The conjecture that koromi has this character is worth hazarding, because the Preposition goro, with the sense of Motion against, extends from Fate to San Cristoval, and may thus receive illustration.

A view of the tables of Prepositions here given suggests some useful considerations. The Prepositions, to some extent, group themselves, not only in regard to the area in which the same word is employed, but as Prepositions of a certain character which are common in one region, and uncommon or unknown in another. Thus the simple locatives $a, i, e$, appear throughout the whole Melanesian area; but the genitive Preposition $n i$ is absent from the Northern New Hebrides and Banks' Islands: it is in these latter islands again that the Preposition nan is found. The Prepositions which are seen to be Nouns appear, it is true, in every group, except in Fiji ; but in the Loyalty Islands, in Nengone, they are more numerous than elsewhere. The Prepositions that are Verbs appear only in one region of the New Hebrides, and in the Solomon Islands ${ }^{1}$. The paucity again of Prepositions in Fiji is remarkable.

The common possession of very simple forms of Prepositions appears to argue their antiquity as a common inheritance from an original stock of language. If, on the other hand, a Preposition like $n i$ is absent entirely from one group of languages, it might be conjectured that the Preposition was of comparatively late introduction into the language. The fact that $n i$ is found in widely distant regions, from the Loyalty Islands to Ysabel in Melanesia, shows again that the word is no local one; it may have come in late and not

[^60]reached one group; but it is not a modern importation from outside or a recent product.

Again, in estimating the probable antiquity of Prepositions, the simple particles which do not seem to be formed from Nouns, $a, e, i, \& c$. , may well be set down as primitive: but there can be no doubt that the Prepositions which are Nouns in form represent a more archaic stage of these languages than that in which Prepositions, though plainly Nouns in origin, are in grammar Prepositions and nothing else. One cannot fail to perceive $b e$ in Lepers' Island to be a Noun; one can perceive pe in Mota to be one, or to have been one, on examination. The Mota pe is in a further stage than the Lepers' Island be. When, therefore, we find many Nengone Prepositions which we see to be Nouns, we are inclined to set down that language as relatively archaic.

The use of Verbs as Prepositions will probably be judged a late use of language. It will argue nothing, therefore, against the common origin of all the Melanesian languages that some of them know nothing of such use.

It is no doubt impossible to ascertain how it has come about that a word lingers in one language as a Noun, which in another is only present as a Preposition; but the identity of words which if viewed as Parts of Speech are different is beyond doubt. For example, $t a$ in the region of the Northern New Hebrides and Banks' Islands is but a Preposition, and with a limited meaning ; in one region of the Solomon Islands it is plainly a Noun, and of very wide significance. The identity of the word is plain ; the difference of character and meaning is observed with great advantage to the understanding of both.

There are words which appear to be purely local, whether formerly more widely diffused than now it may not be possible to ascertain. But words generally confined to a certain area, which as local are comparatively insignificant, assume at once an interest when an example occurs at a distance. We observe $r i$ in Nengone, $r a$ in Ambrym, re in Ureparapara, isolated, of different significations; are they
not relics of a once wider or more general use? We see goro in use, without a break, from Fate to the Torres Islands, and in Wano in the Solomon Islands an isolated horo: surely this horo belongs to the goro of the other islands. If the Noun na, used as a Preposition in Duke of York, is really the root of nan, the Preposition of the New Hebrides and Banks' Islands, then $n a$ survives in a primitive shape far off from its more advanced kindred. An isolated single example of a Preposition common elsewhere is like the patch of gravel on the top of a chalk hill in Salisbury Plain.

There remain two points of interest which belong to the consideration of Melanesian Prepositions ; the indefiniteness of signification in the words which are used as Prepositions, and the way in which Prepositions are used in regard to locality.
(I) In the Florida language, for example, we have the Noun-preposition ta used in the sense of at, in, into, on, to, from. Whether a man is at his house or in it, goes into it or comes out of it, it is ta na valena. The verb that is used, or an adverb introduced, or the sense of the context, defines the precise meaning which $t a$ has. If it be desired to mark particularly the relation, there are many ways of doing it, but still the radical indefiniteness of the word remains ${ }^{1}$. In the same way the Nengone hue has been shown to have the double meaning of the English 'with,' or 'by.' So also in Mota mun is both dative and instrumental, ma in Santa Cruz is both locative and dative. Languages have no doubt particularised a meaning which they originally inherited as general; and the particularised meaning is for that reason the more modern. In fact a general sense of relation is the mother of all the significations of the Prepositions. If one particular language be taken, the precise signification of each Preposition may be ascertained, though some may have more than one meaning. At least, the true meaning of any given Preposition can be ascertained in any one language. But a neighbouring language,

[^61]substantially the same, will have the same Preposition with a slightly different signification ; the Motlav kir is not precisely in meaning the same as the Mota sur. The general meaning, which includes all meanings, is common to all the languages which have the word; each of which defines and specialises it.
(2) The Melanesian mind does not regard the locality of actions as we do; natives do not use Prepositions, therefore, as we do. It may seem to us strange that ta na vale should mean at once into a house and from a house, but this to the native is natural, not from indistinctness of conception, or poverty of expression, but from a different way of looking at the matter. If a man standing on a cliff sees a ship on the sea, we should say that he sees the ship from the cliff. To the Melanesian it has quite another meaning to say 'from' in such a case ; they would say that the man sees it 'at' the cliff. It is he who sees and whose position is in view. We ask where a thing comes from? they ask 'at what place a thing comes hither?' The Adverb 'where,' in Mota avea, in Florida ivei, in Fiji evei, is in fact a Noun with a Preposition. When, therefore, it is asked in Mota whence is this? it is Iloke ma avea? literally, 'this hither at what place?' The answer is a Mota 'at Mota.' From this not having been understood, the Adverb ma, mai, has been taken for a Preposition. When this way of regarding locality is recognised as ruling the native idiom, there is no difficulty in taking the Mota nan 'from' to be the Duke of York nan 'by, beside, it.'

What are called Compound Prepositions, in which a Preposition and a Noun together make up one word, need not be examined here ; their force depends on the Preposition in the compound, as in the English 'above,' 'before.'
It is desirable to mention particularly the singular use of $i$ postfixed in the language of $G$ an and Y sabel, which has the appearance of a Preposition put after the Noun instead of before it: aniza kilai strike him with club, (kila a club); igne kilai te anizai this is the club (with) which he struck him with. If a Preposition, there is nothing like it in the
languages here considered : if not a Preposition, it still is difficult to explain.

Looking for the Prepositions of other Ocean languages, to compare them with these of Melanesia, we find the simple Prepositions in Malay only three, $d i$ at, in, on ; ka to, towards; deri from. Of these it is possible that $d i$ is the Melanesian $n i$. In the Batak of Sumatra $n i$ is a genitive Preposition ${ }^{1}$.

In Malagasy the genitive Preposition $n y^{2}$ is the same, though apt to be confused with $n y$, the suffixed third person Pronoun: raviny ny hazo, ravina ny hazo, leaf of a tree, drau ni kau Fiji, rau ni gai, or rauna na gai, Florida.

Other Prepositions are $a$, an in, by, with ; amy with, in, at; amby on ; avy to. Comparing these with Melanesian Prepositions, it would appear that the Melanesian locative $a$ is represented by $a$, as in $a n$, and that $a n$ and the other Prepositions are compounded with this $a$, answering precisely to the Mota compound Prepositions ama and ape ${ }^{3}$. Further, Malagasy Prepositions, with $a$ prefixed, take the suffixed Pronoun ; amy nao with thee, Mota amaiko. It is not, then, too much to take these Prepositions as composed of a Noun with the Preposition a, like so many of the Melanesian. There is another remarkable coincidence. In the Banks' Islands, for example, while Prepositions like ape, ama, compounded with the locative $a$, signify 'at,' ' with,' the prefixing of $t$, or it should rather be said the putting the Preposition $t a$ in the place of $a$, changes the sense so as to make it equal to 'belonging to,' 'remaining with.' In Mota amaira is 'with them,' o gene $\mathrm{n} a \mathrm{n}$ tamaira the things of their country, or of their village, or their house. In Malagasy, 'the initial $t$, placed before certain prepositions, indicates, as it does with Adverbs of Time and Place, the past, or the place whence one comes ${ }^{4}$.'

[^62]Amy nao izy he is at your house ; tamy nao izy he was at your house ; zaho avy tamy nao I am come from your house. In Mota an Adverb of Place is formed with ta; avea where? tavea belonging to what place? One may doubt whether it is not this sense which in Malagasy is transferred to, or is taken for, that of past time.

There is a much more characteristic, and more widely applicable, correspondence between the Malagasy and the Melanesian use of the Preposition an, a. 'A peculiarity of the Malagasy is the use of the preposition before the substantive, not with the sense of an Adverb, as might be supposed and is really also the case (andanitra in heaven), but very often to designate the proper name of a place as a real substantive ; as, for instance, we have Ankova (the country of the Hova tribe), although it is composed of any (at, in, \&c.), and Hora, and should signify in the Hova, or at Hova. The same is seen in Javanese, e. g. ngayólya, out of ing Ayodya literally at Ayodya, the ancient name of the Indian Oude; the Sanskrit Langkā, Ceylon, is mostly in Javanese ngalengka, instead of ing Lengka, on Ceylon. In Batak a few remnants of this are to be traced; v.g. juma (Dairi, a dry field for cultivation), although it is melted down from di uma, in the field ${ }^{1 .}$.' The names of Islands on the Maps show that this holds good in Melanesia: Efate is 'at Fate;' Aoba, Api, Ambrym, Araga, in the New Hebrides, all show the locative Preposition before the real name of the Island. It is, in fact, a difficulty in teaching Geography to Melanesians to make them clearly apprehend that Asia, Africa, and America are not Sia, Frica, Merica, with the Preposition $a^{2}$; so entirely is

[^63]that manner of using the name of a Place in accordance with their way of speech.

The Prepositions in Maori are numerous, of which some have an apparent agreement with those of the Melanesian languages. Of the simple Prepositions some are mere particles, others have sometimes the form of Nouns. There is much variety and much nicety in the use of these words, to some extent owing to the distinction in the sense of $a$ and $o$, already mentioned in the case of Possessives.

The simple Preposition $i$ is locative, with other senses; and in complete accordance with Melanesian idiom it also means 'from;' haerenga o te tino Kawana o Niu Tireni i Akarana ki Taranaki Journey of the Governor of New Zealand from Auckland to Taranaki. Another locative is $a$, instrumental and dative $k i$.

It has been said above that the stems to which Pronouns $k u, u, n a$ are suffixed to make Possessives are by some writers of Maori Grammars called Prepositions, but that, in fact, we may venture to call them Nouns. The same roots undoubtedly very often are really Nouns. There is the distinction which in the Polynesian languages is so well made between the active sense of the vowel $a$ and the passive of $o$, which appears as much in the words used as Prepositions as in the same when used as Possessive Nouns. It may very well be, however, that, anterior to such distinction, $n a$ and no are at bottom the same with na noticed in Duke of York, and ma, $m o$, the same root $m a$ as in so many Melanesian Prepositions, really Nouns, and the Malagasy a-my. In dealing with Prepositions, it is necessary, where any view of an early stage of language can be had, to go back as far as possible to the substantival roots with very indefinite and not yet particularised signification.

Compound Prepositions are made of Nouns with the locatives $i$ and $a ; i$ muri is behind, as in Florida, a reira there, i.e. at that, as a ia in Mota.

In the Marshall Islands the genitive Preposition is in;
that for near, by, is $i b$, a form probably of pe, $b e$, with $i$ a Preposition of place prefixed.

## 19. Adverbs.

The Adverbs in Melanesian languages, those particularly of Place and Time, are very commonly Substantives. Those of Place and Time which are made up of Demonstrative Particles, are commonly the same for both uses. Adverbs of Manner are generally perhaps independent words; and it may be said that there are some true Adverbs, words which do nothing else but qualify the signification of Verbs.

For example, the word already referred to, the Mota vea, Florida and Fiji vei, Maori hea, Samoan fea, means the place where, and is plainly a Noun. It is not only shown to be so by the Preposition that precedes it, making avea, ivei, evei, a hea, no hea, i hea, i fea where? i. e. at what place? but it takes the Article or 'sign of the Nominative absolute' before it, o vea, na vei, to hea, 'o fea. The words in Malagasy which, with the prefix of the Preposition an, serve as Adverbs of Manner, Time, and Place, are quite as plainly Nouns. The words for 'to-morrow' in Mota, a maran 'at light,' (Malagasy maraina), the day after to-morrow a risa, (Malay lusa), with the Preposition $a$, are Nouns. It is easily to be understood that Adverbs of Place are used to mark Time, past, present, or future, especially among those who, like the Melanesians and Maoris, can only express time by space. It makes no difference if Adverbs of this kind are Substantives, or whether they are those Particles which point here and there in Place, and therefore in time, and it may be even in logical consequence. In the Marshall Islands kie is 'this,' and 'here,' as nake in Mota is 'this' and 'now.' It is evident that in all the Ocean languages, with much that is common in the words they use, the mental view and attitude of the native speakers are the same.

Here also the habit of introducing continually Adverbs of Place and of Direction must be again referred to, up and
down, hither and hence, seawards and landwards, which is characteristic alike of Melanesians and Polynesians. Everything and everybody spoken of are viewed as coming or going, or in some relation of place, in a way which to the European is by no means accustomed or natural.

Nothing is more difficult than to ascertain precisely in each language the place or the direction indicated by some of the Adverbs of Place. It is probably impossible to arrange them so as to show a corresponding sense. In regard also to the principal points of direction, used as we should use the points of the compass, it is impossible to fix the native points in agreement with North, South, East, and West. The winds are accurately named, but each has its own name without reference to anything like North or South. On shore the sea and the cultivation inland are generally spoken of as down and up; and, according to the configuration of an island, these points of direction are perpetually changing, so that on the opposite sides of a small island, or of a promontory in a large one, the signification of sage and siwo, lau and lona, becomes reversed ; landwards is North on one side and South on the other.

## 20. Adjectives.

Nouns Substantive in Melanesian languages, it has been already said, are used as Adjectives, but are not on that account to be classed as other than Substantives. There are, however, some words on which it may be well to make a few observations in this place, which may be set down as truly Adjectives, either (1) because they are never used as Substantives, or (2) because they have a change of form which marks them as Adjectives.

1. These words are never the names of things. It may very well be that all of thom may be used as Verbs ${ }^{1}$, but they cannot be Substantives. Such words as these are

[^64]probably few in any Melancsian language. To take the example of Mota; there are two words meaning great, poa and liwoa, neither of which is used as a Substantive. The difference between them is that poa can never be added to qualify a Noun except in a verbal form, while liwoa can, o tanun we poa, o tanun liwoa a great man: it cannot be tanun poa, the word must be used with the verbal particle we; it may be tanun we liwoa with a little change of meaning. The words, then, that can be used to qualify, without a verbal form, and not being otherwise substantives, may well be said to be true Adjectives. Such are in Fiji levu great, lailai small, \&c., and it may be safely said that such Adjectives are in use in all Melanesian languages. Whether a word is reduplicated or not makes no difference as to its character as Adjective, Substantive, or Verb: reduplication of a word used as an Adjective is indeed very common, but a reduplicated Substantive does not turn into an Adjective, nor does a reduplicated Verb. Reduplication as it intensifies, or sometimes diminishes, the force of words, extends also the signification as spreading it over a wider surface of time or action. Thus it naturally conveys the notion of a quality, and the Adjectives in the preceding Vocabularies may be observed to be generally reduplicated when they are derived. If, as in Fiji, an Adjective is reduplicated when it is meant to convey a sense of plurality, it is a very natural contrivance ; but it is impossible to regard it as an example of singular and plural forms.

In all Melanesian languages also, it may be said, it is common to use words, which might be used as pure Adjectives simply added to qualify, in the shape of Verbs.
2. Excluding reduplication, which makes no grammatical change in a word, words otherwise Substantives, (a very extensive description,) become Adjectives by changes in form in the way of suffix and prefix. The prefixes attached only to Verbs are thus excluded; the Verb reduplicated, or with whatever prefix, may be used to qualify a Noun, but it remains a Verb. But when one of thesc Adjectival terminations is suffixed to a Verb, it may well be said to make that
also an Adjective, even though the word may be used in a verbal form with a verbal particle. In Maewo tani is to weep, tantanisa is pitiful, in both senses of the English word; the reduplication extends the weeping from a single act to such a repetition as makes a habit; the termination marks the word as conveying the character of one who frequently shows pity, or is an object of it. In this case the value of the Adjectival suffix $s a$ is shown by the difference of the purely verbal suffix $s i$ in $t a \mathrm{n} t a \mathrm{n} i s i$ to be pitiful to.

The Adjectival terminations in Melanesian languages are these :-

New Hebrides.

| Sesake | a |
| :--- | :--- |
| Araga | ga |
| Lepers' Island | ga, gi |
| Maewo | ga, gi, sa |
|  |  |
| Banks' | IsLands. |
| Merlav | $\mathrm{g}, \mathrm{r}$ |
| Gaua | $\mathrm{g}, \mathrm{r}$ |
| Lakona | g |
| Vanua Lava | $\mathrm{g}, \mathrm{r}$ |
| Mota | $\mathrm{ga}, \mathrm{ra} ta$, |
| Motlav | g |
| Volow | g |


| Ureparapara | a, ra |
| :--- | :--- |
| Torres Islands | ga |
| FiJI | a, ta, li |

Solomon Islands.

| Ulawa | a |
| :--- | :--- |
| Wano | 'a |
| Fagani | ga |
| Saa | 'a |
| Vaturana | ha |
| Florida | ga |
| Savo | sua? |
| Bugotu | ga |
| Duke of York | ina. |

From this list several languages of those which are under consideration are absent-notably those of the Loyalty Islands, Ambrym, and Santa Cruz; while that of Savo is an exception. There is a certain significance in this, inasmuch as it is precisely in those languages that such archaic characteristics have been observed as the use of Nouns for Prepositions, and a less full form of Pronouns. It may certainly be thought that the formation of Adjectives by suffixing a termination, whether a mere particle suffixed or a word with a sense of its own, to a Noun, would come comparatively late in the history of a language.

It cannot escape observation that the Adjectival termination is almost everywhere $g a, g$, $a$, or $g i$; $g a$ being evidently represented by $g$ and $a$. There is no language which uses
this termination so boldly as that of Florida, and so well offers illustration of the common use. The natives can make an Adjective at will by suffixing $g a$ to a Noun or Adverb, so much so that there are no fixed words with this termination; but it can be applied to any words except to Verbs, as in English 'y,' 'ly,' 'ish,' or 'some' are suffixed. Thus a room lighted with candles, bulu, is said to be buluga, as we might say 'candlesome' as well as 'lightsome;' a collar with long points is kuliga, from kuli an ear; a deep well is horuga from the Adverb horu down. In other languages, as e.g. in Mota, there may be Adjectives ending in $g a$ which are evidently words of this kind, though the nouns to which the $g a$ is suffixed are not in use, such as agaga white, turturuga blue, taniniga straight.

The other terminations, such as $s a, r a, t a, l i$, show no difference in signification. In Fiji ulouloa is maggoty, from ulo, dukadukali dirty, from duka dirt, dregadregata gluey, from drega glue. In the Banks' Islands ligligira fluid from ligiu a fluid ; sasarita even, from sar to match. In Duke of York kibagina is white like lime, from libag lime, rumaina full of houses, from ruma a house.

In looking at other Ocean languages for comparison we see that in Malay an Adjective is merely a qualifying word without form or character of its own. Nor do Vocabularies of words from the Indian Archipelago show any Adjectival termination. The Malagasy equally fails us. In the Polynesian languages, however, there is something for comparison and illustration.
'Maori Adjectives have no peculiar or appropriate form ;' but in Samoan the addition of $a$ to a Noun makes an Adjective, as 'ele'elea dirty, from 'ele'ele; fatufatua stony, from fatu a stone ${ }^{1}$. It is at once evident that this is the termination $g a$, so common in Melanesia, and it deserves notice that the Samoan termination is not ' $a$, as if $k$ had been dropped, as in Wano or Saa the break is heard where $g$ has disappeared. This is one of those cases in which the Melanesian might not unreasonably be

[^65]thought to have borrowed from the Polynesian. But the Melanesian has $g a, r a, s a, t a, l i$, as Adjectival terminations, of which the consonant is evidently the formative part, since $g$ and $r$ are used without a vowel; and the Polynesian has only $a$, and that in not all Polynesian languages. It is not to be supposed that Melanesians borrowed ga or $g$ from $a$.

There are words which have been called compound Adjectives, two Nouns, in fact, in juxtaposition, of which the second qualifies the first, which, as there is nothing in the compound form different from an ordinary compound Noun, are really not more Adjectives than simple Nouns are. In English such compounds may be classed as Adjectives, but it is very undesirable to do so here. The same may be said of words compounded in Fiji with the prefix dau, no doubt the same word as the Torres Islands to, to-wuwuh fond of beating, and the same sort of word with the Mota man, man-vus fond of beating, and with Duke of York tara, taradono full of leaves. These, whether compounded of two Substantives, Verb and Substantive, or two Verbs even, make one word, and that a Noun used to qualify.

The common causative prefix vaka gives in Fiji a sense not commonly given in other Melanesian languages, vaka vale 'having a house.' In Fate faka is used to make an Adverb, but generally the prefix belongs to Verbs. With Verbs also it will be better to connect the prefix of condition ma, though the word resulting from the prefixing of it is often only an Adjective. This prefix is very common in Melanesia, and in Polynesia also ${ }^{1}$; as in Mota sare to tear, masare torn, in Samoan liligi to pour, the Mota lin, maligi spilt. Similar prefixes are $k a$ and $t a$. Though these words often have the appearance of Participles, 'torn,' 'spilt,' \&c., yet they are not always formed from Verbs, mavinvin thin, matoltol thick. The Malagasy words with this prefix ma are classed as Adjectives. Many roots in that language form Adjectives of quality by

[^66]prefixing ma, loto dirt, maloto dirty ${ }^{1}$. Compare Mota nara blood, manaranara bloody. See also the Adjectives in the Vocabularies.

> 21. Verbs.

The two broad divisions of Melanesian speech are Nouns and Verbs, the Names of Things and the Names of Actions or Conditions. In Melanesian languages a word is marked as a Verb by its being used with a preceding Particle, the office of which is to declare, very often with something of Tense and Mood, that it is an action or condition that is spoken of, and not a thing. It is truc that in all the languages it is possible, in some it is common, to use a Verb without a Particle ; but all these languages use Particles with Verbs.

Besides these Particles used with Verbs, and in these languages gencrally written distinct from the Verbs, there are Prefixes and Suffixes written with the Verbs which make a change in their signification. It will be better to leave these till later and deal first with that which is purely Verbal; the addition of which marks certainly the presence of a Verb.

## 22. Verbal Particles.

Verbal Particles always precede the Verb. It makes no difference whether they are written in one with the Verb, or separate, except in so far as their separation keeps the Verb itself more clearly in view ${ }^{2}$. In Melanesian languages the Particle is written apart, except where the contracting tendencies of the languages, as in Motlav, make it impossible. There are Particles also which follow Verbs, but these are of the character of Adverbs.

The Verbal Particles themselves cannot be called anything but Particles. The Personal Pronouns in many languages coalesce with them, or influence their form, or accompany them, even sometimes replace them, and for this reason in

[^67]some languages they may appear to be forms of Pronouns. Bishop Patteson at one time classed some of them with Pronouns. But, when taken as a whole, including the languages in which the Particle in no way varies with the Person or the Number, and considering the universal use of them in the Melanesian, Polynesian, and Malagasy languages, and their presence in Micronesia, it will be seen to be impossible to class them as Pronouns.

Much less can they be called Substantive Verbs, as has been done in the New Hebrides ${ }^{1}$; any extended view of the Melanesian languages, even without including others, must be thought to make it impossible.

In every Melanesian language here considered these Particles are, more or less, in use. There is one marked division according to which they may be classified, viz. those which are invariable in form in each Number and Person, and those which change. These latter again have to be divided into those that change in accordance with the characteristic vowel of the Pronoun, and those that change inasmuch as they coalesce with some short form of the Pronoun. It must be particularly noted that the Particle of the third Person singular neither shows a vowel in sympathy with that of the third person Pro-- noun, nor coalesces with it. Before proceeding further it will be well to give examples of these three kinds of Verbal Particles.

1. Invariable. Mota we, Fiji sa, the most common Particles, are the same in all Persons and in each Number; nau we valago I run, Mota, au sa lako I go, Fiji. The Verb, in the same Tense, will be throughout we valago, sa lako.
2. Variable by change of Vowel. In Florida and the neighbouring islands this change is most regular :-

## Singular.

1. Nau tu bosa I speak.
2. Igoe to bosa thou speakest.
3. Agaia te bosa he speaks.

## Plubal.

1. $\left\{\begin{array}{l}\text { Igita ta bosa, incl. } \\ \text { Igami tai bosa, excl. }\end{array}\right.$
2. Igamu tau bosa.
3. Agaira tara bosa.

Here what may be taken as the characteristic Particle is te,

[^68]the vowel of which is not that of the Pronoun. In the other Persons it is plain that the vowel with $t$ follows that of the Pronoun.

Here also two observations must be made. (1) The presence of $t$ in every form of the Particle, and never, except once, in the Pronoun, shows that the Particle is not a Pronoun. (2) When the character of the Personal Pronoun has been conveyed to the Particle by its characteristic vowel, there is no need for the Pronoun to be expressed at all. In Florida tu bosa, ta bosa, is 'I speak,' ' we speak,' without inau or igita. In Mota or Fiji, where the Particle is invariable, this could never be ; we vava, sa vosa, is the verb 'to speak,' but a word only, not a sentence; there is no sulject indicated.
3. Variable by coalescing with the Pronoun. The Northern Islands of the New Hebrides give examples, as Lepers' Island:-

Singular.

1. Nom toga I sit.
2. Gom toga thou sittest.
3. Mo toga he sits.

Plural.

1. $\left\{\begin{array}{l}\text { Dam toga, incl. } \\ \text { Gam toga, excl. }\end{array}\right.$
2. Mim toga
3. Ram toga.

In this mo in the third Person contains nothing of the third Personal Pronoun ne, and is the representative Particle. In the first Person Singular no is a short form of new, in the second go of inigo; in the Plural da represents gide (of which de is the pronominal stem), ga is gamai, $m i$ is the pronominal stem in gimi, ra is the pronominal stem in nere: the Particle is $-m$.

Since the Pronoun is in fact, as in Florida, present in these forms of the Particle, nom toga is a sentence without requiring another Pronoun. The avoidance of a Pronoun in the third Singular is remarkable: the Particle is, in fact, $m$, and the natives will not assume $e$ or a from the Pronoun, for the beginning, but fill up the end with 0 .

From the manner in which the forms of the Particles vary, when they do change, it may be concluded that the invariable Particle is of the older use. The languages, it may be observed, in which variation occurs are comparatively few, when the whole area of the languages is regarded. In some of those
languages where the Pronoun coalesces with the Particle we shall see that it does not do so with all the Particles. In some languages also the Particles here given cannot be exactly ascertained, though enough is shown to prove that Verbal Particles are in use. The extent of the use of these Particles varies in different languages, and this too is not easy to ascertain. In the languages of which the writer has any considerable knowledge rules can be made out according to which the Particles are dispensed with; but concerning many others it must suffice for the present to know that the Verb is used with these Particles.

As it is by means of these Particles that a word expresses itself as a Verb, so it is by means of these that the Verb exercises its power of expressing Tense and Mood. It is by no means common in Melanesia that Particles should be used to express Mood ; such is found to be the case only, in fact, in the Banks' Islands and Fiji. The use of them to express Tense is much more common, and yet there are some which depend entirely upon Adverbs to declare the time. Nor must it be understood that the expression of Tense is very definite. For the Present Tense it may be said that there is no Particle ; what is used is indefinite in regard to time. If nothing is added to fix the point of time, it may be assumed to be the Present; when the point of time has been fixed by an Adverb, or by a definitely temporal Particle, then the Verb is carried on by the indefinite Particle without the expression of Tense, but with the understanding that the Past or the Future is in view. This is the case not only in narrative, but even when only two Verbs are connected by a conjunction; 'shall eat and drink' in Mota is te gana wa we ima, te being the Future Particle and we the Indefinite. In the Banks' Islands, Northern New Hebrides, and at Nengone there is a Particle which expresses continuance, $t i, j i$, $c i$, giving the sense of continued action or condition, which is also used in narrative.

In the following table, which exhibits a view of Verbal Particles in use in Melancsia, those in which the vowel
varies in agreement with that of the Personal Pronoun are marked * ; those with which the Personal Pronoun coalesces are marked $\dagger$; a third kind, not yet described, are marked §. These last occur in languages in which the vowel of a Particle shifts to match the first of the Verb to which the Particle is prefixed. In Motlav, as the Article shifts its vowel in this way, so do the Verbal Particles. But these Particles are sulstantially the same as the Invariable Particles, and must be by no means confused with those in which the change depends upon the Pronoun. For this reason they were not mentioned in the division established between those Particles which change with the Person and Number, and those that do not ${ }^{1}$.

## Table of Verbal Particles.

Loyalty Islands.

|  | Indefinite. | Past. | Future. | Oontin. <br> uance. | Modal. |
| :--- | :--- | :--- | :--- | :--- | :--- |
| Nengone | me | ha, hna | co | ci |  |
| Lifu | $\mathrm{a}, \mathrm{e}, \mathrm{ka}$ | na | toa |  |  |


| Anaiteum | a, i |  |  |
| :---: | :---: | :---: | :---: |
| Fate | e, u, te |  |  |
| Sesake | $*_{\mathrm{e}, \mathrm{l}} \mathrm{u}, \mathrm{t}$ |  |  |
| Ambrym | $\dagger$ ma, a, e, te, ve |  |  |
| Espiritu Santo | mo, mu, ga |  |  |
| Araga | $\dagger \mathrm{ma}, \mathrm{me}, \dagger \mathrm{n}$ |  | i, tri |
| Lepers' Island | tmo, ga |  | tna, †vi, i |
| Maewo | u , mo | ta | $n \mathrm{n}, \dagger \mathrm{n}$ |

Banks' Islands.

| Merlav | nu | ma | sa | ti | mi |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Gaua | ve | me | te |  | to, qe |
| Lakona | e, $\dagger$ t | en | te |  |  |
| Vanua Lava | ga, ge, §g- | me , §m- | te, §k- | ti |  |
| Mota | we | me | te | ti | ta, qe |
| Motlav | -k, §n- | §m- | §t- |  | $\mathrm{pe}, \mathrm{mu}$ |
| Volow | §n. | §m- | §t- |  |  |

[^69]|  | Indefinite. | Past. | Future. | Of <br> Contin. <br> uance. | Modal. |
| :--- | :--- | :--- | :--- | :--- | :--- |
| Ureparapara | §k- | §m- | te, ji | ji |  |
| Torres Islands | na, ve | §m- | te |  |  |
| FiJr | $\mathrm{e}, \mathrm{sa}$ | a, ka | na |  | mo, me |
| Santa Cruz | $\mathrm{ka}, \mathrm{ti}$ |  | na |  |  |
| Nifilole | ki |  | na |  |  |

## Solomon Islands.



This table does not perhaps exhibit all the Particles which may be found in use, nor does it possibly show them all correctly. But it is enough to show that the use of Particles with Verbs is characteristic of the Melanesian languages as a whole. To observe carefully so characteristic a way of forming or using a Verb is evidently important. For details the Grammars of the several languages must be consulted. It is plain here that, with great diversity in the particular Particles employed, there is a remarkable agreement in the use of them.
23. It becomes, in the next place, necessary to look to the other Ocean languages for comparison. Among these the Malay is disappointing. According to Crawfurd the Verbal Particle $m a$ is in very frequent use prefixed to Verbs, and is a sign to distinguish a Verb; so much so that the use of ma makes the difference between Verbs and other Parts of speech ${ }^{1}$.

[^70]Yet no prefixed Particle avails to give Tense or Mood to a Verb. The practice also of writing the Particle $m a$ with the Verb adds to the difficulty; makan is given as to eat and minum to drink, words which the Fiji kana, Mota gana, to eat, inu Florida, un Mota, to drink, clearly show to exist as Verbs without the Prefix. It is therefore not easy to determine whether the Verbal Particles of Melanesia are present in Malay.

In Malagasy, though a certain obscurity belongs to the practice of writing the Particle in one with the Verb, Verbal Particles appear which change according to the tense : mijery ako I think, nijery alo I thought, lijery aho I shall think. By writing mijery it becomes if not necessary at least natural to say that to form the past $m i$ is changed to $n i$; for mijery is taken as the Verb, jery as the root. By writing mi jery separately $m i$ is shown as the Vorbal Particle. The Prefix or Verbal Particle may be ma, na, ha, as makay (know), nakay, hakay, or mo, no, llo. The main point of comparison is the common use in Malagasy and the Melanesian languages of Particles prefixed to Verbs which change to mark the tense. As in the Melanesian languages these Particles are used when a prefix, reciprocal, causative, conditional, is taken before the Verb: mankatia is to love, mampankatia to cause to love, the causative prefix is said to be intercalated, ma remains before the causative. In Mota tape is to love, with the Verbal Particle we tape, vatape to cause to love, and this with the Verbal Particle we vatape; we corresponds to ma, va to mpa, the true Verb is tape and katia. In this there is the double correspondence of the Verbal Particle and the causative prefix. In the Philippine languages the prefix $m$ changes into $n$ to mark the past time.

In Maori ' the Verbal Particles are words which have no meaning in themselves; but which, prefixed to a word, endue it with the qualities of a Verb ${ }^{1}$.' The Particles are $e, i, k a$, kia, kua. Of these $k a$ 'is independent of time; merely giving to the word to which it is prefixed the force of a Verb; $e$ is

[^71]used chiefly with the future, and accompanied with the suffix ana forms a present imperfect: $i$ denotes the past indefinite ${ }^{1}$.' The agreement in the use of Verbal Particles with the Melanesian languages is complete. The Samoan Particles e, te, na, $s a$, marking the tenses of Verbs, are of the same character.

In the Micronesian language of Marshall Islands the particle $e$ before Adjectives is no doubt the same ; e lap large, corresponds to the Mota we lara. in verbal and in grammatical form. It has been already said that the verbal form is used with most Adjectives in Melanesian languages.

## 23. Verbal Suffixes.

To continue the consideration of the forms of words which make them or show them to be Verbs, the terminationsthe Suffixes, not the Prefixes-must be taken in hand. The Prefixes to Verbs are common to them and other parts of speech, so far at least as that words with these Prefixes are not always used as Verbs. In the case of the Suffixes it is not so ; the Verbal Suffix marks a word as a Verb.

It needs not to be said that all Verbs have not Suffixes; a Suffix is added to a Verb to change in some way its signification. It may very well be that a Verb with a suffixed termination may be found in a language in which the Verb without the Suffix is not found at present, but the stem is a Verb, and the signification of the Suffix will be felt in the meaning of the word.

The suffixing of terminations to Verbs is practised to a great extent in Fiji ; and the system according to which it is practised is set forth at great length in Hazlewood's Grammar. It is not difficult, however, to put it more briefly. I. An intransitive Verb receiving one of the Suffixes becomes transitive. 2. A transitive Verb with one of these Suffixes has its action determined upon some definite object. Thus (1) moce to sleep, mocera to sleep upon, lako to go, lakova to go in. Intransitive Verbs thus become transitive, the Suffix

[^72]conveying the action on the object, as a Preposition does in English. (2) Transitive Verbs are determined upon definite objects, which therefore have the definite Article; caka to work, caka were to work garden generally, cakava na were to work $a$ garden, the garden, some garden. If in the first case the Suffix appears to be equivalent to a Preposition, in the latter case it is seen to be not so.

In form the Fiji Suffixes are divided into two classes; it being understood that the language does not close a syllable. The one class consists of a suffix of $a, c a, ~ g a, k a, m a, n a, r a, t a$, $v a, w a, y a$; that is, of almost any simple consonant with an accompanying vowel. The other, of caka, kaka, laka, maka, raka, taka, vaka, waka, yaka; that is, of almost any simple consonant with aka.

It is important to observe that Verbs take these terminations indifferently; that is to say, there can be no rule found to determine what termination a Verb will take, and no particular sense can be assigned to any termination. Hence it must be concluded that some sense of the fitness of some Suffix to a Verb, in sound perhaps, has fixed the native habit of using that Suffix with that Verb; and further, that it is in vain to seek for a special meaning in each Suffix. A larger comparison, however, than can be made in one language is necessary to establish these conclusions.

These Verbal Suffixes are as largely employed in the Banks' Islands as in Fiji, and they are in fact the same; but they hardly appear to be used with so much exactness of definition. To take Mota as an example; the way of using the Suffixes is the same in making intransitive Verbs transitive, and determining the action of transitive Verbs upon an object. In form there is only the difference which belongs to the character of the language as allowing a close syllable. The one class of terminations consists of a Consonant, almost any Consonant, but most commonly $g ; g, n, \mathrm{n}, r, s, t, v$; the second class of $a g$, and $a g$ with almost any Consonant; gag, lag, mag, nag, nag, rag, sag, tag, vag.

It is equally impossible to say in this language that any
one of these terminations has a sense of its own, which may be supposed to be derived from some original word now become a Suffix. Attempts have been made. Mr. Hazlewood attempts to make the Fiji suffix $v a$, which also means 'go' in Mota, applied by rule to Verbs of motion ; but he confesses that ' many other words besides those of motion take $v a$;' adding, ' but for these perhaps there is no rule.' Many Verbs in Mota with the Suffix $v$ can be made to show a sense of motion, but as soon as others are adduced with the same Suffix which have no sense of motion, it is apparent that what sense of motion there is does not lie in the Suffix. If vanov to put, sogov to give freely, may seem to contain a sense of motion, tanov to touch, sarav to rub, vataqav to shat down, have not ${ }^{1}$. Moreover a Suffix which in one language is used with a Verb in one sense, in another neighbouring language is used in another sense. Thus in Mota ronotag is to hear ; the same stem and Suffix is in Fiji rogotaka, which means to tell, report: the stem rono, rogo, is to hear as an intransitive Verb; tag in the one language gives the signification of listening to something, taka in the other gives that of making hear. It is a proof of the same kind when the same taka in Fiji can with one Verb be represented by the Preposition 'in,' with another Verb by 'with;' sokotaka na waga sail in a canoe, kabataka na matau climb up with an axe. Or a Verb without difference of meaning takes two Suffixes, as Mota saromag and sarcvag mean equally to sheath.

The following table will show how characteristic these Suffixes are of the Melanesian languages; the Santa Cruz

[^73]group alone is not represented. The two classes of Suffix are kept distinct, though there is no difference of use or meaning between them.

## Melanesian Verbal Suffixes.

Loyalty Islands.

Consonantal.
Nengone Lifu

Anaiteum
Fate
Sesake
Ambrym
Espiritu Santo
Araga
Lepers' Island Maewo

Merlav
Gaua
Lakon
Vanua Lava
Mota
Motlav
Volow
Ureparapara
Torres Islands
ne, ni, ti
n
si, ki
ti, i, vi, ki
v
i
hi, si
si, gi
$\mathrm{n}, \mathrm{r}, \mathrm{t}$
$\mathrm{g}, \mathrm{n}, \mathrm{v}, \mathrm{r}, \mathrm{t}, \mathrm{s}, n$
g, v
$\mathrm{g}, \mathrm{n}, \mathrm{r}, n, \mathrm{t}$
$\mathrm{v}, \mathrm{r}, \mathrm{t}, \mathrm{s}, \mathrm{n}, n, \mathrm{~g}$
g
g, r
n, v
g, j, t

New Hebrides.

Banks' Islands.

Fisi.
a, ca, ga, ka, ma, na, ra, ta, va, wa, ya

Solomon Islands.
Ulawa
Wano
Fagani
Saa
Vaturana
Florida
Savo
Bugotu
Gao
Duke of York
si
si, ri, hi, ni
si vagi
si, hi, ni hai
ni, si, li, hi, mi, vi vahi
$\left\{\begin{array}{c}\text { ti, li, vi, hi, ni, mi } \\ \text { si, vi, ni }\end{array}\right\}$
li
ni, vi, hi, ti, ri
ni
i

Syllabic.
.. ..
\{rai, raig, jai, jaig, naig, \{taig, haig
reki, naki
ta
tag
tai, mai, rai
tagi
va, ragi, nagi.
va, ra, la, na
\{vag, sag, tag, lag, mag,
rag, gag
sag, vag
te, se, re, ve, me, teg, leg
\{ag, gag, lag, mag, nag, nag, rag, sag, tag, vag
heg, teg, geg, veg
via, nia, hea, tea, rea
te, sa, ran
te, ge.
caka, kaka, laka, maka, raka, taka, vaka, waka, yaka.
vagi, lagi, hagi, sagi, pagi
hagi, lagi, vagi
tai, pai, ruai, uai.

For details reference must be made to the Grammars of the particular languages; the mere possibility of presenting a comparative view of the Suffixes shows plainly the general use of them to be characteristic of Melanesia ${ }^{1}$.

Suffixes of this character are looked for in vain in Malay; that is to say, the causative suffixes $i$ and kan cannot be supposed identical with the Melanesian terminations shown above. But in Javanese there is the Suffix ake, and another $i$, which are added to the verb with $n$ or $k \dot{\epsilon} \phi \in \epsilon \kappa \kappa \sigma \tau \tau \kappa o ́ v$, making liake, or ni, which correspond to the Fiji kaka, Mota gag, and Fiji na, Mota n, Florida ni. Thus ' Javanese ngombeni to give to drink (to a person), ngombekkake to give to drink (milk) ${ }^{2}$.' If there be no other Suffix to Verbs in use in Javanese, the presence of these two suffices to encourage the student of Melanesian languages with the sight of a kindred form. The Suffix ake is not in separate use in Javanese as a Preposition.

In Malagasy no Suffix of this kind appears. In Maori also there is no suffix to the Verb. But in Samoan the termination $t a ' i$ or $s a ' i$ adds the sense of 'with ' to the Verb; momo'e to run, mo'eta'i to run with a thing, a'au to swim, 'ausa'i to swim with a thing. This is evidently the same suffix with the Fiji caka, taka, and in other Melanesian languages tag, sag, tagi, sagi. Besides it is said that ' the suffix a'i (interposing a consonant when euphony requires) makes the meaning emphatic ${ }^{3}$.' These Suffixes again, with a consonant indifferently taken up, are no doubt the same as the Melanesian. If it be true that they merely give emphasis, they must have lost the significance properly belonging to them, and witnessed by $t a ' i$ and sa' $i$ which work as with Melanesian Verbs. If such Suffixes are found in other Polynesian languages they certainly do not play the important part they do in Melanesia. In Tongan, which is nearest to Fiji, these Suffixes are not apparent.

[^74]In the Marshall Islands language it is plain that the Suffix kake is present; wia is to buy, wia kake to sell, that is, to make a deal of something.

However little Suffixes in these forms may be in use in the Polynesian languages, the terminations of Passive Verbs and Verbal Nouns in those languages resemble them in one particular so much that something may be learnt from them. The Passive Verb is made in Maori by adding to the Active the termination $a$ or $i a$, either alone or with the consonants $h, k, m, n, n g, r, t$, that is, almost any consonant ; and these indifferently as regards signification. The Passive is made by any form of the Suffix; all have equal signification, but custom confines the Verb to its own Passive termination. The same thing happens in the case of the Verbal Nouns; the Suffix is nga or anga with the consonants $h, k, m, r, t$, $\dot{\epsilon} \phi є \lambda \kappa v \sigma \tau \iota \kappa o ́ v$, the Suffix with any one consonant having the same meaning as with every other. It may possibly be that the Maori Passive has arisen from the impersonal use of Verbs with the transitive termination $k i, k i, m i, \& c$. ; as the nearest approach to a Passive Verb in the Melanesian languages is an impersonal Active one, it may be that the forms of Verbal Nouns and of Transitive Verbs have the same origin: but the indiscriminate use of most of the consonants in Polynesian Passives and Verbal Nouns, where all must have one signification, where kia cannot mean anything different from mia, or hanga from tanga, supplies a ground for arguing that the Suffixes of Melanesian Verbs are equally destitute of meanings of their own. It points to these Suffixes not being originally independent words, Prepositions or others, come down to the position of Suffixes, but terminations, by which the language has contrived to make the Verb express itself in a way that was desired. Why should not a living language contrive terminations to supply its needs?

## 24. Prefixes to Verbs.

These Prefixes are not entirely and exclusively Verbal, they are applied to other Parts of Speech. Yet they show their force
best when applied to Verbs, and it must be remembered that words used as Verbs can never be taken as nothing else but Verbs, whether with or without a Prefix. It will be observed that those Particles which precede Verbs as belonging to them strictly as Verbs, and which are capable of marking Tense and Mood, the Verbal Particles, are not included among these Prefixes, and are indeed written separately from the Verb in order to avoid being confused with these. If such Verbal Particles were written in one with the Verbs, these Prefixes would have the appearance of Infixes.

The Prefixes applied to Verbs come under four principal heads; those of Causation, Reciprocity, Condition, and Spontaneity. The first is when a Verb comes to signify the making to do or be; the second when a double action, one upon another, or of many on one another is indicated; the third when a thing is shewn to be in or to have arrived at a certain condition; the fourth when that condition has come about of itself. The two latter might well have formed one class, but that the last is somewhat remarkable.

Table of Prefixes.
Loyalty Islands.

| Nengone Lifu | Causative. | Reciprocal. | Condition. | Spontaneity. |
| :---: | :---: | :---: | :---: | :---: |
|  | a | e | .. | -• |
|  | a | .. | .. | . . |
| New Hebrides. |  |  |  |  |
| Anaiteum | ua | .. |  | - |
| Fate | baka | - | ma, ta | - |
| Sesake | va, vaka | . | ma, da | - |
| Ambrym | .. | - | ma | - |
| Espiritu Santo | va, vaga | - | 12 | - |
| Araga | va | vei | ma, ta | - |
| Lepers' Island | vaga | vui | ma | tama |
| Maewo | vaga |  | ma, mo | tava, |
| Banks' Islands. |  |  |  |  |
| Merlav | va | var | ma, ta | - |
| Gaua | va | ver | ma, ta | tava |
| Lakona | va | va' | ma, ta | tav |


| Banks' Islands (continued). |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
| Vanua Lava | Causative. va , ve | Reciprocal. ver | Condition. me, ta, 'a | Spontaneity. <br> tav, 'av, tamo |
| Mota | va, vaga | var | ma, ta | tava |
| Motlav | va | ver | m-, t- | tav |
| Volow | va | vear | m-, t- | . |
| Ureparapara | v- | ver | m-, t- | tava |
| Torres Islands | va | ver | ma, ta | temor |
| Fiur | vaka | vei | ka, ta, ra | - |
| Santa Cruz | va | . | .. | .. |
| Nifilole | wa | Solomon Is | S. | - |
| Ulawa | haa | hai | ma | .. |
| Wano | haa | hei | ma | .. |
| Fagani | faga | fai | ma | ava |
| Saa | haa | he | ma | taka |
| Vaturana | va | vei | ta | tapa |
| Florida | va | vei | ta | tapa |
| Savo | au | .. | .. | .. |
| Bugotu | va | vei | ta | - |
| Gao | fa | .. | -• | - |
| Duke of York ${ }^{1}$ | wa | we | ma, ta | . |

1. It will be convenient to take each Class of Prefixes separately. The Causative is almost universally $v a$, alone or with a second syllable, $k a, g a$. The Loyalty Islands have no $v$, and use $a$ for the causative. Duke of York, having no $v$, use wa. The Anaiteum $u a$ is equivalent to $w a$. The Savo au alone seems distinct. This Causative Prefix is plainly the whaka, $f a k a, a k a, f a \prime a, \& c$. , of the Polynesian languages, in which the simpler form va does not seem to occur. In the Melanesian languages, except in Fiji and Fate, where it makes a kind of Adverb, this Prefix is purely causative, for in this sense it must be taken when it makes the multiplicative of Numerals.

This Prefix seems unknown in Malay. In Malagasy the changes of letters $f, p, m$, make it difficult to ascertain its presence. It is perfectly plain, however, that fahatelo is the same word with Fiji vakatolu, Mota ragatol, though in the Melanesian languages it is 'three times,' not 'third.' In Batak of Sumatra the same word, compounded of the Prefix and Numeral, appears pahatolu. There can be little doubt

[^75]but that the Malagasy Prefix maha is the same, which is said to form Potential Verbs, maharesy, 'pouvoir vaincre.' What is called also by the same Grammarian ${ }^{1}$ the Causative Intercalary appears to be the causative particle $f a$; mandeha to go, mampandeha to cause to go, manao to do, mampanao to make to do ; miditra to enter, mampiditra to cause to enter; miboaka to go out, mampiboaka to cause to go out. To call the Particle intercalary misleads, for the Verb is nao, deha, dira, boaka, as is shown by the change of the Verbal Particle from $m a$, or $m i$, to $k a, n a, k i, n i$ with the change of Tense. The Malagasy Verb with the causative Prefix, like the Melanesian, takes the Verbal Particle before the Prefix. In Araga, where the Verbal Particle is $m a$ and the Causative Prefix $r a$, an example shows a complete likeness to the Malagasy ; rahu to live, varahu make to live, ma varahu makes to live. To write the Verbal Particle separate from the Verb prevents the misconception conveyed in the word 'intercalary.' In the Malagasy words above, $n$ in mandeha belongs to $d$, not to ma, and the causative Prefix appears as mpa, mpi, for $p a, p i, f a, f$, in accordance with the use of the language ${ }^{2}$.

The form $v a, f a, p a$ undoubtedly appears to be the original particle, to which lia, ga, ha has been attached. This may perhaps be the Verbal Particle ka, ga, which is used in several languages.
2. The Reciprocal Prefixes of the Melanesian languages here given may be seen to be two, represented by vei and var; the latter, with no material variation, in the Banks' Islands only, the former as vei, vui, hei, hai, fai, we and $e$, extending from Duke of York to the Loyalty Islands. It is plain then that vei is the more characteristic Prefix. The

[^76]meaning is altogether one, and simply that of reciprocity, the action of one upon another, of two or many persons or things in relation to one another. In Fiji the Prefix applies to Nouns as well as to Verbs, and with Verbs is used when reciprocity is not altogether in view. .This use in Fiji is useful as showing what is the notion that lies at the bottom, and rules every application of the Prefix. This notion is evidently that of relation of one to another. In this sense, as has been shown, it comes to be a Prefix of Plurality, veivale houses, not scattered singly, but standing grouped in relation to one another. The use of the Prefix in vei keve to nurse, to carry in the arms, is thus intelligible though there is no reciprocity: and vei moku, literally meaning to strike one another, reasonably comes to mean to fight, as vei totogoni, to spear one another, is to fight in Florida. The form in use in Lepers' Island departs rather widely from the type, but appears to be the same.

The Prefix var of the Banks' Islands is interesting on account of its likeness to, if one may not say identity with, the Malay prefix bar. To fight in Mota is rarvus, beating one another, and is in Malay bar-kalahi. But bar. in Malay is not a Prefix of reciprocity; it is described as the mark of a Verb which expresses a state or condition ; a state of correlation perhaps with something. It is easy to comprehend how the general sense of mutual relation belonging to vei in Fiji is particularised to plurality on one side, and reciprocity on another. It might well be that in some language vei should be found only as a plural sign, as there are many in which it is only a mark of reciprocity. We have in Fiji the explanation of both uses. So if in Malay we have bar a Prefix to Verbs expressing state and condition, and var in the Banks' Islands expressing reciprocity, we may well take the words to be the same, and suppose an original meaning; which on the one side has passed from a sense of relation of one to another into general correlation, and on the other side has been particularised to reciprocity. Malay words like barkalahi to fight, barestri to bo married, bartamu to meet, seem.
to lie half way: bartamu sa orang in Malay is 'to meet a man,' varnina o tanun in Mota.

In Malagasy there is a Prefix voa or voi which is called Passive. It may be that this is the Lepers' Island vui, as Malay bar is Mota var. But there is in Malagasy what M. Marre de Marin calls the Reciprocal intercalary, which, if treated as we venture to treat the causative Prefix, seems to answer to the Prefix vei. If after the Verbal Particle this Particle of Reciprocity is added, of which $f$ is the characteristic letter, we have a form of Verb which exactly corresponds to a Melanesian Verb with the Prefix vei. Thus mankatia to love, mifankatia love one another, corresponds in form to an Araga Verb with the Verbal Particle ma ; ma tape is 'loves,' ma rei tape ' love one another,' the parts correspond. If the causative Prefix is added also before the Reciprocal, we have three Particles before the Verb, the Verbal, the Causative, the Reciprocal, as in the Malagasy mampifankataliotra make to fear one another; a word to which the Araga Verb above adduced part for part corresponds, ma veivarahu, except that in the Melanesian word the order is Verbal Particle, Reciprocal Prefix, Causative Prefix, Verb; the Malagasy 'do make mutually to fear,' the Melanesian 'do mutually make to live.'

Among the Polynesian languages a Prefix of Reciprocity does not appear in Maori ; but it does in Samoan in the form of $f e$, the same of course as vei. This particle also serves to make a plural; not, as in Fiji, of Nouns, but of some Verbs.
3. The Prefixes of Condition $m a, t a$, aro again almost universal in the Melanesian languages. In Fiji ma is not counted one of these Prefixes, though the Dictionary shows many Adjectives with this beginning: $k a$ and $r a$ are not found in other Melanesian languages. There is no difference, however, in meaning, except that $t a$ in most of the languages, more than $m a$, signifies that a thing has come into the condition the word describes, of itself, and not by some known cause from without. In Fiji $t a$, $k a$, ra are called Passive

Prefixes, but clearly improperly if 'they imply that the thing has become so of itself.'

These Prefixes are not only applied to Verbs, and the word compounded with them would be ordinarily translated in English by an Adjective or a Participle. The word to which $m a$ is prefixed may not now perhaps be used in the language in which the compound occurs, and thus many Adjectives and Participial forms beginning with ma cannot be resolved into their component parts, about which nevertheless there can be little doubt but that they are words with this Prefix of Condition.

Examples:-in Fiji dola to open, tadola open ; voro to break, kavoro broken; gutu to cut off, ragutu cut off. In Mota, wora asunder, mawora broken, Motlav mowor ; papa (the same word with the Malay papan a board, Maori papa, but not used as a substantive in Mota), taptapapa slab-shaped, with reduplication. In Lepers' Island hare to tear, mahare torn; Araga mahera torn, dawaga come open, broken. In the Solomon Islands, Wano makari torn; Saa oi to break, maoi broken; Florida bilu to pull out, tabilu come out of itself as a plug. Duke of York pala to unloose, tapala get adrift, as a canoe.

These Prefixes do not appear in Malay, but in the Malay Archipelago the Vocabularies of Mr. Wallace show that they are present in Adjectives. Thus jakat 'bad' in Malay is rahat in Matabello and Baju, hat, sat being Melanesian forms. In the words for 'cold' several begin with $m a$, some with $d a$. The Malay panas hot, is mofanat in Celebes. The Banks' Islands sawsaw is Celebes dasaho hot.

In Malagasy ' many roots form an Adjective of the quality by prefixing ma; loto dirt, maloto dirty ${ }^{1}$ '. In the Polynesian languages $m a$ is present. The Maori Grammars do not acknowledge it, but it is conspicuous in the Dictionary; hora to spread out, Mota wora, mahora, an adjective or participle, spread out, Mota mawora; hore to peel, mahore peeled. The Malay panas is acknowledged to be the Maori makana. In

[^77]Samoan it is said that ' $m a$ prefixed to an active Verb makes it neuter ; as sasa'a to spill, masa'a spilt, litigi to pour, maligi spilt. The Dictionary shows many Adjectives evidently made in the same way.
4. The Prefix which signifies spontaneous condition-the state into which a thing has come of itself-is probably a compound one, for we have seen that $t a$ has in some languages something of that meaning. An example from Mota will explain it: to untie a rope is to $u l \mathrm{it}$, but a rope that has not been untied by anybody, has come untied by itself, me tavaul. The same is the case when the Prefix is not applied to a Verb : raka in Mota is ' up,' tavaraka is to get up, not to be raised, to get up of oneself. Thus also the Florida tuguru, to stand, becomes tapatugura to stand up. This prefix, containing probably $t a$, would hardly deserve notice, were it not that it occurs with remarkable similarity of form and signification in Malagasy. There the difference between the Prefix voa and tafa is said to be that between a transitive and an intransitive Verb: voa lentika izy it is sunk, i.e. by some one; tafa lentika izy it is sunk, i.e. of its own accord ${ }^{1}$. The resemblance between this Malagasy tafa and the Banks' Islands tava is so complete in form and signification, and this in a fine point of meaning, that, considering the space of Ocean that separates the languages, it is a matter of astonishment that it should exist. It is impossible that it should be accidental ; it could not be introduced by Malays or Polynesians who have it not ; it must have survived no one can tell what vicissitudes and changes, in a course of years which no one can number, and presents itself, like a rare species of plant or flower in isolated and widely separated localities, a living and certain proof of common origin and kindred.

## 25. Reduplication of Verbs.

It is possible to reduplicate either by repeating the whole or part of a word: and it is obvious that the way in which

[^78]a part of a word can be reduplicated must vary according to the syllabic character of the word. Languages which close a syllable with a consonant can repeat a syllable in a way impossible to languages which end every syllable with a vowel. Hence the Melanesian languages with open syllables reduplicate either the first syllable or syllables without change, or, if a change is made, take at any rate the whole syllable. Languages which have close syllables take for reduplication either the first syllable or syllables, or take with that a consonant belonging to a further syllable. Thus the Florida sopou to sit, can be reduplicated soposopou or sosopou, while the Mota pute to sit, can be reduplicated putepute, pupute, or putpute, in the last form the consonant of the last syllable being borrowed and reduplicated with the first. Nor is this the case with words when the consonant may seem to belong to the root of the word, as put might be thought the root of pute; but tira is to stand, neuter, vatira to stand, active, va being the causative, which is reduplicated vatvatira.

Changes in the form of a reduplicated syllable made in Melanesian languages are two. (I) In Florida, Bugotu, and thereabouts, when two syllables are taken for reduplication the consonant between them is generally dropped ; thus varono, to hear, is reduplicated vaovarono not varovarono, bahu to promise, baubahu. This makes no difference in sense. (2) In Santa Cruz and Sesake the first consonant of the reduplicated word often changes into another akin to it, tabulabu to fight, Santa Cruz; ganikani to eat, qosiwosi to work, guvakuva to fly, Sesake. In Lepers' Island not the consonant but the vowel changes ; galegele reduplication of gale to lie.

Reduplication in Malagasy also sometimes alters the first consonant of the root, mivadibadika, mizavajavatra, mifaopaoka. This is of course what we have ourselves in good English in words like hurlyburly.

It should be observed, as concerns form of reduplication, that though Prefixes, causative and other, are reduplicated with the Verb, the Verbal Particles never are. This is the
case also in Malagasy, as in the examples just given ; and where, as in that language, it is customary to write the Particles in one with the Verb, it is a useful observation to make.

With regard to the meaning of reduplication in Verbs, it has been mentioned that in Fiji and Samoan it is used with a sense of plurality, and so makes what is, improperly, called a Plural Verb. Commonly, however, reduplication signifies repetition, or continuance, or emphasizes the meaning of the Verb. Reduplication of the whole word, or two syllables of it, rather conveys the idea of repetition; reduplication of the first syllable gives rather the sense of prolongation of the act: and this. may be done at pleasure by repeating over and over again the first syllable, pipipipiva go on speaking, Santa Cruz, puриририte go on sitting, Mota, or by prolonged pronunciation without repetition, as in Nengone. Reduplication with a close syllable rather intensifies the meaning of the word. As an example of each form the Mota pute, to sit, will suffice, putepute to sit from time to time, pupute keep on sitting, putpute sit down closely.

## 26. Passive Verls.

In none of the Melanesian languages here compared, with the doubtful exception of Fiji ${ }^{1}$, is there any Passive form of the Verb. It by no means follows because a Passive Verb in English is translated in a certain way in a Melanesian language that the Melanesian form is that of a Passive Verb; nor because a Melanesian form is best translated by an English Passive that it is a Passive form. For this reason the prefixes of condition $m a, t a, k a$, may be at once dismissed as having no claim to make a Passive Verb.

It may be said that what nearest approaches a Passive Verb is an Active Verb used impersonally. To build a house in Mota is we taur o ima, to say 'the house is built'

[^79]the expression is o ima me taur veta: the Verb undergoes no change, yet the sense undoubtedly is Passive, that the house has been built. It cannot be denied that $i \mathrm{~m} a$ is the subject of the Verb taur, if grammatical construction should be pressed; but me taur reta o ima may equally be said, in which ima would appear to be the object of the active Verb taur. The truth appears to be that strict construction, according to our Grammar, is not to be sought; the Verb is impersonal, has no subject or object, and the Verb and Substantive simply combine to show the house and the building of it, and to make a statement. From such a way of conveying the notion which would be couched in a Passive sentence where Passive Verbs exist, may have arisen the Passive Verbs of the Polynesian languages.

In Florida to express the Passive they put the active Verbs into the third person Plural, as we say 'they are building a house,' without reference to any particular persons. For 'the house is built' they say, tara pitua tua ua vale they have built the house.
M. Marre de Marin maintains that the Malagasy Verb with affix, in its radical state, indicates a Passive, and that the various prefixes make the Verb active, neuter, causative, or reciprocal ${ }^{1}$. The truth probably is that in these languages the Verb is originally the name of an action without any regard to the agent or the patient, and is neither Active nor Passive, until, in the advance and cultivation of speech, affixes come into use to give a positively active or passive form.

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## IV.

## PHONOLOGY OF THE MELANESIAN LANGUAGES.

## I. Alphabet.

The Melanesian languages have of course been written and printed in the Roman Alphabet. As regards the Vowels there has been little room for diversity of practice, no attempt having been made to use them in the English way ${ }^{1}$. As regards the Consonants there is a good deal of diversity, because four missionary bodies have been engaged in reducing the native languages into print without any concert or agreement; the Wesleyans in Fiji, the London Mission in the Loyalty Islands, the Presbyterians in the Southern New Hebrides, the Melanesian Mission in the Northern New Hebrides, Banks' Islands, Santa Cruz, and Solomon Islands. There are many Consonants about which there is little room for difference; a dental tenuis will be written $t$, a guttural tenuis $\mathrm{k} ; \mathrm{m}, \mathrm{n}, \mathrm{r}, \mathrm{l}, \mathrm{s}, \mathrm{h}$, represent sounds about which there can be in a general way very little question. But this is only in a general way. One will use $t$ where another will use d. It is difficult to determine sometimes whether a sound is what in English would be k or g ; natives themselves are not certain about r and 1: it is a question whether the sound made in some locality is really an aspirate which may be written $h$, or ought not rather to be represented by f. There is much difficulty in settling the orthography of any one language or dialect; and if it be settled in one the question arises whether the letter printed should vary with the change of sound belonging to neighbouring dialects. Suppose, for instance, that

[^81]in some island the people of two or three villages use ngg or ngk where all the rest of the population use $k$, is it desirable to mark their nasalization in letters, or is it enough to use $k$ in printing and let them give it a nasal sound if they please? If the language is printed for the benefit of foreign scholars the system of orthography should no doubt be strictly phonetic, each symbol representing one distinct sound; but if the printing is for the use of natives, it is better to have one typical symbol, and then dialectical varieties of sounds will be represented by a single character the value of which will vary in each dialect.

Again, when the Consonant as sounded by the natives differs from the same Consonant when sounded in English, is it necessary or desirable to mark the difference by diacritical points or some such contrivancc? In no Melanesian language is the dental tenuis the English $t$, yet it is the hard dental check of the natives; it is $t$, though not our $t$. There must be taken into consideration the fact that generally what is printed in one of these languages is printed for the use of natives, and very often has to be done with only the supplies of an ordinary fount of type. It is moreover very desirable to make reading. and writing as easy as possible to the natives for whose benefit the art is introduced. To take the case of Fiji ; the natives cannot close a syllable with a consonant, and they cannot say d without the sound of n preceding. A word sounds enda, but if it be so written the native scholar will naturally insert a vowel between $n$ and $d$ and turn the word into enada; a word which sounds wangka would puzzle them altogether with its three consonants if so written. In Fiji as it is printed the first word is eda, the second waqa; every Fijian child who learns his letters learns d to represent nd, and $q$ to be either ngg or ngk, calls them nda and ngga.

The problem, then, is a difficult and complicated one. If a language be written scientifically for Europeans it may be done accurately but laboriously, and will be most inconvenient to the natives. If the language be written as simply as possible for the convenience of natives with the fount of type
made the most of, the natives will read it right, but the European will be puzzled. The old king of Fiji was Cakobau, which the native will sound Dhakombau (au=ow in cow), while the trader or planter will read it Kakobaw. The general solution is that the alphabet must be used to suit the native in the first place, and that the European must learn the value of the alphabet of a Melanesian language as he does in any other foreign tongue; but that at the same time the letters should be used in the native alphabet scientifically and not arbitrarily. Bishop Patteson, who first reduced to writing the languages of many Melanesian islands, followed the advice of Professor Max Müller in his Outline Dictionary for the use of Missionaries: he used no letters arbitrarily, but the Roman letter represented a sound in the native language the same in general character with that represented in English, and an italic letter was employed to show a variation in the sound. For example, in some Melanesian languages which have no hard g , there is a consonantal sound which is peculiar and cannot be represented by any letter with the power it has in English : this consonant is guttural and is represented by $\mathrm{g}^{1}$. Every native who learns to read starts with the use of the sound and associates the letter with it; every European has to learn the sound and to apply it to the letter. It is true that in this there is danger. The European starts with the association of the English sound and the English letter, and will naturally give the native g. the sound it has in English. In the case of the sound of ng in the word 'finger,' it is in Melanesian languages a form of the guttural and is therefore represented by the italic $g$, not arbitrarily as in Fiji by q. In Fiji, where there is no hard g; except in a few words, they use g for ng in 'singer,' as they do also in the Southern New Hebrides. Bishop Patteson, using $g$ for the peculiar guttural, which is not in Fiji, introduced the italic $n$ for the $n g$ in 'singer' into the languages which he wrote.

In printing the words belonging to the Melanesian lan-

[^82]guages, not for native use but for European students, it is possible either to use a scientific and accurate method of spelling applied to all the languages alike, or to give the words as they are actually spelt in the method already adopted in the languages to which they belong. The latter plan is followed here, with such occasional explanations as seem necessary, and a table giving the value of the letters in use has been prefixed. This, it is true, is neither scientific nor accurate, but it is almost unavoidable; there are different systems already at work which seem to have a right to the words of the languages to which they have been adapted. References to books in which some languages are already printed would be much more difficult if the words to be referred to were to be found there in a shape other than that given here.

It is desirable here to give a brief view of the powers of the letters used in printing languages of Melanesia by the Wesleyan, Presbyterian, and London Missionaries respectively, in Fiji, the Southern New Hebrides, and the Loyalty Islands.

1. The peculiar use of letters in printing Fiji is confined to $\mathrm{b}, \mathrm{d}, \mathrm{g}, \mathrm{c}, \mathrm{q}: \mathrm{b}$ is always sounded as mb , and d as $\mathrm{nd} ; \mathrm{g}$ is ng in 'sing' c is th in 'that'; q is ng in 'finger.'
2. In the Southern New Hebrides, in Anaiteum, c is used for hard $g$, $d$ for th in 'broth,' $g$ for $n g$ in 'singer,' and $j$ for te in 'righteous ${ }^{1}$.' In Fate $g$ apparently stands for both the sounds of ng in English.
3. In the Loyalty Islands, in Nengone, or Mare as it is now called, g is hard $\mathrm{g}, \mathrm{ng}$ is as in 'singer,' c is the English ch, ' m is a nasal $\mathrm{m}, \mathrm{x}$ is the peculiar guttural common to most Melanesian languages, represented in the Melanesian Mission by g, but not existing apparently in Fiji, and not represented in printing the Southern New Hebrides languages.
4. To come now to the languages with which the Melanesian Mission has to do. The general principle being that the Roman letters represent the same sort of sound that they do

[^83]in English, and italics variations of those sounds ${ }^{1}$; a good deal of uniformity has been obtainable in printing the many languages that have to be reduced to writing. Thus, t stands for the hard dental, though it is nowhere the English $t$, and where a peculiar sound of $t$ occurs $t$ italic is used; the nasal $m$ is $m, n$ is ng in 'sing.' But uniformity has unfortunately not been attained; the alphabet belonging to each language has to be learned. For example, in Ysabel $\mathbf{j}$ represents either the English j or nj, but is used in printing Ureparapara or Santa Cruz for tch. The reason is that in the one case it was naturally used to represent the English or nearly English sound, and in the other, not being wanted as the English j, it was used for a sound which to the natives represents the English j. If the natives knew nothing of English spelling it would be an easier matter; but when they call the English $j$ che or tche it is better to meet them half way and let them spell chichi jiji.

Another great obstacle to the carrying out of an uniform orthography has been that the knowledge of the variety of sounds requiring to be expressed has been obtained partially from time to time. When $b$ has been settled as equivalent to mb a dialect appears in which m does not go with b ; it is unavoidable, therefore, that $b$ should have a different value in those two places: when j has been settled as representing tch. in one or two languages another comes into view which has the sound of j and also of ch. It is practically impossible, therefore, to attempt a complete uniformity; but a general uniformity has been attained, and the natives, for whom in fact the languages are printed, learn their own alphabet.

## The Alphabet as used in the Melanesian Mission.

Towels-a, long and short ; a short, and sharp.

$$
\mathrm{e}, \quad, \quad, \quad e, \text { French e. }
$$

[^84]i, long and short.
\[

$$
\begin{array}{lll}
o, & \# & 0, \text { German ö. } \\
\mathrm{u}, & " & " \\
u, & \text { German ü. }
\end{array}
$$
\]

Diphthongs-ai, ae, ao, au.
Consonants-b, generally mb, in some places b.
d , generally nd , in some places $\mathrm{d}^{1} ; d$ see $t$.
f, as in English.
g , generally a guttural trill, in some places hard $\mathrm{g}^{2} ; g$ is ngg , as ng in 'finger.'
$\mathrm{h}^{3}$, as in English, it closes a syllable.
$\mathrm{j}^{4}$, nj, or, as in English in Solomon Islands; teh in Santa Cruz, Torres Islands, and Ureparapara.
k
1, more trilled than in English.
$\begin{array}{ll}\mathrm{m} & m^{5}, \text { nasal. } \\ \mathrm{n} & n, \mathrm{ng} \text { in }{ }^{\text {'singer.' }} \mathrm{gn} \text { for } \tilde{\mathrm{n}}^{6} .\end{array}$
p, nearly the English.
q , a compound of kpw , in which sometimes p is obscure, and sometimes k hardly heard ${ }^{7}$.
r, trilled.
${ }^{1}$ In Bugotu the difference of sound in d belongs to the village or the family; in Araga it seems individual. At Saa it is sometimes dj.
${ }^{2}$ It is difficult to determine at Saa whether the sound is hard g or $\mathrm{k}, \mathrm{k}$ is written. In Wano it is the hard g , and as there is no k distinct from hard $g$ it might be well to use $k$ for that sound. But at Fagani, close by, the peculiar Melanesian $g$ reappears, which is represented by a gap at Wano; there is no hard $g$, but $k$ is sounded. To make the difference therefore between the hard $g$ of $W$ ano and $k$ of Fagani both letters are used.
${ }^{3}$ At Lakona $h$ approaches $f$, at Fagani, Ha'ani, it becomes $f$.
${ }^{4}$ In Bugotu $j$ follows $d$; those who say nd sound $n j$ : in some words some individuals at least sound $j$ as $t j$. In Santa Cruz and other places the sound is much the same, but tch rather than $t j$.
${ }^{5}$ Written in the Loyalty Islands ' m , in Southern New Hebrides mw.
${ }^{6}$ In writing what in printing is the italic $n$ two dots are put over $n$; it is not easy therefore to use $\tilde{n}$ for the sound usually so represented, for fear of confusion, and the native $g$ lends itself well to the combination gn, sounding as in French or Italian.
${ }^{7}$ The lips are closed upon the formation of the guttural and opened somewhat suddenly to emit the breath. The sound varies towards kw and pw , according as the guttural or labial is more fully formed.

S
t, never the same as English, the tongue broader and not so far forward; $t$ in Lakona and Torres Islands; the check to the breath is incomplete ${ }^{1}$ :
v, more labial than English $\mathbf{v}^{2}$.
w, closes a syllable ${ }^{2}$.
z, as in English.

## II. Phonetic Changes.

When in cognate languages, like the Melanesian, what is evidently the same word is found in two forms, the one form may often be seen to be owing to a phonetic change; one may be pronounced the older form, the other more modern; one may be shown, by comparison between many languages, to be a normal word, the other a modification of it. For example, the very common word for a canoe is in Maori waka, in Fiji waqa (wangka), and no doubt waka is the normal form ; k has changed to ngk by nasalization. But again the same word will appear in many languages in various forms, and no one can determine which form is the original, no order of change can be asserted. The same word appears as waka, vaka, haka, and it is impossible to say that $w$ has changed into v , or v into w , though h may be thought a change. These languages have no history that can be traced externally. If two forms of a word are found they are, if simple, parallel, not one original and the other derived; kiko in Florida and tito in Maori are two pronunciations of the same word, and one has as much right to be called original as the other. The Greek $\pi \dot{\epsilon} v \tau \epsilon$ ( $\pi \epsilon \prime \mu \pi \epsilon$ ) and Latin quinque are two forms of the same word,

[^85]brothers, not father and son, just as the Fiji lima and Maori rima. But all languages have a history, however lately they may have come into view, and something of their history can be traced internally-some words show a phonetic change, some decay. In modern European languages there is historical evidence by which the old form and the new are certainly known ; in Melanesian languages there is nothing of the sort, but yet there is some certainty to be obtained that one form is older than another. That cing is a modern form of quinque rests on outward evidence; but it is just as certain from internal evidence that the Marquesas ima five, is later than the Fiji lima and Maori rima; and the Fiji liga and Maori ringa, hand, may just as surely be said to be later than lima, rima, five.

It is important also to consider the question of the indistinctness and uncertainty of sounds, whether this means that distinct articulation of separate sounds has not been yet attained, or whether it is that people now pronounce sounds indistinctly which formerly were separate in their language. In the language of the Sandwich Islands there was so much indistinctness between t and k that one set of Missionaries used $t$ and another $k$. The spelling is now settled to $k$, but the pronunciation is not settled to correspond ${ }^{1}$. In San Cristoval in the Solomon Islands, at least at Wano, it is sufficiently ascertained that they use $r$ not $l$, yet a native who can read and write, and will tell you that they say $r$ not $l$, will pronounce some familiar word with 1 , not $r$, and be perfectly unconscious of it. When a native of Tikopia speaking a dilapidated Polynesian language, with a quid of betel leaf and areca nut in his mouth and his lips stiff with lime, was before him, Bishop Patteson himself could not ascertain the sounds he made. But with the organs of speech unimpaired, either

[^86]through carelessness or imperfectly exercised faculties, a guttural sound will sometimes be made, not quite in the throat, and a dental a grood way from the teeth, and what is produced is neither distinct k nor t . Or else from the same causes it is sometimes one and sometimes the other. The question is whether this double indistinctness and uncertainty are a primitive condition of articulation not yet settled into distinctions, or a degradation of articulation which has lost exactness. Melanesian examples go to support the latter view ; unless it be held that to pronounce a word with a gap in it, where a consonant is sounded in a kindred tongue, is a more archaic practice than to pronounce the word with the consonant distinct. In one region of the Solomon Islands, in Ulawa for example, it is the practice to say 'olu instead of the common numeral tolu three, $i \prime a$ for $i k a$ fish, and words full of vowels are common; and it is there that the learner is most puzzled with indistinct and uncertain consonants ${ }^{1}$. This indistinctness or uncertainty is plainly a different thing from phonetic change.

In the changes which do occur it is generally impossible to find a law of change. The two languages of Florida and Vaturana in Guadalcanar are so much alike as to be dialects of the same; and between them there seems to be a certain law of change in the letters $\mathrm{g}, \mathrm{h}, \mathrm{s}$. The Florida g (the Melanesian g), is always h in Vaturana, in words common to the two languages, the Pronouns hita, hami are the gita, gami of Florida and other tongues. No $g$ therefore remains in Vaturana. The Florida h, into which g has changed, becomes in Vaturana s, sanavulu for hanavulu ten, $e$ nisa for $e$ niha how many. Thus, by metathesis also, Florida gehe is Vaturana sehe. But beyond this no rule can be made. Some words show Florida s turned to ch, written $\mathrm{j}, j i j i$ for sisi, some to $t$,

[^87]tani for sani, in some s remains. In no other of the Melanesian languages considered here can so much as this of a rule of phonetic change be set down. The same words occur in different languages in various forms, with equivalent sounds, but with no regular law of change. In Bugotu the Florida l changes to dh, bodho a pig for bolo; but not every l, huli, lima, vula, are the same. In Mota there is no h, which abounds in Motalava; in many words, therefore, Mota has s where Motalava has h, sava for hav, us for $i \hbar$ : but there is no regular change, for Motalava very often has s where Mota has it. These are examples showing the general character of the Melanesian languages in this respect. Sounds which differ one from the other correspond one to the other in different languages; and, interesting as the phonetic changes are, it is apparently impossible to show a law prevailing between one language and another. The reason for this probably is that the various languages and dialects have been brought irregularly into their present seats, not in successive and considerable migrations from one quarter or another, but by chance and petty movements of people whose language, though belonging to one family, was already much broken up and diversified.

It is worth while to remark that some sounds do not seem to be constant in a language. In Samoa $k$ has quite recently begun to take the place of $t$; in Fiji the foreign $p$ is coming into use and dispossessing the native $v^{1}$ : in Tahiti $r$ and not 1 is now used ; but the old Pitcairn women in Norfolk Island, who spoke Tahitian with their mothers, cannot pronounce a word with r. Some years ago, in Wano of San Cristoval, the practice began to turn $h$ into $f$, no doubt in imitation of their neighbours at Fagani, Ha'ani, but it was again discontinued. Such changes no doubt go on in languages which are unwritten, and a language just brought into view may show forms of words which are quite modern in it. But such

[^88]changes also are seen to take place in languages already printed and read ${ }^{1}$.

It will now be attempted to represent the sounds belonging to the Melanesian languages, with the changes which can be seen to be made, and the equivalents used in the various dialects.

1. Gutturals.-The tenuis k is absent in very few languages. When it is absent it is represented either by ngg, $(g, q)$ or by the hard $g$.

In Lepers' Island in the dialect of Walurigi $g$ is used, while the neighbouring places have $\mathrm{k}, \operatorname{ag} a$ a canoe, and $a k a$. The same is the case in Volow, Saddle Island, in the Banks' Islands ; $g$ takes the place of $\mathrm{k}, o \mathrm{~g}$ a canoe, where neighbouring Motlar has ok.
g.-In Wano of San Cristoval the hard $g$ takes the place of k . The languages of Ulawa and Malanta, which are closely allied, have k , not hard g ; but there is not a very clear distinction between the surd and sonant: there is a doubt whether to use both k and g , or k only.

The hard $g$ is very rare in Melanesia. In the Solomon Islands it is only heard in San Cristoval. In the New Hebrides it is written c in Anaiteum. It is in the Loyalty Islands written g , but in Nengone slightly nasalized. In Fiji the sound is rarely heard, and has no symbol.
g.-In some languages where k is fully used it is very common to use also $g$ (ng in finger), the Fiji $q$, as a change from $k$, which belongs to what no doubt is the original form. Thus the Fiji waga, the Araga waga, represent waka in languages in which there is no difficulty in using the latter form. It may be said that wherever $g$, or $F_{i j i} q$, is found it is a change

[^89]from an original k. Sometimes, but not often, the Fiji q is ngk, not ngg, and so is $g$ in Araga : sometimes in individual pronunciation the nasal sound is slight. That the sound is heard in Fate, though it is not represented as distinct from ng, is almost certain, since Bishop Patteson marked it in Sesake. It may be said that $g$ and hard $g$ are never found in the same language, except that in Fiji some words written with k have the letter pronounced like g . But at the beginning of a word the nasal sound is often not so conspicuous but that what is really $g$ is taken for hard g. In Araga and in Santa Cruz k and $g$ interchange ; they are one or the other at pleasure in the same word.
$n$.-Another change from k is the nasal ng (in Fiji and elsewhere written g), in the Melanesian Mission $n$. The change from $k$ is shown in Lifu, Ambrym, Santa Cruz, and Duke of York in the suffixed first person Pronoun, the characteristic form of which is undoubtedly k. This in Lifu becomes ng, in Ambrym and Santa Cruz n, in Duke of York $\mathrm{g}=\mathrm{ng}$. Often however as the sound $n$ occurs in Melanesian languages it is probably seldom that it represents k or an original guttural.
g.-The guttural consonant thus written in the Melanesian Mission, and called hereafter the Melanesian g, is very characteristic of the Melanesian languages, and yet is not heard, or is not recognised, in some parts of Melanesia. In Fiji it may be said that it is not heard; in the Southern New Hebrides it is not recognised in print, though it certainly is heard ${ }^{1}$; it has not been recognised in Duke of York. In the Loyalty Islands it has made itself so conspicuous as to receive a peculiar character, $x$. That it should exist and not be recognised is not improbable, because it may be taken for k or for r , or may be missed altogether. It has been written g (hard), $\mathrm{r}, g, r, \mathrm{gh}, \mathrm{rh}$, and k . That it resembles r is shown by the spelling of visitors; Gaeta in Florida could never have

[^90]been written Rita, or garu, to swim, in Mota raru ${ }^{1}$, if the sound had been hard g. On the other hand, in the Mota printing, when the language was first committed to writing, the words takai for tagai, and ate for gate, show that the sound seemed sometimes very different from $r$, and sometimes was not caught.

We may learn from this something of the true sound that has to be represented, and we may understand how the sound may have failed to impress itself as one requiring a distinct character ${ }^{2}$.

The sound, no doubt, is difficult to Europeans, and it is difficult to describe. It is written g , because where it occurs there is no pure hard g , and because it is certainly guttural; but it is never hard g in the mouth of a native, and no native who can write ever hesitates as to its use. Bishop Patteson was struck by its resemblance to the Arabic ghain, and Professor Max Müller's description of the Hebrew ain as 'a vibration of the fissura laryngea, approaching sometimes to a trill, nearly equivalent to German g in tage,' closely suits it.

There can be no doubt but that this sound in the Melanesian languages represents k in kindred tongues, as gagavu is Maori kakahu; and that it is a step towards the break or gap which in Samoan represents $k$ which has fallen out, symbolised by an inverted comma, and described as 'a sound something between h and k .' In fact in Melanesian languages the break never represents k directly; but indirectly through g , as in San Cristoval, it does. The loss of t makes the break, in words in which $t$ and $k$ have probably an equal original right, in Ulawa or Pek ; but in Wano, where k is replaced by hard g , the Melanesian g falls out and leaves a break. The common word for fish, ika in Maori, is $i^{\prime} a$ in

[^91]Samoa, but generally in Melanesia it is iga, which in Wano is $i a$. Between the break, which is a sound in Samoa, and the Melanesian g, which is sonant, the difference probably is not great.

This sound, then, is not heard in Wano, where the break represents it, or in the neighbouring dialects of Ulawa and Saa; but the natives there have no difficulty in pronouncing it. At Fagani near Wano and in great part of San Cristoval it is in use. At the north-west end of Guadalcanar it changes regularly to $\mathrm{h}^{1}$. In Florida, however, and Bugotu it reappears, at the same time that w disappears. The connexion between these two semivowel sounds is shown both in the last named region, in Fiji where wa string is Mota gae, and in Mota. In Mota one dialect substitutes w for g in many words, tawur for tagir, uv for $u g$; in Florida $g$ is used in pronouncing foreign words with w-wowut is pronounced gogutu. The passage of k to w is perhaps through this g , as the Fiji kumete, kumi, kune are the Mota wometo, wuniu, wune.

It must be added that this Melanesian gometimes represents a more common $n$; pogi in Espiritu Santo is boni, night; $n$ and $g$ constantly interchange in Ambrym; ge and ne, he. In the dialect of Veverau at Mota g at the end of a word is pronounced like i, mantai, wurvai, for mantag, wurvag.
2. Dentals.-It has been said that the Melanesian $t$ is never the same exactly as the English; it represents a blunter sound. Still there can rarely be any doubt but that the sound should be written $t$. In Ulawa $t$ comes near to $d$. But in Ulawa, as in Saa and Wano, t sometimes drops and is represented by a gap or break, as in the word for head $p a ' u, b a ' u$, Mota qatu. In the word for ear 'alina, it is $t$ that has been lost though the Wano has garina. It is a remarkable peculiarity in the dialect of Pak, a small district of Vanua Lava, and its neighbourhood, that $t$ is dropped in the same way where it is present in the common words of the Banks' Islands-qiigi is the Mota qatugi, Ulawa pa'u. But tis

[^92]not absent from the language ; it comes back partly representing n , and partly in words apparently borrowed from without. The word for a cocoanut in Mota, matig, is merig with $t$ thrown out, but the Mota manui a nose comes out as metigi, $n$ having turned into $t$. In borrowed words some of the people at least support t with n ; nto for toa a fowl.
$t$.-There is a second $t$ which is printed $t$ and occurs in the language of Lakona in Santa Maria and the Torres Islands. In this the contact of the tongue with the teeth is not quite complete, and a certain vibration is heard as the breath passes over the tongue, which has caused the sound to be represented by tr. It is a way of pronouncing in some words what is t in neighbouring districts, but more often it represents n ; tatun in Lakona, Mota tanun; ten, nan; tomtom of Torres Islands, Mota nomnom; words, however, which are todun, den, dom elsewhere.
s.-The change from t to s is shown in vas, Lakona and Lepers' Island, for the common vat four, tei and taha, Wano, for the Interrogative Pronouns sei and sava, and in many examples.
$r$.-The change from $t$ to $r$ is found in Ambrym and the neighbouring island of Api. In Ambrym the common words mate to die, mata an eye, become mar; qeta qer. In Api the numeral rati becomes vari, tai one makes o rai six. The change no doubt is due to the connexion between $t$, $d$, and $r$.
j.-Along the west side of the New Hebrides and the Banks' Islands, and by the Torres Islands to Santa Cruz, there stretches a practice of turning $t$ into tch, spelt $j$. This begins in Api, though chua, jua, represents the numeral two as dua. In Ambrym Bishop Patteson wrote chene and tiene, showing that $t$ before $i$ changes to ch as it does in Lakona, Ureparapara, Torres Islands, and Santa Cruz, and in some dialects of Fiji. In Espiritu Santo the sound is rather ts than tch ${ }^{1}$; tajua,

[^93]tatsua, is the Lepers' Island tatua a man. The peculiar local character of this sound suggests that it has been the result of some common influence coming down upon the islands from the North.
f.-The language of Rotuma has f as a change from t ; for Mota turiai body; falian Fiji daliga, Maori taringa, ear; maf, mata face ; fa, ta man; hefu, vitu, whetu star.
d.-The distinction of the media and tenuis has been stated as comparatively small. In Ulawa the observer hesitates whether the sound is $t$ or $d$ and decides for $t$; in Araga and Sesake both are heard, but both are indifferently used. A pure $d$ not strengthened by $n$ is not common: at Wano and Saa it is heard, and in Nengone, in Araga and in Bugotu it is in some places or by some people pronounced without n . It is often associated with $r$, sometimes strengthens it, as Fiji drau for rau, sometimes takes its place, as Sesake dua, dono, rua, rono ${ }^{1}$. The association with n is so close that it is impossible to determine in many cases whether $n$ strengthens $d$, or $d n$; $\mathrm{d}=\mathrm{nd}$, for example, in Gaua, is the Mota n , $\operatorname{din} a$ and $n i \mathrm{n} a$, den and nan.
$j$.-As $t$ changes to $t c h, j$, so $d$ changes to $\mathrm{dj}^{2}$. At Saa the sound is but a modification of d; the English sound is heard in Nengone and in some mouths at Bugotu. When dis nd, n is heard in j, as with some in Bugotu, in Savo, Vaturana, and Nifilole. This is not the case in Lakona, where j that comes from n and d , as $j i \mathrm{~m} e$, deme, $n u$ mei, has not a different sound from that which comes from t , as jelnan, teliga.
d.-A modification of d corresponding to that written $t$ is found in Lakona and Torres Islands. The breath passes over the tongue, which is raised as if for an imperfect contact,

[^94]and hardly any consonant is heard. The sound is rare but certain in some words, as den Lakona, daga Torres Islands.
th, dh.-In Rotuma th in astha is said to be the English th in 'thin ;' in Anaiteum d is written for th in 'broth ;' in Nengone the same sound is heard. It is the dh, written c, that is common in Fiji, and the same in Florida and Bugotu. The sound in these latter languages is a change from $\mathrm{s}, \mathrm{h}, \mathrm{r}, \mathrm{l}$, and never from $t$.
3. Labials.-It probably makes a good deal of difference in the character of labial sounds if the people who speak are thick-lipped. It may be said that the Melanesian labials are never the same as the English-blunter, less explosive. This may be seen in the spelling, which in many places has hesitated between $p$ and $b, b$ and $v, v$ and w. In Fate they have settled in b, but it is certainly not the English b; in Ureparapara mb , written b , is nearly mp ; Motlav is often spelt Motlap or Motlab by traders; the word now written virtig in Mota was first printed wivtig.
p .-There is no p in Fiji, $\mathrm{b}=\mathrm{mb}$ taking its place, and this is the case in many Melanesian languages. In the Banks' Islands, for instance, p is only heard in Mota and parts of Vanua Lava, elsewhere it is represented by mb. In Santa Cruz it is used indifferently with mb and v , as in Araga. In Ulawa it is $p$, not b. In Florida and the neighbourhood both $p$ and $m b$ are used distinctly.
b .-It is much more common to strengthen b with m than to sound it purely. The pure b is hardly heard in Melanesia except in San Cristoval and the Loyalty Islands; to distinguish it from $p$, on the one hand, and $v$ on the other, is difficult. In Araga some individuals use b and some mb; and the same word will be pronounced indifferently pev, bev, mbev, vev. The equivalents in other Ocean languages of Melanesian words show continual interchange of $p, b, v$, to which must be added w. Examples are frequent in the Vocabulary. It is not often that m, so commonly associated with b, represents it separately, yet, no doubt, the Java buri
is muri behind, common alike in Polynesia and Melanesia; as the Ysabel bale is the Florida male.
v .-Passing to b and p on one side, and w on the other, the sound of $v$ is very general. It is used indifferently with $p$ in Nifilole; in Duke of York its place is taken by w. A singular use of v may be mentioned. In Mota they have $p$ as well as v, yet for the English captain, cap, carpenter, they always say kavten, kav, kavinta : in Motlav $\mathrm{b}=\mathrm{mb}$ takes the place of Mota p, yet for Mota map they say mav: in either case aiming at p, which is not their own (for English p is not Mota p), they come to v .
f.-This is by no means a common sound in Melanesian languages; on the other hand, it is very characteristic of the Polynesian settlements among them. Hence it follows that in the Reef Islands, near Santa Cruz, it is very difficult to ascertain whether $f$ or $p$ is the true sound; some say one, some the other. In Ambrym, however, which has no Polynesian neighbour, $f$ is conspicuous, though there is still a confusion with $p$. In Ysabel $f$ has its place distinct from $p$, and does not generally at least represent p in neighbouring dialects. In Gao fati, falu are the Bugotu vati, alu (Fiji walu) 4, 7 ; but fofo is the Bugotu popo 'above,' which again is Florida kokou; Bugotu jufu is Florida dutu. In Ysabel, therefore, f takes the place of $p, v$, and $t$. In Fagani in San Cristoval the aspirate has become $f$; their neighbours at Wano call the place Ha'ani. In places where they have no f , though v is generally substituted, they will often substitute p , as Florida people call Fiji Pidi.
w.-This is a very common Melanesian sound, interchanging with $\mathrm{v}, \mathrm{h}, \mathrm{k}, \mathrm{g}$. It is completely absent in one district; in Florida, Savo, and Bugotu. In Florida and Bugotu v represents it, lovo, thoro, up, Mota rowo, though, as has been said, they substitute $g$ in pronouncing foreign words. The words for a canoe waka, vaka, kaka, for a paddle, wose Mota, vose Florida, hote Ulawa, show the common interchange; that it includes s is shown by the Duke of York winaga food, Sesake vinaga, Motlav hinag, Mota sinaga; or, to take a wider
range, by the interrogative Pronouns, Maori wai, Bugotu hai, Florida hei, Mota sei. The dialectical variation of w and g at Mota has been mentioned, and the alliance with $\mathrm{k}^{ }$.
4. Compound Consonant.-q. There is a sound common in Melanesia, though by no means uniform, which is compounded of guttural and labial in varying proportions, and is, for convenience, represented by one character, $q$, in the Melanesian Mission. The full compound is kpw ; the lips are closed upon the formation of the guttural and opened somewhat suddenly to emit the breath. As the guttural is sooner or later superseded by the labial, the sound of k or p relatively predominates. In some languages, or in some words in one language, one or the other element is conspicuous; so conspicuous perhaps that either the guttural or labial is missed : but careful observation probably, wherever the sound is made, will show that the composition is the same ${ }^{2}$. With its varying modifications the sound extends from Fate, Sandwich, in the New Hebrides, where it is printed kw, kb, bw, to San Cristoval and Malanta in the Solomon Islands. In Florida and the neighbourhood, where w is lost, it ceases to be heard. If not continuously heard within the limits mentioned, it is, at any rate, a very characteristic Melanesian sound.

It has been said that some dialects, as, for example, at Walurigi in Lepers' Island, always substitute ngg for k , and mb for p ; others, as at Lobaha close by, use k , but mb for p . In the one place, therefore, the compound sound fully expressed is nggmbw, in the other it is only kmbw. It is impossible probably for the organs of speech to produce the sound in full, though it is amazing to observe how much a native of Volow, speaking slowly, can get out of this sound after a vowel, $n i$ nggmbwil in ni qil a candle. Either the nasal will generally

[^95]overpower the labial, and the sound of ngg will leave little of $p$ to be heard, or the labial, strengthened by $m$, will overpower the guttural ${ }^{1}$. Where there is no $k$, as at Wano, and $b$ is pure, the sound is rarely more than bw ; at Saa, where p is in use, $q$ is nearly $p w$. The letter $q$ being used in the Melanesian Mission for all the languages alike has its own value in each of them, and in each dialect of them according to the power which each of the constituents has in the place; the constant quantity is the w. This is the sound which probably is meant when it is said that something like a 'click' has been heard in Melanesian languages ; but it is most certainly not a click properly speaking.
5. Nasals.-n. The sound of $n$, as has been said, is very commonly combined with d , and one passes into the other. The most interesting change is of 1 and n. In Santa Cruz the two sounds are indifferently pronounced in the same word, naplu or napnu ten. It will be found in many of the Melanesian languages that in some very common words n represents the usual l. This is the case in nima for lima in the dialects of Ceram; the same with nimanima, hand, in Ulawa. The change the other way, from the common $n$ to $l$, is remarkable in the dialect of Alite in Malanta ; malu for manu bird, liu for niu cocoanut, $l i$ the genitive Preposition ni, ioli for tinoni man. The varying forms for the common word for 'tooth,' shown in the Vocabulary No. 64, give examples of this interchange covering very wide ground; liwo of the Banks' Islands and New Hebrides being the same with niho, lifo, livo, riho of the Solomon Islands, nifoa, nifin, nio, nihi of the Malay Archipelago, nify of Malagasy, nifo of Samoa, and nilio of New Zealand. This change is, of course, as mach of $n$ and $r$ as n and l; a word which changes to nima being as commonly perhaps rima as lima. The varying forms of the word for

[^96]' Leaf,' Vocabulary No. 36, will show these changes. In Melanesia rau in Araga or Florida, lau in Sesake, drau in Fiji, naui in Mota, do in Santa Maria; daun in Malay, ai-low, ai-rawi in Amboyna, laun in Saparua, rarina Malagasy, rau and lau in Polynesia. The form togi in Vanua Lava, Banks' Islands, shows how the change includes $t$.
$n$.-The guttural nasal ng is a very common sound in the Melanesian languages. It is in some cases, as has been shown, a change from $\mathbf{k}$; but there can be no doubt that it is generally connected with n . On that account it is printed in the Melanesian Mission with the italic $n$.
ñ.-The palatal nasal commonly written $\tilde{n}$ is not often heard in Melanesia. It is heard, not very decidedly, in the Torres Islands and Ureparapara; certainly in Santa Cruz, and very frequently in Ysabel and Savo. It is represented in the Melanesian Mission, for fear of confusion in manuscript, by gn, as in French and Italian. Its occurrence in the suffixed third person Pronoun, gna in Ysabel as ña in Malay, shows that it is a change from $n$.
m . -The labial nasal m has been mentioned as very often strengthening b. It is remarkable that in Espiritu Santo it changes to n in many of the words common to this family of languages-lina for lima five, kanam for kamam we, nanu for manu bird.
$m$.-There is in many of the Melanesian languages a second and more nasal m , which is printed $m$. It is heard in the Loyalty Islands, where it is represented by ' $m$, in the New Hebrides and Banks' Islands, in Santa Cruz, and very markedly in the South-eastern Solomon Islands. It ceases at Florida, where w fails, and is not recognised in Fiji. There can be little doubt but that it is an ancient feature in the phonology of these languages, because the change in which it bears a part is widely marked in parallel forms of words with m and ng.

The sound is made by a rather more prolonged closing of the lips before pronouncing m ; the breath does not pass through the nose, but a slight nasal sound is heard before the
lips open to allow the accumulated force of the breath to pass out with something of the explosive character of w. The sound has been represented by mw ; but this is wrong, because the character of the sound is imparted to it before the opening of the lips ${ }^{1}$. This nasal character was caught when the Mota reremera was spelt in Commodore Goodenough's Vocabulary as rerenguera ; natives have tried to express it by writing $n \mathrm{~m}$, ngm, and mm . The educated Mota people call it the mala m , the bad m ; and, although the distinction between the two, $m$ and $m$, is very often missed by the European ear, no native hesitates in discriminating the one m from the other. The difference between many words in meaning depends upon this difference in sound; as in Mota $i \mathrm{~m} a$ a house, and ima to drink, tama as, and tama father.

The chief interest in the sound is that it is the link between m and $\mathrm{ng}, n$, not only in Melanesian languages in which $m$ occurs, but also presumedly in languages of the same family in which it is not found ${ }^{2}$. In the Banks' Islands the suffixed form of the second personal Pronoun is generally m or $\mathrm{m} a$, but in Merlav and Ureparapara it has become $n$, and in Maewo na: ima house in Mota, is im in Motlav, in in Ureparapara. There is no $m$ in Fijii, but no doubt liga (linga) hand, is the lima so common in Melanesia. In this way the Maori ringa, (the Fiji liga,) is seen to be the same with the Melanesian and Malay Archipelago lima, rima, nima. The reason why Maori among the Polynesian dialects has ng. in this word, where others have m , is that the older sound was $m$, which the Melanesian languages maintain.
hm, hn, hng.-The Nengone language of the Loyalty Islands aspirates the nasal sounds $\mathrm{m}, \mathrm{n}, \mathrm{ng}$. In hm the breath passes sharply through the nose before the lips are separated for m . In hn the aspirate is heard in the throat before the nasal, and hng is of the same character.

[^97]6. The Liquids or Trills.-It has been said that r and l are sometimes confused in Melanesia. In some places there is no $l$, as properly at Wano ; in some no r, as at Santa Cruz: but generally both are pronounced. The two are equivalent and interchangeable, but it will generally be found that, in the languages where both r and l are sounded, the word will have settled down in Melanesia into one form or the other. For example, the very common word for hair in the Ocean languages is in Melanesia always in a form with l, uuu, like Malagasy rolo, not uru, like Maori huruhuru.
r.-It cannot be said that $r$ is quite uniform in sound, though trilled much more than in English. In Lakona at the end of a word it is cut off very sharply. The taking of d to strengthen $r$ has been mentioned, and what is perhaps in some cases the consequent change of it to $n$. In some languages $r$ cannot follow $n$ without an intervening $d$, as in Mota nan ra cannot be pronounced except as nan dra. In Ambrym d comes between $m$ and $r$, lom dro for lom ro. In some cases r disappears and leaves only d , and so rua two has become dua in Sesake, as daun in Malay is rau. In the same way $t$ strengthens r in Fate, ratrua for ra rua they two; and in Ambrym $t$ and $r$ are so far interchangeable that to and ro are forms of the same word.
y .-Changes of a different kind are from r and l to y and dh. That to y is found in the Banks' Islands, in Saddle Island, and Ureparapara. In Saddle Island the children always substitute $y$ for $r$, and as they grow up use $r$; but in one district, Bun, adults go on with $y$ all their lives. In Ureparapara the use goes rather by district than by age. As in English, y with these people is both vowel and consonant ; vowel at the end of a syllable, consonant at the beginning. The Mota poroporo, Motlav borbor, is at Bun boiboi, or boyboy, if it were worth while to write it so: the Mota rawe becomes yaw: both consonant and vowel y appear in the name Vaiqalyaw for Varqalraw. In Fiji y is used as a consonant, but it sometimes only represents i. In Ambrym y has been written.
$d h$.-The change of $r$ to dh occurs, or perhaps it should
rather be said of a region depopulated by the Labour trade, occurred, in a small district near Volow in Saddle Island, where, for the Volow eresei, they said idhesei, for Volow iger, igedh. If this change occurs nowhere else in Melanesia, it is parallel with that of dh for 1 in Bugotu and elsewhere ${ }^{1}$. Very many words which in Florida have l, in Bugotu have dh in its place; dathe for dale child, botho for bolo pig, vathe for vale house. The sound of $n$ contained in the native $d$ prevents the use of dh in printing the words. There is no rule, as has been said before, for the application of the change from 1 to dh ; in many common words 1 remains in both languages. It is not only with the neighbouring Florida that the Bugotu interchanges 1 and dh ; thepa, earth, is no doubt the distant Mota lepa. The same change is found in Fiji ; cagi (dhangi) is the very common word for sky, rain, or wind, lani, rangi.
1.-The language of Gao, close to Bugotu, does not follow in the change from 1 to dh , but strengthens 1 with $g$, Florida lano, fly, Bugotu thano, Gao glano; lapi tongue, thapi, glapi. In Vaturanal is left out, as k and t are in other languages ; the Florida tidalo, madola, become tida'o, mado'a. The interchange of 1 with $n$ at Santa Cruz has been already mentioned.
7. Sibilants.-s. These are entirely absent in Santa Cruz, in Duke of York, and in the greater part of the Torres Islands. At Santa Cruz they cannot, without practice, say s; they substitute t for it in pronouncing foreign words: the English 'box' becomes baketi ${ }^{2}$. In native words $\mathrm{j}=$ tch represents sometimes the sibilant of other languages. In Duke of York w to some extent represents s , but the sibilant and aspirate are often left out in words which commonly appear with one or the other, as uri the Mota suriu, Florida huli. In the greater number of languages which have both sibilants and aspirates $h$ and $s$ are equivalent.

[^98]z.-This sound is found, like the English, in Nengone, Savo, and Gao. In Vaturana it has a somewhat different value. In Savo it takes the place of s , and so is equivalent to h ; bizi finger, the Mota pisui; kuzi rat, the Florida kuki; azuazu smoke, the Florida ahu, Mota asu. The sound takes the place of $h$ in part of Florida, and equals there dh. In Gao it is equivalent to the Bugotu dh, in words apparently in which dh does not stand for 1 ; Bugotu thehe to die, Gao zehe. The sound also represents a more distant s; the Savo kazu tree is Fate kuso, Malagasy hazo, Malay kayu. In Vaturana it is not easy to determine whether the sound is $n j$ or $n z$; in either case it is likely that $d=n d$ is represented, which changes to the Bugotu j. But z also represents an aspirate, zare to speak is hare, the Maewo ware, Maori kare.
ch, j.-In Vaturana s turns to ch; Savo is called Chavo, the Florida sisi red is chichi, written $j i j i$, as in Gao j in the same word jijia has the sound of $\mathbf{j}$.
c.-In Fiji $\mathrm{c}=\mathrm{dh}$ often represents s in other languages, which is indeed only to say that it also represents $h$. The Fiji cake up, is the Mota sage, Florida hage ; cava is sava Mota, hava Florida, as $c e i$ is $s e i$ and $h e i$ in the same languages.
8. Aspirates.-In several Melanesian languages there is no aspirate ; in Fiji ${ }^{1}$, Fate, Mota, Santa Cruz, Duke of York. In Lakona and the Torres Islands h is rather explosive ; in Fagani it becomes $f$. Where it is absent, in Mota and Fiji, it is often represented by s ; but s and h are so fundamentally interchangeable in the whole family of languages that one cannot be said to take the place of the other ${ }^{2}$. Except in the case of Duke of York, it can hardly be said that there is in Melanesia a dropping away of sibilant or aspirate without any equivalent, as when hage and sage, above, become Maori ake, and Samoan a'e. In Duke of York, as has been noted, w sometimes takes the place ; winaga for sinaga or hinaga, a word

[^99]which in Sesake is vinaga. The change of k to h and Melanesian $g$ shown in the words for 'Tree' (Vocabulary No. 65) extends throughout the languages.
dh. -In a considerable part of Florida the aspirate becomes dh , and in one part it becomes z , after the fashion of Savo. Thus the negative is taho in Boli, Halavo, and Hogo, tadho in Belaga and Gaeta, tazo at Olevuga.
9. Metathesis.-Consonants and syllables occasionally shift their places. This happens sometimes when there is no dialectical difference, as in Mota people in the same village may say either valakas or vakalas, or in Florida magora or maroga. Sometimes the people of some place will have their own form, as wesara for werasa in one Mota village ; in Fiji bakola or bokala, waqa and qawa. More commonly the same word appears regularly in two forms, in different, perhaps distant, dialects or languages ; as Florida diki is Ysabel kidi, Florida hege is Bugotu gehe, Mota gese, Fijı kece; Maewo tarisa is Mota sarita, Lepers' Island tatarise, Mota sasarita ${ }^{1}$. Metathesis often serves to show the identity of widely distant words ; as the common Melanesian and Malay Archipelago word for fly, lano, rango, is shown to be the Maori ngaro by the dialectical metathesis rango.
10. Vowels.-No regular change of vowels between one language and another takes place. To take the example of the Banks' Islands, there is found on one side a preference for u , on the other for i . This belongs to a disposition either to use long and open vowels and diphthongs, or to cut the vowels short and sharp and do away altogether with diphthongs. Thus the Mota tauwe a hill is at Motlav tor. One set of people think the others speak 'thick' or 'thin,' 'large ' or 'snuall' accordingly. Allowing for the shortening and lightening of vowel sounds, it may be said that the vowcls in Melanesian languages change much less than the consonants.

The shifting of a vowel by attraction to the one that succeeds it is not uncommon, especially in the Article and Particles of the New Hebrides and the Banks' Islands.

[^100]In Lepers' Island there is a singular inconstancy in the vowels; a word will be pronounced first with one and then with another, without any apparent reason; wai, water, or wei.
11. The phonetic character of languages to the eye depends very much on the proportion of consonants to vowels which they present. Observers are not unwilling to divide into distinct families languages which show very harsh consonantal syllables or open syllables with abundant vowels. The Melanesian languages differ very much among themselves in this particular. The languages of the Solomon Islands allow none but open syllables, and are besides, in the Southeastern Islands of the group, very vocalic becanse of the falling out of consonants. The languages of the Southern New Hebrides present a great contrast to these, exhibiting very harsh combinations of consonants. Many languages are of an intermediate character: Fiji closes no syllable ${ }^{1}$, nor, in spite of the appearance it may present, does Nengone; the Northern New Hebrides languages dislike a close syllable; Lepers' Island only closes with $\mathrm{m}, \mathrm{n}, n$, and w. In the Banks' Islands there is great diversity within very little space: Mota does not refuse or dislike to close a syllable or to bring together consonants in harsh combination, but is very vocalic in general character; Motlav, on the contrary, casts out every vowel it can, and is as consonantal as the worst of the New Hebrides languages. Mota and Motlav (Mota lava great Mota) are seven miles apart, inhabited by people identical in every respect, even in language; but they speak their common language in very different ways, and have made their respective dialects so unlike that they are mutually unintelligible. Although, therefore, different regions present different characters of language in this respect, it is quite impossible to treat such difference as fundamental, or perhaps as worthy of more than particular observation when the several languages come under view.

[^101]V.

## NUMERATION AND NUMERALS IN MELANESIAN LANGUAGES.

## I. Numeration.

The three systems of numeration which are based on the practice of counting on the fingers are found in Melanesia. ' To count the fingers of one hand up to five, and then go on with a second five, is a notation by fives, or, as it is called, a quinary notation. To count by the use of both hands to ten, and thence to reckon by tens, is a decimal notation. To go by hands and feet to twenty, and thence to reckon by twenties, is a vigesimal notation ${ }^{1}$.' In some of the islands of the New Hebrides group and in the Banks' Islands the notation is quinary; in other islands of the New Hebrides, in Fiji and in the Solomon Islands, it is decimal ; in the Loyalty Islands, New Caledonia, and in Anaiteum, the notation is, or was, vigesimal.

It must be premised, however, that in none of these places, except in one part of the New Hebrides, is the system purely quinary or purely vigesimal. That is to say, the advance to higher numbers is not made by fives, but by tens, where the notation is quinary, and where it is vigesimal the advance up to twenty is made by fives. In the decimal system each numeral is distinct, from one to ten, as in English, and all further advance up to a hundred is made by the use of these numerals. But in the Melanesian languages, whose system must be called quinary, the numerals up to five are distinct; the digits of the second hand are named with reference to the

[^102]first; ten has its own name without any reference to five ; and further advance is made by tens, not by fives. Thus, for example, in Mota tuwale, nirua, nitol, nivat, tavelima are the first five numerals ; in lavearua seven, laveatol eight, laveavat nine, the numerals used for two, three, and four, are evidently repeated with a difference : but when ten, sanavul, is reached the word is quite distinct, there is no repetition or recalling of five ; and further advance is made by tens, not fives. This, then, is not purely quinary; five is used to get to ten, and then the notation becomes decimal. A purely quinary notation would have no ten, that number would be expressed in fives. Such a notation appears in Tanna and Fate of the New Hebrides; in Tanna karirum is five, karirum karirum ten; in Fate rua is two, lima five, and ten is relima, twenty relima rua; ten in fact is two-five and twenty two two-five.

In the same way, with regard to the vigesimal notation found in Melanesia, it is not purely vigesimal, but quinary up to twenty, and after that vigesimal. A purely vigesimal notation would provide distinct numerals from one up to twenty, as the pure decimal system does up to ten. If such a series of numerals be found elsewhere, there is none such in Melanesia; the advance up to twenty is made by fives, by the fingers and toes. For example, in Nengone five is expressed by se dongo, which means that the counting of the fingers of one hand is finished by bringing them to a point together ; afterwards the counting goes on with five and one, five and two, till the second set of fingers is finished, and ten is called rewe tubenine, two rows of fingers. In this way by going on to reckon the toes they reach twenty, which they call re ngome a man. Having reached this number, they go on with twenties, with ' men,' forty is rewe re ngome 'two men,' and so on up to a hundred, 'five men.' The vigesimal notation in Melanesia, curious and interesting as it is, is based on the quinary, and must be taken with it.

In fact the Melanesian languages have a pure quinary system, and a pure decimal notation; and between these a quinary system of notation, which becomes decimal when ten
is reached in some languages, and vigesimal when twenty is reached in others. It may be taken for granted that the oldest method is the quinary ${ }^{1}$, and it is pretty certain that the decimal notation in Melanesia is comparatively recent there and introduced. It will be well, therefore, to begin with the purely quinary, and to take the decimal last; the combinations of quinary and decimal, and quinary and vigesimal, being intermediate ${ }^{2}$.

1. Pure Quinary Notation.-No word for ten is in use, except such a one as shows five to be the number really in view. In Tanna karirum karirum, five five, stands for ten. In Eromanga, by an advance, ten is narolim two fives, in Fate relima is the same. In Sesake dua is two, lima five, dua lima ten, twenty dua lima dua two two-fives. In the neighbouring island of Api lua lima, and tua lima, is ten, lua and tua being two, lima five.

The region in which this purely quinary notation is in use is very limited; the southernmost island of the New Hebrides, Anaiteum, having a vigesimal form, and the more northern islands having either a decimal system or a word for ten. It should be observed that the power of rising to high numbers

[^103]is not impaired by this way of counting. There are in Fate words for a hundred and a thousand ; relima, although in fact it means two fives, and not one ton, has become to all intents and purposes a single numeral. No doubt also lua lima, though distinctly two numerals, two five, has come to occupy in the mind the place of a single word. Although they may say 'two-fives,' and not say 'ten,' yet in fact they count numbers above ten by two sets of fingers, and not by one set of five.

When the second hand comes to be used in reckoning it is interesting to observe how the digits belonging to it are named. In Tanna, where karirum is five, riti one, karirum riti is six: in Eromanga, sukrim naru, five two, is seven. This corresponds to the lima sa five one, lima zua five two, for six and seven, given by Humboldt in the Kawi Sprache. It is the simplest and no doubt the most ancient method; but there is another, which will be considered further on, in which a sign is affixed to the numeral used on the first hand to show that a digit of the second hand is meant, and five is not repeated. It is as if seven were called the 'other two,' or the 'two above:' as in the Fate rua two, larua seven, tolu three, latolu eight. This appears to be an advance on five-two, fivethree.
2. Imperfect Decimal Notation.-In this system there is a word for ten ; after five is reached there is no further mention of this number. So far it is decimal ; but the digits of the second hand have not their own independent names as they have in a purely decimal notation: they are reckoned by words which correspond to the names of the digits of the first hand. In this the system is quinary; the two hands are always present to the view, the succession from one to ten is not a simple continuous series but has a joint in it ; everything is measured with a two-foot rule.

This, no doubt, is an advance upon a purely quinary notation, and practically does as well as if it were purely decimal. In Mota they have invented for themselves a decimal series for a game, although they use this half quinary method in
ordinary affairs ${ }^{1}$. An example from that language will show the character of this imperfectly decimal method of reckoning :-

| I tuwale | 6 laveatea |
| :--- | :---: |
| 2 nirua | 7 lavearua |
| 3 nitol | 8 laveatol |
| 4 nivat | 9 laveavat |
| 5 tavelima | 10 sanavul. |

It will be seen that the word for ten has no reference to five, and that five is not repeated on the second hand; but with a different prefix the same numerals, rua, tol, vat, serve for the second, third, and fourth digits of both hands. In faet the word laveatea, six, is the same in construction, for tea is a form of the numeral most commonly used for 'one.' When this Mota numeral series is examined it appears that the prefix $n i$ is a verbal partiele, the Numeral in that form is being used as a Verb. On the second hand lavea, whieh is prefixed to the numerals, is most reasonably taken as a word signifying the other side, or something above; in the same way that, as will be shown hereafter, the units are expressed in quantities above ten; in the same way, in fact, in which in 'eleven' and 'twelve ' in English there is contained an element which signifies that the number eombined with it is in a certain relation to ten. It is plain, at least, that in the words for seven, eight, nine, the numerals two, three, four, are repeated, and with no express mention of five.

In Fate, though there is no independent word for ton, the same system appears: la in latesa 6, larua 7, latolu 8, lafiti 9, corresponds to the Mota lavea. This method of forming the numeral series up to ten prevails in the Northern New Hebrides, Banks' Islands, and Santa Cruz, and in the curiously isolated language of Savo in the Solomon Islands. In the Banks' Islands there is nothing very different from the Mota example given above. The language of Ambrym in the New Hebrides is very distinct, but the same way of forming the

[^104]numerals is found ; one $h u$, two $r u$, three $s u l$, four $f i r$ on the first hand ; and on the second hand six lnse ( $s e=t e a$ in Mota), seven luru, eight lusul, nine liafer. In Malikolo, one sikai, six sukai, two e-ua, seven whi-u, three eroi, eight oroi, four evatz, nine whi-vatz, show the same formation.

In Santa Cruz there is the difference that a suffix marks the numerals of the second hand; one eja, six ejame, two ati, seven elime, three atu, eight otume, four apue, nine opueme.
In Savo one ela, three edo, four agava, are repeated in pogoa six, pogoro seven, knava nine.

The numerals of New Britain, given by Mr. Wilfred Powell, correspond, except in ten, to those of the Banks' Islands: one tikai, two urua, three otul, four ivat, five a lima; six lip tikai, seven lov urua, eight lov otule, nine lov ivat, ten tur a lim. There is another word for ten in which five is not repeated, ave nun.

The same thing is found in some of the languages of New Guinea. In Yule Island aia one, abaraia six, rua two, abarua seven. In numerals given by Latham, a dialect of Seroei, near Port Dorey, has one boiri, six boiri-kori; two boroe, seven bor-kori; three botoro, eight boto-kori; four boah, nine boa-kori. Here it is evident that there is a prefix bo to the numerals on the first hand, and a suffix kori with those of the second. In another language, Ron, onemegnokor eight, onenfak nine, evidently repeat ngokor three, and fak four.

These are all cases in which the digits belonging to the second hand are named with reference to those of the first, but without mention of five. There are some languages which, though they have advanced to a word for ten, still make up the numbers between five and ten by the addition of one, two, three, four, to five. Such is that of Duke of York Island, where seven is limadi ma ruadi. In the language of Yehen or Yengen in New Caledonia, given by Von der Gabelentz, the numerals after five are expressed in the same manner, nim five, nem wet six (i.e. nim we hets, hets being one), nim we luk seven, nim we yen eight, nim po rits nine; the
numerals two, three, four being he-luk, he-yen, po-vits. The word for ten is pain-rluk.

In two languages of the Malay Archipelago which have a name for ten, the same way of forming the numerals of the second five is found. In Ende of Flores lima is five, lima a six, lima zua seven. The formation of the numeral eight is different; wutu is four, rua butu, two fours, is eight. In Enganho, near Sumatra, alima is five, adoea two, and alimei adoea is seven. A pure decimal series has not yet been formed; the system is still quinary up to ten.
3. Vigesimal Notation.-The example of the Nengone language has already been given, showing that up to twenty, which they call 'a man,' the notation is quinary, five being in terms the counting of one set of fingers, and ten the completion of two sets. Beyond twenty, though with multiples of twenty they use vigesimal notation, they have to recur to the quinary for intermediate numbers. Forty is two twenties, two men, rewe re ngome, thirty is ' one man and two sets of fingers,' i. e. one twenty and two fives, sa re ngome ne rewe tubenine.

In Lifu also they count by 'men,' twenties, and advance in a purely quinary system to twenty. Five is tripi or tjipi, two is lue, ten is two-five, luepi, fifteen is three-five keni-pi, twenty is cha-atre or ca-atj one man, a hundred is five men, tjipi o atj. The same method of counting by 'men' as twenties is shown by Von der Gabelentz in two parts of New Caledonia.

In the southernmost island of the New Hebrides something of the same system was found, and there, as in the Loyalty Islands, has been made away with by the Missionaries, who have substituted the less cumbrous English numerals. The Rev. J. Inglis does not admit the native numerals into his Grammar of the Anaiteum language at all, and only the first four into his Vocabulary. He gives us to understand, however, that the Anaiteumese counted by fives up to twenty, using their fingers and toes; but it does not appear that they used the word 'man' for twenty, or indeed rose beyond twenty at all ${ }^{1}$.

[^105]These all belong to one region, and there is no other part of Melanesia in which a vigesimal notation can be said to exist. At the same time there is a way of counting by twenties still in vogue in another part of Melanesia, and there are traces of the same practice far away. In Bugotu, Ysabel, they have a pure decimal notation, hanavulu being ten; but for twenty they like to say tutugu, and for multiples of twenty so many tutugu. At Savo they use nebolo in the same way, sale being ten. These words are rather collectives, perhaps, than numerals; but the presence of a name for the unit above twenty, lisoa, different from that above ten, nipiti, is a mark in Savo that counting by twenties, nebolo, is an ancient practice. This corresponds to the distinction in Malay between blas, the unit above ten, and likul, the unit above twenty, which seems to show that the counting by tens only was not the original practice in that language. In Polynesia also counting by scores, twenties, is part of the system of numeration. In the Marquesas ten is onohuu, twenty is tekau; which last word in the Maori of New Zealand is ten. When twenty has been reached further advance is made by tekau, thirty is tekau me ouohuu, forty e ua tekau two score, one hundred e iima tekau five score. In the Sandwich Islands the word used for ten when twenty is named is not the same word which is used for ten by itself or in any other multiple of ten. Ten is unu, for twenty iva kalua, two nines, is used, for thirty kana kolu, three kana. In these methods of numeration twenty is differently treated from other multiples of ten, which seems to show that it has a different history, that there was a time when twenty was the

[^106]limit of counting. The cause of this may well have been that the natural limit of counting was the number of the fingers and toes; but it does not appear that in any of the Ocean languages the feet were directly referred to, except perhaps in Anaiteum, and the term 'män' to represent twenty is confined to New Caledonia and the Loyalty Islands.
4. Decimal Notation.-The purely decimal series of numerals, in which each number is expressed by an independent word, is found in the Melanesian languages, in the New Hebrides in two islands, Lepers' Island and Whitsuntide, in Fiji, and in the Solomon Islands. In the latter, the isolated language of Savo is an exception; and in New Britain a quinary system has been noticed. The same decimal series substantially is in use in the Polynesian islands, and in the Malay Archipelago.

It is important here, without considering the particular words, to ascertain how far the ten numerals of the Melanesian decimal series are the same with those of Polynesia and of the Malay Archipelago. Mr. Wallace, in his Vocabularies of thirty-three languages of the latter division, gives the numerals, and it will be found that generally they are the same throughout.

| In 33 languages for | one | 22 | have some form of sa |  |
| :---: | :--- | :--- | :--- | :--- |
| ", | two | 30 | $"$ | rua |
| $"$ | three | 27 | $"$, | tol |
| $"$, | four | all | $"$ | pat |
| $"$ | five | 31 | $"$, | lima |
| $"$, | six | 30 | $"$ | an |
| $"$ | seven | 29 | $"$ | pitu |
| $"$ | eight | 24 | $"$ | walu |
| $"$, | nine | 29 | $"$, | sio |
| ", | ten | 12 | $"$ | pulu. |

It must be noticed that the Malay, from which this group of languages is named, by no means has a characteristic set of numerals; the words for three, seven, eight, and nine, tiga, tujoh, delapan, sambilan, are exceptional. The Melanesian decimal series is identical with that just given of the great majority of the languages of the Malay Archipelago, not with the Malay.

The Polynesian numerals are substantially the same, with a general agreement among themselves, except in the case of ten ; and the Polynesian numerals are of course in use in the Polynesian settlements in Melanesia. Have not then, it may be asked, the Melanesians who use this series of numerals borrowed them as a whole from the Polynesians? It is certain that they have not. The first Polynesian numeral is tali, tasi, kasi, from which it is not possible that sa has been derived, though no doubt ta in tali is the same as sa. So the Polynesian four is $f a$, wha, $h a, a$, no doubt the same with the Malayan ampat, but not a form from which the Melanesian vat could have come. In Fiji, which is so close to Tonga and in communication with it, four is indeed $v a$, not vati, but one dua and ten tini are altogether different from the Tongan talia and hongafulu. We have, therefore, to conclude that the Melanesian decimal series of numerals is not borrowed from the Malay, from which it differs in four numerals out of ten, or from the Polynesian, than which it has stronger forms, but that it is identical with that generally in use in the Malay or Indian Archipelago and Madagascar.

But there can be no doubt that, though not introduced as as a whole either from the Malay or the Polynesian languages, the purely decimal notation has been comparatively lately adopted by the Melanesian people, whose system was originally quinary. The numerals up to five, whether a quinary or a decimal notation be used, and ten, are generally the same; it is the numerals of the second hand $6,7,8,9$, which have been introduced into Melanesia: and these most certainly not from Malay, in which three out of the four are different from those used in Melanesia. These numerals, and the general use of a decimal series, may possibly have been introduced from Polynesia, though the form of the numeral nine does not encourage the notion ${ }^{1}$. How and when they were

[^107]introduced, and how it came about that their introduction was partial, would be an interesting and difficult inquiry. The consideration, hereafter, of the particular numerals may throw some light upon the subject.

It is a remarkable thing that in one island of the group in which the notation is quinary, but has a word for ten and counts by tens-in Mota of the Banks' Islands, there is a purely decimal series of numerals used in a game ${ }^{1}$. These numerals are all different from any that I can discover elsewhere ; they appear to be entirely indigenous, and not in use even in the island nearest to Mota. We have, therefore, the phenomenon of a people inventing a series of numerals for themselves which is decimal, and using it in a game, while they continue to use for ordinary purposes their old notation, the basis of which is quinary. It is probable that in the use of their words for seven or eight, lavearua, laveatol, though the numerals two and three are expressed in them, the derivation and original meaning of the words are no more before the native mind in Mota, than it is in English with ourselves when we use 'eleven' and 'twelve,' or in French when they say 'douze' and 'treize.'
5. Numeration beyond ten.-The methods of carrying on the numeral series beyond ten in Melanesian languages are two, one of which is of much interest. The addition of the unit to the ten with or without a conjunction is simple, and would deserve little consideration if it did not appear a sign of the simplification of a language. The introduction of the unit above ten, with an explanatory particle or designation of it, has all the appearance of an original idiomatic method.

If we look at Mr. Wallace's list of numerals in the collo-

[^108]quial Malay of Singapore we see satu one, dua two, and sapuloh ten ; eleven and twelve are sapuloh satu, sapuloh dua; the unit is simply added to ten. But in his Java numerals, sa being one, loro two, and pulah ten, eleven is swalas, and twelve rolas; las added to the unit designates it as a sum above ten. Similarly in Salibabo in ressa eleven, there is no mention of mapuroh ten, but res is evidently the Java las, and $s a$ is one. But in true Malay, not the lingua franca of commerce, sablas is eleven, duablas twelve; blas, evidently the same as the Javanese las and Salibabo res, is the designation of the unit above ten. Another expression of apparently the same character is given in Masuratty: polo is ten, sia one, dua two, polo tem sia eleven, polo tem dua twelve; in Wayapo polo is ten, umsium one, rua two, polo geren ensium eleven, polo geren rua twelve. In these tem and geren appear to be words designating the unit above ten. It is plain, then, that in the Malayan region there is an idiomatic use of a designation for the unit above ten, not a Conjunction or a Preposition, but in fact a Noun; and that where, as in the colloquial Malay, the language has been simplified and disturbed this idiom has been given up. It is just the same in Melanesia. There is commonly in the languages which retain their quinary notation, a word designating the unit above ten, or above five, corresponding to the Malay blas, and in some cases identical with the Masuratty tem; while the languages which have adopted the no doubt comparatively recent and foreign decimal notation have generally no such idiom. Thus in the Solomon Islands the isolated Savo language, with its quinary system, has the designation nipiti for the unit above ten, while all the neighbouring islands which use the decimal series add barely the unit to the ten.

Among the Polynesian languages in the Sandwich Islands ten is umi, one kahi, two lua, eleven is umi kuma ma kahi, twelve umi kuma ma lua: kumi is described as a number or company, and ma as signifying company, and coming after the word to which it is applied. The explanation of the words signifying eleven and twelve, therefore, is 'ten, the
number in company one, or two.' The same word is used in the Maori of New Zealand, tuma a number in excess; and tuma may very well be taken to be the same word with tem of Masuratty and with the temei, demei, numei of the Banks' Islands.

In Melanesia a word of this kind is not used only to describe the unit over ten, but with the same notion the unit over five where the numeration is quinary, and the sum also, whatever it may be, over a hundred. The meaning of the word is the 'sum over,' whether over five, ten, or a hundred.

In the Loyalty Islands, in Nengone, the name of the unit above ten is cemene or xecene, eleven is rewe tubenine ne sa re cemene, literally, two the sets of fingers and one the sum above.

In Lifu ngemen is the name of the number above five, $c a$ ngemen is six, lue ngemen seven, that is, the number-above (five) one, the number-above two. The designation of the number in the next set of five is ko, the digits belonging to the first set of toes are ca ko, lue ko eleven, twelve. The digits again between fifteen and twenty are called huai ano, ca huai ano, lue huai ano sixteen, seventeen. Thus each set of five has its appropriate name for the quantity above five, or ten, or fifteen.

In the New Ilebrides, in Fate, the designation of the unit above ten is temati, eighteen is relim iskei temati latolu, one ten, the unit-above eight. This temati recalls the tem, tuma, already mentioned.

In Espiritu Santo the name of the number above ten shows itself plainly as a noun; forty-four is sonovul vat na vana movat, 'tens four, its unit above is four.' This word $v a$ is probably the same as ve of Araga, Whitsuntide, used for the number above a hundred, and the Santa Cruz wa; both of which are, like it, constructed as nouns with the pronoun suffixed.

In Araga and Lepers' Island ${ }^{1}$, in both of which the decimal
There is another way of counting in Lepers' Island without the domagi,
series of numbers is employed, the name of the unit above ten is doma, the word already familiar ; in Lepers' Island, twelve is sanavulu domagi gairue; in Whitsuntide twelve is hanavulu doman gairua, ten, its doma two. The same word is used in Aurora.

In the Banks' Islands the same word in varying shapes is universally employed; in Merlav demei, in Gaua dome, Lakona jime; in Vanua Lava deme, temei, temegi, numegi; in Mota $n u$ mei; in Mota Lava dome; Volow neme; Ureparapara deme.

It should be observed that in these languages there is no need for the mention of ten; for twelve it is enough to say domagi gairue, o numei nirua, as dua blas in Malay, or twelve in English. In the Torres Islands the word is different, mahali, the meaning of which is a thing-above.

In $F i j i$ the numeral above ten is simply introduced with the particle $k a$ (the $g a$ of Lepers' Island above), but mani is also used with or without $k a$; tini mani tolu, or tini ka mani tolu, thirteen.

In Santa Cruz the unit above ten is wa constructed as a Noun, naplu na wade tu thirteen.

In the Solomon Islands the unit is generally added simply to the ten, or with a Conjunction ; but in Fagani, San Cristoval, matara is the sum above either ten or a hundred. In Florida a Verb is often used, rua hanavulu me sara rua twenty-two, i.e. two the tens, (and) it has come up to two. In Savo the characteristic Melanesian idiom reappears, the number above ten is nipiti, edo nipiti twelve, edo is two, and ten is not named. In this singular language, while nipiti is used to designate the number above ten, and any multiple of ten except twenty, another word, lisoa, is used for the unit above twenty. This corresponds remarkably with the Malay use of tikul above twenty, instead of blas above any other number of tens ; and it surely points in both cases to something of a vigesimal notation. In both twenty is treated as in

[^109]many Melanesian languages a hundred is and as ten is, as the conclusion of a series beyond which counting goes on with a new expression.

From what has been shown, we may observe an agreement in this practice of using a word as the designation of the unit beyond ten, or of the digit beyond five, which extends from the Malay to the languages of New Caledonia and the Loyalty Islands, and is explained as well as exemplified in Polynesia. The identity also is very remarkable of tem, teme, tuma, doma, nume, in Bouru, New Zealand, and the New Hebrides and Banks' Islands.
6. Numeration beyond a hundred.-It is a natural extension, and in another point of view an illustration, of the way of adding units to tens, to use a word also to designate a number above a hundred. This use is not so common in Melanesia as the other. In the Loyalty Islands, where there is a designation for the digit above five, the number above a hundred is simply added ; in Lakona, where $j i$ mei is the unit above ten, there is nothing for the number above a hundred. In the Northern New Hebrides, however, and the Banks' Islands, it is common to use such a word, and it is commonly possible to learn the meaning of the word. A word in general use is in the Mota form avaviu, a form which shows it to be a noun, and which is derived from the word av to pile one thing upon another. In Mota 110 is melnol vatuwale o avaviu sanavul, hundred once, and the pile above ten : in Lepers' Island vudolue vagatuwale, avigi sanavulu. In Volow it is nivivin 'its number above' so many. In Aurora the word used is $l a n$, a verb meaning to turn one thing over upon another; 320 is medol tol, lan wonana sanwulu rua, 'hundreds three, turn over upon it two tens.' In Araga, Pentecost, they use ve for the number above a hundred, no doubt the same word as va used in Espiritu Santo for the unit above ten. In part of Vanua Lava they use the same word above one hundred as above ten, teme. In Savo the same name is used for the number above a hundred that is used for that above the score, lisoa.

## MELANESIAN NUMERALS.

I. Quinary (no word for ten).

## New Hebrides.

|  | 1 | 2 | 3 | 4 | 5 | 10 |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| Anaiteum | e thi | e ro | e seij | e manowan | ikman |  |
| Tana | riti | ka ru | ka har | kefa | ka rirum | karirum- |
| Eromanga | sai | du ru | di sil | di vat | sukrim | narolim |
| Fate | iskei | rua | tolu | bate | lima | relima |
| Sesake | 6 la tesa sikai | 7 la rua dua | 8 la tolu dolu | 9 la fiti pati | lima | dua lima |
| Api | 6 la tesa tai | 7 la dua lua | 8 la dolu tolu | 9 lo veti vari | lima | lua lima |
| Pama | 6 o rai tai | $\begin{aligned} & 7 \text { o lua } \\ & \text { e lua } \end{aligned}$ | 8 o tolo e tolu | 90 vari <br> e hati | e lime | ha lua lim |
|  | 6 a hitai | 70 lu | 8 o tolu | 90 hati. |  |  |

II. Imperfect Decimal (a word for ten).

New Hebrides.

| Malikolo | 1 | 2 | 3 | 4 | 5 | 10 |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  | sikai | e ua | e roi | e vatz | e rima | singeap |
|  | 6 su kai | 7 whi u | 8 o roi | 9 whi vatz |  |  |
| Ambrym | hu | ru | sul | vir | $\lim$ | sanaul |
|  | $\begin{gathered} 6 \text { li se } \\ \text { tea } \end{gathered}$ | $\underset{\text { rua }}{7 \text { lu ro }}$ | $\begin{aligned} & 8 \mathrm{hi} \text { sul } \\ & \text { tol } \end{aligned}$ | 9 lia ver vati | lina | sanovul |
| Espiritu Santo | 6 arave | 7 ve rua | 8 ve tou | 9 ratati |  |  |
| Aurora | tewa | i rua | i tol | $i$ vat | tavalima | sanwulu |
|  | 6 lava tea | 7 lava rua | 8 lava tol | 9 la vat. |  |  |

Banks’ Islands.


Banks' Islands (continued).

| Motlav | $\begin{aligned} & \text { I } \\ & \text { vi twag } \end{aligned}$ | $\begin{gathered} 2 \\ \text { vo ro } \end{gathered}$ | $\begin{gathered} \mathbf{3} \\ \text { ve tel } \end{gathered}$ | $\begin{gathered} 4 \\ \text { ve vet } \end{gathered}$ | $\begin{gathered} 5 \\ \text { tevelem } \end{gathered}$ | $\begin{gathered} \text { Io } \\ \text { sonwul } \end{gathered}$ |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| Volow | 6 leve te vo twa | $\begin{aligned} & 7 \text { livi ro } \\ & \text { vo ro } \end{aligned}$ | 8 leve tel ve tel | 9 leve vet ve veat | tevelem | sanwil |
| Ureparapara | 6 leve te vo towa | $\begin{aligned} & 7 \text { leve ro } \\ & \text { vo ro } \end{aligned}$ | 8 leve tel vo tol | 9 leve veat vo vet | teveliem | sanowul |
| Torres Islands | 6 leve jea <br> vu jia <br> 6 livi jia | 7 leve ro vu rua 7 lave rua | 8 leve tol ve tal 8 lave tal | 9 leve vet ve vat <br> 9 liv vat. | tevelima | henawol |
| Santa Cruz. |  |  |  |  |  |  |
| Nifilole | e ja | a li | a tu | a pue | na vlu nu | na vlu |
|  | 6 e jame nigi | 7 olime <br> lilu | 8 o tume eve | $\begin{aligned} & 9 \text { o pueme } \\ & \text { uv } a \end{aligned}$ | vili | nukolu |
|  | 6 wele gi | 7 pole lu | 8 pole | 9 polo ve. |  |  |
| Solomon Islands. |  |  |  |  |  |  |
| Savo | ela | edo | igiva | agava | ara | atale |
|  | 6 pogo a | 7 pogo ro | 8 (kui) | 9 kua va. |  |  |

## iII. Tigesimal.

## Loyalty Islands.

Nengone

Lifu
Lepers' Island

Whitsuntide

Rotuma
Lepers' Island

| ${ }_{\text {tini }}^{3}$ | $\stackrel{4}{e c e}$ | se dongo | 20 |
| :---: | :---: | :---: | :---: |
| $8\left\{\begin{array}{c}\text { dongo ne } \\ \text { tini }\end{array}\right.$ | $9\left\{\begin{array}{c} \text { dongo ne } \\ \text { ece } \end{array}\right.$ | $10\left\{\begin{array}{c}\text { rewe tube } \\ \text { nine }\end{array}\right.$ | rengome |
| kœni | eke | tji pi |  |
| $8\left\{\begin{array}{c}\text { kœni gne- } \\ \text { men }\end{array}\right.$ | $9\left\{\begin{array}{c}\text { eke nge- } \\ \text { men }\end{array}\right.$ | Io lue pi |  |
| 13 kœni ko | 14 eke ko | 15 kæni pi |  |
| $\text { I } 8\left\{\begin{array}{c} \text { koeni huai } \\ \text { ano } \end{array}\right.$ | ${ }_{9}\left\{\begin{array}{c}\text { eke huai } \\ \text { ano }\end{array}\right.$ |  | ca atj. |

## Iv. Decimal.

## New Hebrides.

| I gai tuwale | 2 gai rue | 3 gai tolu | 4 gai vesi | 5 gai lime |
| :--- | :--- | :--- | :--- | ---: |
| 6 gai ono | 7 gai bitu | 8 gai welu | 9 gai siwo | Io sanavulu |
| I gai tuwa | 2 gai rua | 3 gai tolu | 4 gai vasi | 5 gai lima |
| 6 gai ono | 7 gai vitu | 8 gai welu | 9 gai siwo | Io hanvulu. |

## Fist.

| I e dua | 2 e rua | 3 e tolu | 4 e va | 5 e lima |
| :--- | :--- | :--- | :--- | :---: |
| 6 e ono | 7 e vitu | 8 e walu | 9 e ciwa | Io e tini |
| I ta | 2 rua | 3 folu | 4 hak | 5 liam |
| 6 on | 7 hif | 8 vol | 9 siav | Io saghulu. |

Solomon Islands.

| Ulawa | I eta | 2 e rua | 3 e 'olu | 4 e hai | 5 e lima |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | 6 e ono | 7 e hi'u | 8 e walu | 9 e siwa | Io tamahulu |
| Malanta | 1 e ta | 2 e rua | 3 e 'olu | 4 e hai | 5 e lime |
|  | 6 e ono | 7 e hi'u | 8 e walu | 9 e siwe | Io tanahulu |
| San Cristoval, Wano | I tai | 2 e rua | 3 e 'oru | 4 e hai | 5 rima |
|  | 6 ono | 7 bi'u | 8 e waru | 9 e siwa | 10 tanahuru |
| Fagani | I i tagai | 2 i rua | $3 \mathrm{i}^{\text {'oru }}$ | 4 i fai | 5 i rima |
|  | 6 i ono | 7 i pi'u | 8 i waru | 9 i siwa | ro tanavuru |
| Florida | I sakai | 2 rua | 3 tolu | 4 vati | 5 lima |
|  | 6 ono | 7 vitu | 8 alu | 9 hiua | 10 hanavulu |
| Vaturana | 1 kesa | 2 ruka | 3 tolu | 4 vati | 5 jehe |
|  | 6 ono | 7 vitu | 8 alu | 9 siu | Io sanavulu |
| Bugotu | I sikei | 2 rua | 3 tolu | 4 vati | 5 lima |
|  | 6 ono | 7 vitu | 8 alu | 9 hia | Io salage |
| Gao | I kahe | 2 palu | 3 tolu | 4 fati | 5 lima |
|  | 6 famno | 7 fa fitu | 8 falu | 9 fa hia | 10 faboto |
| New Georgia | 1 meke | 2 karua | 3 hike | 4 made | 5 lima |
|  | 6 onoono | 7 fopa | 8 vesu | 9 sia | Io naguru ${ }^{1}$. |
| Malay | I sa | 2 dua | 3 tiga | 4 ampat | 5 lima |
|  | 6 anam | 7 tujoh | 8 delapan | 9 sambilan | 10 sapuloh |
| Malagasy | 1 isa | 2 roa | 3 telo | 4 efatra | 5 dimy |
|  | 6 enina | 7 fito | 8 valo | 9 sivy | 10 folo |
| Maori | I tahi | 2 e rua | 3 e toru | 4 e wha | 5 e rima |
|  | 6 e ono | 7 e whitu | 8 e waru | 9 e iwa | 10 tekau. |

## II. The Grammar of Numeration.

1. Cardinals.-Numerals in the Melanesian languages are used as Nouns, Adjectives, and Verbs; that is, the same word expressing number may be used grammatically in either way. For example, in Mota two is rua, sanavul ten ; when twenty is expressed as sanavul rua, it is plain that sanavul is used as a Noun and rua as an Adjective, two tens. If they speak of ten men, tanun sanavul, the Numeral is an Adjective which just now was a Substantive ; if in speaking of the number ten having been reached we say me sanavul veta, sanavul is grammatically a Verb, it is literally ' they have tenned.'

This does not mean that in each Melanesian language the Numerals are thus used indifferently as occasion may serve,

[^110]but that Numerals may have either of these grammatical characters, though each language perhaps prefers one use to another. In the case of a Numeral being preceded by an Article it is of course a Noun; if it takes a verbal Particle, it is in fact a Verb, though in English we translate it as an Adjective; and when a numeral plainly qualifies a preceding Substantive it is an Adjective, as in English. An Adjective in these languages as a rule follows the Substantive it qualifies, and one Numeral following another may qualify the one before it and be a numeral adjective, as in the Mota sanavul rua above, two tens. But two Numerals may stand together without any grammatical relation; as in Florida hanavulu rua means twelve, not twenty, is ten-two, not two tens. The Numeral also as an Adjective may precede another Numeral which is a Noun. In Nengone tubenine a row or set of fingers is used for five, rewe is two, ten is expressed by rewe tubenine two sets of fingers. In this instance tubenine can hardly be called a Numeral. When the expression sa re ngome, one man, is used for twenty, the Noun nyome, man, has even the Article re with it: but the same construction is seen in Florida rua hanavulu above, and in the Fiji rua sagavulu twenty, in the Malay dua puloh, and the Samoan lua fulu; words and construction are the same.

The idiomatic uses of the several languages differ in this respect. In Florida hanavulu rua, like Malay (low Malay) sapuloh dua, means twelve, in Mota sanavul rua means twenty: the Fiji rua sagavulu is not a possible expression in Mota. The Sesake dualima dua, twenty, combines two ways of speaking; in dualima two fives, i.e. ten, dua comes first though dua qualifies lima, but dualima having become one word, a Noun, $d u a$ as an Adjective comes after it.

It is not always plain, therefore, when a Numeral is certainly an Adjective or a Noun Substantive; but sometimes the Article going with a word which is a Numeral, and not, like tubenine above, a Substantive used to express number, shows it to be in use a Substantive; as in Malagasy the substantive character of folo, the same as puloh, vulu,
is shown in the expression roa amby ny folo twelve, 'two above the ten;' and in Fiji e rua na tini twenty, two the tens.

The use of the Numerals as Verbs is perhaps difficult comparatively to ascertain, because the Numerals are commonly obtained in that form. Any one learning Mota would find the Numerals presenting themselves to him as nirua two, nitol three, nivat four, and it would only be on consideration and by comparison with other languages that he would ascertain the true Numerals to be rua, tol, vat, and the prefix $n i$ one which puts them into the place of Verbs. So in a Fiji Grammar, Numerals, under the name of Numeral Adjectives, are given e dua, e rua, e tolu, e vat, one, two, three, four, and ka dua, ka rua in eleven and twelve; and though $e$ and $k a$ may be called 'numeral particles,' it is certain that they are the same with those that commonly go before Verbs. In Maori of New Zealand $e$ and $k a$ are the 'ordinary prefixes of the numerals below ten,' and those particles 'which prefixed to a word endue it with the qualities of a verb.' It is often also the case that the common verbal particles of a language are not those used with Numerals. In Lepers' Island, for example, ga, which goes with the Numerals, is not used with ordinary verbs, yet it is no doubt the verbal particle in use in the neighbouring island of Espiritu Santo, and the same with the Fiji and Maori ka. The true Numerals, and consequently the verbal particles attached to them, are ascertained by comparison of languages among themselves, and by observing the Numerals as constructed with other words. In Mota $n i$ is seen to be a verbal particle in nirua two, when sanavuı rua twenty, is examined; the very bare expression, as it seems at first sight, karirumkarirum five-five, ten, in Tanna, appears in the light thrown upon it by other languages to be after all a verbal expression; karirum five has the verbal ka, just as karu, two, is the same in form and grammatical character as Fiji or Maori ka rua. A prefix seen accompanying any series of Numerals may generally be taken as a verbal particle and a sign that the Numeral is used as a Verb, as in Anaiteum
one $e$ thi, two e ro, three $e$ seij, four $e$ manowan. (See Table of Numerals.)
2. Ordinals.-Ordinals are naturally formed from Cardinals. It is remarkable that very generally in Melanesia the ordinal 'first' is a distinct word from the cardinal 'one.' Some of these ordinals, which are unlike the cardinals of the language to which they belong, can be seen to be the same with the cardinals of a cognate language, as moai, first, in Mota is no doubt moi, one, in Gilolo. It is not uncommon also that a word meaning 'another' or a 'fellow' should be used for second, like the Mota tuara ${ }^{1}$.

The Ordinals are formed in the Melanesian languages by applying prefixes or suffixes to the Cardinals. In Fiji $k a$ is prefixed, e rua two, karua second; as in Malay duwa two, ka duwa second. This prefix $k a$ in both languages gives something like the sense of a passive participle, and is distinct from the verbal particle commonly used with cardinal numerals. In Fate $k e$ or $k i$ is prefixed in the same way, kerua second, kelima fifth. The causative prefix whaka in Maori makes an ordinal, whaka tekau tenth, as faha in Malagasy does, roa two, faliaroa second. The same causative prefix as vaga, or va, makes the ordinal in the Northern New Hebrides and Banks' Islands, with a substantive termination at the same time added to the cardinal: Maewo rua two, vagaruai second, Lepers' Island tolu three, vagatoligi third, Mota vagaruei, vagatoliu, or vatoliu. This prefix, however, unless the word be thus made into a substantive, forms a multiplicative, as Fiji vakatolu, Mota vagatol, three times.

The most common way in Melanesia of forming an ordinal is to suffix $n a, n e, n i$, to the cardinal. In Nengone of the Loyalty Islands rewe two, rewone third, tini three, tinone third; in Eromanga of the New Hebrides duru two, durungi second; in Espiritu Santo, with vaga also prefixed, vagatoluna third ; in Whitsuntide gairuana second. In the Banks' Islands vaga is

[^111]sometimes prefixed when this termination is used, and sometimes not; Motlav vagrone second, vagtelne third, in Vureas rone, tolne. In the Solomon Islands this suffix, Savo being an exception, is general ; Ulawa ruana, 'oluna, Florida ruani, toluni ${ }^{1}$. In Duke of York it is di, limadi ma ruadi seventh, i.e. fifth and second.

In some of the Banks' Islands languages the word anai, noticed in the Vocabulary under the word 'Child,' is used to make an ordinal; Mota melnol hundred, melnolanai hundredth; Santa Maria, Gaua, rua nan second, tol nan third. In the Banks ${ }^{2}$ Islands generally the ordinal is a Noun and in the form of a Noun.

## III. Peculiar Methods and Terms used in Numeration.

1. There is not, so far as I am aware, in Melanesia any way of counting by pairs like the use in Polynesia ${ }^{2}$. In Fiji and the Solomon Islands there are collective Nouns signifying tens of things very arbitrarily chosen, neither the number nor the name of the thing being expressed. Thus in Florida na kua is ten eggs, na banara is ten baskets of food. In Florida these words are in no case the same as those in Fiji, and they are not so numerous, but the same objects are often counted in this manner. In Florida ten canoes or ten puddings are na gobi, which in Fiji are respectively a uduudu, and a wai; in Florida na paga is either ten pigs, or ten birds, or ten fish, or ten opossums; in Fiji ten pigs are a rara, ten fowls a soga, ten fish a bola. There are many other words of the same kind naming tens of cocoanuts, breadfruit, crabs, shellfish, bunches of bananas, baskets of nuts. In Fiji bola is a hundred canoes, koro a hundred cocoanuts, a selavo a thousand

[^112]cocoanuts. In Florida parego is a collective noun for ten of anything; in Bugotu selage is ten, tutugu twenty, things of any kind.
2. There are not in any Melanesian language, so far as I know, any 'numeral coefficients' or 'numeral affixes' such as are employed with numerals in the Indo-Chinese languages and in Malay. It is true that a word which is identical with the Malay buwat is used with things which strike the mind as globular ${ }^{1}$, but this is not used in numeration. There is nevertheless an idiom in giving a number in which a word precedes the numeral carrying with it the image which the things enumerated seem to present to the mind. Thus in Fiji four canoes in motion are a waqa saqai va, from qai to run. In Mota two canoes sailing together are called aka peperua butterfly-two canoes, from the look of the two sails. Using the indefinite visa so many, so many men together are tanun pulvisa, from pul to stick together, pulsanavul ten together, pultavelima five together, pulvisa so many together; if they are in a canoe they are sagevisa, on-board-somany. Arrows shot, and canoes under sail are 'stand' so many tira visa, things in a bunch are sogovisa 'bunch' so many, bats are taqa visa 'hang' so many, money is tal visa 'string' so many. In the Solomon Islands this use is not common, though in San Cristoval ta'e sika is the Mota sage visa. In Nengone with the number of spears they use naiu to strike, with the number of birds dede to fly, or te to sit, accordingly as they are flying or sitting.

## IV. The Melanesian Numerals.

The consideration of the words used as Numerals is distinct from that of the method of their use or grammatical arrangement; their meaning in themselves and origin, if they can be discovered, must be full of interest and instruction. We have seen that the Numerals which belong to the digits above five, of the second hand, are apparently of later introduction in Melanesia than those of the first hand; as no

[^113]doubt the way of counting by fives is the earliest to come into use among mankind. It will be seen that in fact the series of the first five numbers is, generally spaking, the common property of the languages which are here considered. There are many exceptional numcrals to be found, but generally speaking in an island language, whether in Formosa, in Madagascar, or in New Guinea, a list of Numerals will show the first five digits substantially the same, and any one of these island numerals will be looked for in vain on the continent of Asia, Africa, or Australia. In New Guinca vocabularies, for example, there are often seen Numerals unlike those common in the Melanesian islands; but it cannot be mistaken that the New Guinea numerals generally, in the vocabulary of any one language that may be taken, are to some extent the same as those of the Ocean languages, whereas Australian vocalularies show nothing whatever in the Numerals which is familiar to those acquainted with the island tongues.
1.-The first Cardinal is not one in which the greatest agreement prevails. There is a practice in some places in counting to begin with a word which is not used as the common Numeral : in Malagasy isa is only used in counting, while iray, iraiky is used in composite numbers ; but this isa is no doubt the very common $s a$ which, by itself or in a compound, is in many of these languages 'one.' The Florida sakai is compounded with it, yet in beginning to count a series keha is used for 'one,' not sakai. Since the numerals of little known tongucs are often got by counting a series, no doubt the true Numeral ' one' is often wanting in vocabularies. The common first Numeral, however, is no doubt $s a$ or $t a$. In Mr. Wallace's lists of the numcrals of the Malay Archipelago, there are but five out of thirty-threc in which $s a$ is not present. It varies to se, so, si, hia, but may be taken to be the same; when as in Malay 'one' is satu, sa shows itself as the true numeral in sa puloh ten, sa blas eleven. The Polynesian tahi, tasi, shows the same root. In Micronesia the Pellew Islands have tang, the Kingsmill te. In New Guinea,
at Guebe (the numerals having the prefix $p i$ ), 'one' is $p i s a$, at Arago ossa, in other languages tata, sa, sai, in Redscar Bay $t a$, in the Gulf of Papua ta, tea. In New Britain and Duke of York takai is the same with sakai of the Solomon Islands, where also are tai and eta. In Santa Cruz where $t$ often turns to $t c h$, written $j$, 'one' is $j i a$, which in the Torres Islands is vujia. In the Banks' Islands tea forms the Numeral laveatea six, and though not in use as a Numeral is well known to mean 'one ${ }^{1}$.' In the New Hebrides tea is in Espiritu Santo, in Api ta, tai; in Sesake sikai, Fate iskei, are the sikai, sakai, of the Solomon Islands, but latesa six, and the indefinite pronoun tea give forms of the common numeral. In Eromango one is sai, in Anaiteum ethi; in the Loyalty Islands the word continues, in Nengone sa, in Lifu cha, in Uea hets (he a prefix); in Baladea of New Caledonia it is $t a$. The general resemblance, the general distribution of this numeral from the continent of Asia to the extremity of Melanesia is very remarkable.

There is another quite distinct numeral, in Fiji $d u a$, in the Banks' Islands tuwa in Lakona, in Torres Islands tuwa, tuwaga, tuwe; with the verbal prefix votowo, votwa, vitway, in the Banks' Islands; where the same root no doubt makes tuwale, and, where $t$ is dropped, vuwal, owal. In the three Northern islands of the New Hebrides tewa, tuwa, tuwale is the Numeral in use. The region occupied by this word is confined to Fiji, the Banks' Islands, and the Northern New Hebrides; in the two latter it seems to have ousted tea, which still keeps its place in six, the first of the second hand. It is possible that the Marshall Islands dzuon is the same.
2.-The second numeral is almost universally in some form rua, the Malay dua; thirty out of Mr. Wallace's thirty-three agree in this, and quite as much agreement is found in Melanesia. There are some remarkable forms. To find dua 'one' in Fiji and dua 'two' in Malay, tuwa 'one' in the Banks' Islands and tua 'two' in Api of the New Hebrides, is not to find an apparent identity of numerals. But dua is only a

[^114]form of rua, which often becomes drua, and the difference between $t$ in some places and $d$ in others is so slight that what one European would write tua another would write dua. In Api the form lua is also found, and chua with a not uncommon change of $t$ to ch .

The Malay dua is in Celebes dia, which is paralleled by the form $l i$ for $r u$ in Santa Cruz. In Malikolo, as in Marquesas, $r$ has fallen away, leaving $u a$; in Florida they sometimes make it ruka. In the New Guinea lists I have seen some form of the common numeral appears in the greater number, though it may be disguised as $d l$. In Savo do also appears.
3. -This Numeral in the form of tol is also so nearly universal in the region under view that it is only necessary to remark on some exceptions. One of the most remarkable of these is the Malay tiga, which stands alone in the languages which are called Malayan. In Nengone three is tini, which is also the numeral in Tarawan of the Kingsmill group of Micronesia. But tini in Fiji is ten, and is said to signify conclusion. The resemblance can hardly be accidental, and raises a hesitating conjecture that there may be here a trace of counting by threes. The change of $t$ to $s$ and $c h$ gives disil, chilu; it is dropped in San Cristoval oru, and Port Dorey ki-or; in the plural suffix ou of San Cristoval $r$ or $l$ is dropped, as in Marquesas tou.
4.-There is not in Mr. Wallace's list a single exception to some form of pat, which appears in Malay ampat: in the Polynesian languages without exception $t$ is absent, in Melanesia it is, with very few exceptions, present or represented by $s$. The Malayan, Polynesian, Melanesian, have no doubt the same Numeral, but no doubt the Melanesians have not received it from the Polynesians; pat, vat, va, are the same, but va has not been borrowed in the form of vat. In several Melanesian languages other words appear instead of this Numeral, but none of them call for explanation.
5.-The examination of the common word for five has been to some extent anticipated,--lima means a hand. Whatever may have been the original meaning of the other Numerals,
this is clear, men counted by their fingers and called five the hand. In many places the same word is both the Numeral and the common Noun; in some the two words are different altogether; in some there is a slight difference. In the Banks' Islands lima is five and pane commonly hand, but lima is known to mean the hand. In Fiji liga is the hand and five lima ${ }^{1}$, as in Maori ringa the hand and rima five, by a change from $m$ to $n g$ in the noun. Other variations in form are common; nima in Tongan and in the Kingsmill group, nim in New Caledonia, show a change of $l$ to $n$, which appears also in nimanima the Ulawa word for hand. The variation in form, however, is of comparatively little interest, the important thing is the testimony borne by this very common Numeral to the primitive quinary method of numeration.

There are languages in which, for some reason, a different Numeral is used, as the curious chehe in Vaturana. If numbers were counted on the fingers there was no necessity for calling five the hand; as is plain at Nengone, where the word which stood for the Numeral described the finished act of bringing the fingers together. In Santa Cruz the same word, with a mark of distinction, is used for five and ten, meaning probably 'the set.' But taking the Ocean languages as a whole, this and the four first numerals generally agree ; generally sa, rua, tol, vat, lima are one, two, three, four, five; whereas on the continents close to the shores of which the islands lie, not only this set of numerals is absent, but not a single one of them is present.
6.-When we pass on to the Numerals above five, which belong in counting to the second hand, there is very little difference between them, anam and ono will represent six in the languages which use a full decimal scries. This is no doubt a mark of the comparatively recent spread of the numerals.

7, 8, 9.-With regard to these Numerals it is important to observe that, as with tiga three, the Malay language is singular in its use of tujoh, delapan, sambilan, in place of the pitu,

[^115]walu, sio, which are generally used in the Malay Archipelago. This numeral series has not then been introduced by the Malays into any of the regions in which it is used, and it has been shown above that the Melanesians who use it have not derived it from the Polynesians. It has spread recently and is probably still spreading, but the original centre from whence it spread does not appear ; it belongs to the Oceanic island speech, and seems first to have appeared with the five numerals almost everywhere in use, and later with the names for the digits between five and ten which have come into very general use.
10.-In Mr. Wallace's lists twelve languages out of thirtythree use a form of puloh for ten; this is the very common word in Polynesia and Melanesia. There are, however, a number of different words for ten, many more than there are for five. The reason seems to be that the natural use of the fingers supplied in the word for hand a natural Numeral, whereas the choice of tallies or signs of the complete number of ten was arbitrary, and many came into use. There must have been something more than ordinarily suitable in the idea originally conveyed by the word pulu to cause its very general use.
.The stem word in various forms is pulu, puru, vulu, vuru, buru, luru, hulu, huu, uu. In Malay sapuloh is one ten, dua puloh two tens, sa is plainly the Numeral 'one.' But in Fiji, for instance, sagavulu is ten, which is not the same thing in a language in which $s a$ is not one, and where the word is madeup of another syllable besides. It is possible to explain sagavulu in Fiji, sanavul, kanavulu, or whatever form the word may take in Melanesia. The word vulu may be shown to mean probably a set of fingers, and saga (sanga) double; if this be so, sangavulu corresponds to the Nengone rewe tubenine two sets of fingers, In the Marquesas, in which it is the practice to leave out $l$, the verb $p u$ ' $u$ is translated 'rassembler,' 'entasser,' and the noun pu'upu'u 'poignée;' in Mota to take a handful is to pulun; the word pulu then may well mean the handful of five fingers, if one hand is used, or, if both hands are taken
together, the handful of ten. The use of Santa Cruz corresponds to this, though they say napmu or navnu as often as naplu or navlu; na is the article, plu, vlu is the Noun used as the Numeral, naplu ten, naplu-nu five, the full set of fingers is ten, the single set five. The meaning of sanga we may find in Banks' Islands sana, Fiji saga. The Mota sana is applied to the fork of a tree or stick; in Fiji saga is 'a crotch,' 'having a crotch,' 'the thighs because they branch off from the body,' 'a pair of tongs,' a word which is compounded in the Samoan pi-saga-vae. The two hands with the fingers brought together in counting, and held up in a double set, may well be described by sagavulu, sanavul, hanavuru, or any similar form, and it will be seen that a word in use for a hundred is open to the same sort of explanation. It is true that there remains a difficulty in the Maori ngalurru, the Lepers' Island navulu, in which nga cannot be thus explained.

There are other words for ten which may be examined. The Fiji tini is only used in Bau for the first ten; twenty, thirty, and so on, are expressed by sagavulu ; and tini is explained as meaning finish; when ten is reached the series naturally given ly the fingers is complete. The same word appears in the Ceram tinein, and with a different sense in Maori tini many, or ten thousand, and the Marquesas tini tini a very large number; but there is no difficulty in the use of a word meaning that counting is finished to signify a very great number.

Another Maori word tekau is given by Gabelentz as used for ten in New Caledonia. It is inconceivable that a word should have found its way thither from New Zealand; but if its meaning be some kind of tally there is no reason why it should not be used in both places. In fact tekau represents the tally and not the number. 'The native way of counting is by elevens, on the principle of putting aside one to every ten as a tally,' and thus tekau in New Zealand means eleven as well as ten.

A word which in itself, though we may not be able to trace its original meaning, is used to signify the end of the counting,
naturally rises as the practice of counting advances to the signification of a higher number than it expressed at first. Thus in Savo tale or sale is ten, which in the Torres Islands is a hundred; the word no doubt the same. As tini may possibly have signified the complete numeration as three in Nengone, and have advanced to ten in Fiji, and even to ten thousand in Maori, so tale may have signified the end of the counting when no number beyond ten was counted, and have retained the meaning of ten in Savo, while it has been advanced as numeration improved to signify one hundred in Torres Islands. Many means more in a later generation than in an earlier: the Lakona gapra ten, means nothing but 'many ;' tar, which in some languages is vaguely many, is in one a hundred, in several a thousand.

Hundred.-There appears a quinary method of expressing a hundred in the Eromanga narolim-narolim, two-five-two-five, i. e. ten tens. The vigesimal of the Loyalty Islands is se dongo re ngome of Nengone, five men.

The most common word in use in Melanesia, as in Polynesia, is rau a branch or leaf. The explanation of this use is to be had from the meaning of another expression used to signify a hundred in the Banks' Islands. In Mota this is mel nol, i. e. a whole mele, the mele being a kind of cycas. To count the days after a death a mele frond was taken, and beginning on one side of it a leaflet was counted for each day, one being pinched down as a tally for every tenth. The frond when treated in this way on both sides furnished tallies for a hundred, and the final death-feast was commonly held on the hundredth day; the whole mele, mel nol, was used and done with.

The same practice is found in the Solomon Islands, where, in Ulawa and San Cristoval, not the simple rau but tanarau is the word in use. It is plain that this corresponds to their word tanaluru ten, the same as the sanavulu of other tongues; that is to say the word for hundred means the double frond, counted on both sides, as the word for ten means the double handful of fingers. In Florida the word is hanalatu,
in which loan $a$ has the same meaning of double, whatever latu may be ${ }^{1}$.

In the Torres Islands when hundreds are named they are called tale, the word used in Savo for ten, but in counting up to a hundred the hundred when reached is na won, the close, or completion.

Thousand.-As high numbers are reached there is no doubt an increasing vagueness in their application, yet there can be no doubt but that Melanesians count with accuracy thousands of bananas, yams, and cocoanuts for feasts. The indefiniteness is shown in the word tar, which in the Banks' Islands is used for a thousand and also for very many, the same being a hundred in Espiritu Santo. In Nengone to count a thousand was to go as far as could be reached, e clongo, finish. The Fiji udolu, thousand (the same word as nol in mel nol above), means all, complete. In Wano of San Cristoval they have no word for a thousand. There is a word in use in Florida and Bugotu, mola, which is used indefinitely for a great number beyond count; and this, but doubtfully, is given in Malanta and Ulawa for a thousand.

To go accurately beyond a thousand is not commonly possible, except as two or three or so many thousand; if there be a word said to mean ten thousand a certain indefiniteness hangs about it. If the Malagasy alina means ten thousand, the meaning of the word is still ' night,' and there is a certain absurdity in saying alina roa 'two nights,' for twenty thousand, using a word for a certain number which denies the possibility of counting. In the Banks' Islands tar mataqelaqela is literally 'eye-blind thousand,' many beyond count. Figurative expressions show how the unpractised mind fails to rise to exactness in high numbers. In Torres Islands they use dor paka banyan roots, for very many beyond count, at Vaturana rau na hai leaves of tree; in Malanta they exclaim warehune huto! opossum's hairs! idumie one! count the sand!

[^116]In Fiji, however, the name of a tally like vatu loa, a black stone, no doubt is used with a definite number in view, though a number so large as one hundred thousand is given, and while yet $o b a$ is said to be used indefinitely for a lower number as well as for ten thousand. In the same language vetelei, woka$n i u$, are given for a million.

## VI. GRAMMARS.

## I. Banks' Islands.

The languages of the Banks' Islands are given the first place because that of one of them, Mota, much better known than any other to the compiler, has been the medium through which, generally speaking, information concerning the Melanesian languages has been obtained. Mota has thus been a kind of standard to which the others have, more or less, been found or made to approach ; natives of other islands knowing Mota have explained the uses of their own languages with reference to it. The Group consists of eight islands, lying about the 14th parallel of South Latitude, and between $167^{\circ}$ and $169^{\circ}$ East Longitude ${ }^{1}$. The Islands are-(I) Vanua Lava, the largest, Great Banks' Islands; (2) Santa Maria, (3) Saddle Island, (4) Sugarloaf Island, Mota, (5) Ureparapara, Bligh Island, (6) Rowa, (7) Merlav, Star Island, (8) Merig, Sainte Claire Island ${ }^{2}$. Charts show in equal prominence a rock, Vat Ganai, misspelt Vatu Rhandi. The languages began to be known to Europeans in the year 1858, and were first acquired and written by Bishop Patteson, the Rev. Lonsdale Pritt, and the Rev. John Palmer, of the Melanesian Mission. There is great difference between the languages, though there are many dialects where the difference is not so great as to prevent those who speak them from readily understanding one another. The Banks' Islands languages generally are closely allied to those of

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0 MERIG

# BANIKS" ISMANDS <br> AND 

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the Northern New Hebrides, and are not far removed from the Fijian. Indeed, a Mota man finds it easier to learn to speak Fiji than the language of Motlav, close to his own island. Of the eight islands, Merig is the only one, being extremely small and lying between Merlav and Santa Maria, that has no dialect of its own. Rowa is as small, but has its own dialect, with a peculiar mincing pronunciation.

## 1. Mota. Sugarloaf Island.

The name of the island is Mota, with the nasal $m$ : from the common practice of the Melanesians of prefixing a Preposition to the name of an island (see p. 162), it was at first known as Aumota. The island is very small, and its language has become important only by the accident of being used as the common language in the Melanesian Mission.

Phonetic Character.-The language is generally vocalic, though it does not reject close syllables and combinations of consonants of some little difficulty, such as sonnag, tarnag. There is a certain tendency towards throwing out vowels when suffixes are added, as tarnag for taranag, vapteg for vaputeg; in reduplications, as gilaglala for gilagilala; and in names of persons and places.

Accent.-It cannot be said that the accent usually falls on any one syllable, except in words of two syllables, in which the stress is on the first. It is certain that the incidence of the accent on one syllable does not, as in English, obscure the vowels in other syllables; if the accent is on the first syllable in manigiu it does not prevent the full sounding of the succeeding $i$. In compound words, and words with affixes, the members of the compound, or the stems, retain their natural accent; tano matúr a sleeping place, gasal a knife, mawóra broken, mawóravag break with. In fact, the accent falling on the latter syllable is a safe guide to the character of the words-ga-sal from sal to cut, ma-tur from the prefix $m a$ and the root represented by the Malagasy turi. The accent in such words as nasasána, ravevéna falls distinctly on the penultimate, for the reason that sasa, veve are reduplications of $s a$ and $v e$. Sometimes, it is true, in a long word, or in a clause sounding like one long word, the Accent in native speech will fall on some syllable on which there is no apparent reason for its resting, ilonéia, palpalatevat. Unless the word be one in which a dissyllabic suffix like $i u$ is present, it may be said that the accent
can never be cast far back; mánig is the word, and with the termination it remains mánigiu, but ulus ulúsiu.

Dialects.-There are two well-defined dialects on the island, one sympathizing with the neighbouring Motlav, the other with more distant Merlav. There are not many words of vocabulary distinct; the difference consists chiefly in the preference of $u$ on the leeward side and $i$ on the other, and the frequent substitution on the leeward side of $w$ for $g$; as tawur behind, in Veverau is tagir in the other dialect. It would have been well if one of these dialects had been in the first place chosen and followed, that of the leeward side by preference ; but the two have long been hopelessly confused in the speech and writing of foreigners. There is, besides what amounts to distinction of dialect, a variety in the way of pronunciation, which is paralleled in the neighbouring islands. The people of Veverau on the leeward side think that the Tasmate people, who are nearest to Merlav, speak thick, matoltol, and that the Maligo people, on the other side of them, nearest to Motlav, speak thin, mavinvin. The Maligo people say that the Luwai people, again, on the windward side, speak thick. The way of speaking, therefore, goes to some extent with the dialect, Veverau and Tasmate using one dialect, and Maligo and Luwai the other, and Tasmate thinking that Luwai speaks thin as much as Maligo thinks Tasmate thick. These are districts lying round the island. The Veverau people also are more inclined to introduc̣e an euphonic $i$, maros- i ava, for maros ava.

With reference to dialect the Veverau people are called by the neighbours who speak 'thin' ira we nao, and they call their neighbours ira we tak, those respectively who say $n a$ and $t a k$. Some of the words in which they differ are these :-

| Ira we NaO. | Ira we tak. |
| :--- | :--- |
| na. | ge do. |
| mule, van. | va, vano go. |
| tur. | tira stand. |
| rap. | vega climb. |
| le. | la give. |
| leo. | lear. |
| un. | ima drink, |
| gangan. | ganagana eat. |
| gasavai. | gasei how. |
| vavine. | tavine woman. |
| sasae. | sea different. |

[^118]Song Dialect.-The Songs are always in a Dialect different from what is spoken, resembling the language of Gaua, Santa Maria, but not identical with it. Examples will be given below.

Un words.-Quite distinct from the words which differ in dialect are those which are used to take the place of such as form part or the whole of the names of relations by marriage. For example, one whose son-in-law, father-in-law, brother-in-law, is named Pantutun, hot hand, could not use the word panei for hand or tutun for hot, but would have to substitute others. These substitutes are either common words used in an unusual way, as a knife may be called a cutter, or a bow a shooter; teveteve for gasal, or venevene for us; or as paito a shed may be used for ima a house; or else words not commonly used in the language except under these circumstances. These words, again, are either some common in neighbouring islands, as $\lim a$ for hand, or else such as are only known in this use. To use a word in this way, in place of one which it is not correct to speak, is called to 'un.' A list of some of these words is subjoined.

Un Words.

| limai | for panei hand. | liwu |  | P $p e i$ water |
| :---: | :---: | :---: | :---: | :---: |
| nea | ," som money. | kakae |  | nam yam. |
| manarai |  | suliu |  | qeta arum. |
| repes | ,, pug debt. | toqon |  | tana bag. |
| karwae | , qoe pig. | varea |  | vanua place. |
| sogae | " ," | marapun |  | vat stone. |
| mawega | vula moon. | sasaqo |  | loa sun. |
| rewu | wena rain. | gire |  | , tuvag sell. |
| samali | ", ", | vana |  | , vila lightning. |
| tama | , galao left-handed. | tatar |  | vilog umbrella. |
| molemol | ,, lan wind. | saproro |  | mate die. |
| nanarag | ,, esu live. | tignag |  | ima drink. |
| raw | ,, sur sing. | niiv |  | , tagai no. |
| raveraw | , as song. | surata |  | , maran light. |

In Mota val is to put things one against another, answering to one another, the same word with valui to answer, Malagasy vali. There is a way of counting when they wish to $u n$; 'one' is val instead of tuwale; 'two' is tana valuna, i.e. 'and his fellow,' answering; 'three' is valuava, missing the match, the odd one; 'four' is valvalwia, match well, the reduplication referring to the double pair. For 'ten' the word is vawonot, va-wono-t, ' make it complete.'

## I. Alphabet.

The Vowels are a, e, i, o, u.
These have the proper sound, not the English. There is a longer and shorter pronunciation of $\mathrm{a}, \mathrm{e}, \mathrm{i}$, and on the broader or narrower a depends mostly the
thickness or thimness of speech mentioned above. There is no shortened u. 'There are two sounds of o, the one approaching the English u in 'pull,' but o not $u$, and the other a simple $o$. The variation of sound depends, in fact, on the syllable being open or closed, no approach to $u$ being heard in an open syllable; for example, toliu an egg is to-li-u, but in composition tol manu, bird's egg, makes a close syllable, which is in danger of being written tul man, because the sound of o is modified. For this reason there is no need for marking the change of sound by a change of sign. When the language was first written many words were spelt with $u$ which should have had o; afterwards some were spelt with o that should have $u$. No native doubts which is right. At the end of a word $u$ is often faint, often silent; a word therefore may be written manu or man.

Diphthongs are ai, ae, ao, au, clearly distinct one from the other.
That these are diphthongs is shown by the difference of pronunciation between words like vagaus and ga-us, tinaena and naesuna; where the word is compounded, ga-us bow string, na-esu the life, a break occurs between the two vowels which is not made when the vowels follow one another in the ordinary way.

Examples of the distinction between $a u$ and $a 0, a i$, and $a e$, are sau to lift up, sao to take up a net (from both of which saw, sawu, to blow, is distinct) ; gai, the conjunction ' until' or an exclamation, gae a string.

The Consonants are $\mathrm{k}, \mathrm{g} ; \mathrm{t} ; \mathrm{p}, \mathrm{v}, \mathrm{w} ; \mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.
The sound of $g$ has been described (page 204). In the Veveran dialect, on the leeside of the island, $g$ at the end of a word after a is pronounced $i$, evurvai for wurvag.

The Mota $t$ is blunter than the English. It is sometimes introduced to avoid the hiatus between two vowels, as before the suffix ia, me ge rakatia sage, raised him up, for raka-ia.

The Mota p is not so sharp as the English; v approaches nearer to b: lava was at first written laba.

A syllable is distinctly closed with w, e.g. mawmawui, to work, is a reduplication of mawui, ma-wui, and the consonant from the second syllable is taken into the reduplication with its consonantal value, making a sound distinct from mau.

The compound sound represented by $q$ is $k p w$, though $k$ is sometimes so obscure as to be missed, as in goqo to boil, tuqei a garden : yet some, especially children, not able to pronounce both guttural and labial, will leave out p , and say tukwei.

The nasal $m$ is certain in the words in which it has its place; it does not vary with individual speakers. The old spelling of the name of the island Aumota for $a$ Mota is instructive as to the sound. The following words are some of those that differ in sense according to the sound of $m$ and $m$ : ima to drink, ima a house; tama father, tama as ; mera dawn, mera boy; lama sea, lama to drum ; nom to think, nom thy; mala a hawk, mala a sow; mata an eye, mata a snake; manig cause, manig to dive. In printing for native use it is not worth while to use $m$ as well as $m$; natives will not go wrong in pro-
nunciation. European students, for whose benefit $m$ is used, will always be wise to mark the $m$ in books and manuscript for themselves. By a native a syllable is closed with $m$, but mom is not very easy for a European to say.

The trill of $r$ and 1 is greater than in English : r cannot be pronounced after n and l without the intervention of d or u . Some will pronounce pulrua, two together, puldrua, some pulurua; after $\mathrm{n}, \mathrm{u}$ is not introduced.

A true Mota man cannot pronounce $h$.

## II. Articles ${ }^{1}$.

## The Mota Articles are $o, n a$, Demonstrative, and $i$, Personal.

1. There is no difference in meaning between 0 and $n a$; both answer to the English ' $a$ ' and 'the,' but are in the native mind probably definite. The difference is that na is always used before the Noun to which a personal Pronoun is suffixed, and only with that construction. It is the practice to write it in one with the word so formed : o panei a hand, but napanena his hand.

Before terms of relationship $n a$ is not used; tasik not natasik my brother. The Article $o$ is commonly used with Nouns where nothing very definite, perhaps, is in view, but something is indicated or present to the mind, for o no doubt is a demonstrative Particle. But when the notion is very general the Article is not present: to catch a fish is rave o iga, to catch fish rave iga ; to shoot a bird vene o manu, to shoot birds venevene manu.
2. There is no distinction of Number; oima the house, oima nan the houses; naimak, naimak nan, my house, my houses.
3. With names of places $o$ is used ; o Mota we asau nan o Gaua, Mota is distant from Gaua.
4. The Personal Article is $i$, which is used with personal names, native and foreign, male and female ; i Sarawia, i George, i Rotaviro, $i$ Sara.

There is no need to use this Article, but as names of persons are generally words in common use, and $i$ marks the word as a Proper Name, it is usually employed.
5. This Article applied to a word makes it at once a Proper name; it has therefore the power not only of showing a word to be a personal name but of personifying the notion conveyed by the word. Thus gale to deceive, $i$ gale the deceiver ; esu to live, $i$ Esu
${ }^{1}$ Words are not divisible into Parts of Speech as distinctly as they are, for example, in Latin. The same word may be used as almost any Part of Speech without change of form. Nevertheless, there are words which cannot be so used, and there are certain changes of form which belong to words used in various grammatical characters, as well as certain ways of using them as different Parts of Speech. It is therefore convenient to divide words in the customary manner, and to arrange the Grammar accordingly.
the Living one; ganganor wickedness, $i$ Ganganor the Wicked one ; i Vavae the Word; i Vaesu the Saviour.

This, however, can only be properly done when a title or special appellation is in view, when a capital letter would be appropriate; the Sower is rightly $i$ Savsavur, but it will not do to translate a Greek Participle with the Article in this way, unless a sort of title is given. See John iv. 36.

A special characteristic is thus designated: i Tanaro Gilagilala, ineia $i$ gilala ape savasava nan nanra tatasina, he was the one who knew about all sorts of things more than his brothers, i.e. he was the knowing one. It is a singular use of this Article by which $i$ gopae is a sick man ; gopae sickness, gopa to be sick.
6. The Personal Article can take a Plural form with the Plural sign ra, ira Tinqoro the Disciples; and perhaps with a wider use than in the Singular, ira naro the widowers, though not widowers in general but the widowers of the place.
7. When a native name is that of a female $i$ is applied to it, but another Particle ro is prefixed, which shows the name to be feminine. This ro is not an Article, but combines with $i$ to make the feminine Personal Article iro: i Taviro is a man's name, iro Taviro, or $i$ Rotaviro, is a woman's.

This ro does not apply to foreign names, English or of other islands, which are only known as personal names; a girl named Anne is $i A n$, not iro $A n$, a woman of a distant island $i$ Ono. But if a foreign name is that of a known object, like a boat, it is iro Pout. A girl was called $i$ Nas after a nurse, but the name was taken as a personal one.

A mother is spoken of as $i$ Veve, not iro Veve, and $i \operatorname{sogom} a$ is your relation by the mother's side without reference to sex.
8. The Personal Article in the feminine form personifies: iro Gale the female Deceiver, the woman whose title is Deceiver, iro Maranaga the Queen ; if the English word is used it is $i$ Qin, not iro. The Plural form is iraro, with the same latitude as above, iraro naro the widows of the place.
9. In consequence of personal names having a meaning, meaning some thing, the Personal Article with the word meaning 'thing' means a Person, or interrogatively with the word meaning 'what' asks who is the Person: but always with reference to the name, not to the Person. Thus gene thing, o gene the thing, but $i$ gene the Person, ira gene the Persons; iro gene the female Person: sava what? i sava? who? what man? iro sava? what female?

The word gene does not call a man a thing, or iro sava ask in an uncomplimentary manner what thing the woman is; it is saying 'So-and-so' instead of a name, asking 'what's her name?' not 'who is she?' See Pronoun sei.
10. Animals being personal enough to have names, their names take Personal Articles; horses are $i$ Bob, and iro Vitu, Star; the cat of the house is $i P u s$, any cat o pus.
This is not old Mota, though correct and useful to illustrate the use. Pigs only had names in old Mota, and their names, like the shortened names of men, began with $W$ o, not $i$; but a dog in Mota now is $i$ Pap, Bob.
11. The names of men and boys are often cut short, and the first syllable or two used with the prefix Wo; Wolig for Ligtarqoe, Wogale for Galepasoqoe. The Personal Article is not so commonly used with this.

## III. Nouns.

1. There are, as in Melanesian languages generally, two divisions of Nouns Substantive, viz. those that take the Personal Pronoun suffixed (with the Article na), and those that do not. This division is properly exhaustive.

The principle of the division appears to lie in a nearer or more remote connection between a thing and the possessor of it. Parts or members of a body or organization, the ordinary equipment and properties of a man, belong to the class the names of which take a Pronoun suffixed to show possession. Nouns of the other class are used with a Possessive sign to be hereafter explained.

The application of this principle is not always clear, though it can be applied without forcing the sense of it: a man's bag is natanana, na Article, tana bag, $n a$ third person Pronoun suffixed, but his basket is non o gete, non his (in which, however, no is really a Noun and $n$ the suffixed Pronoun), o the Article, gete bag; a man's bow is na-usu-na, his paddle non o wose. The bow and the bag are looked upon as closer appendages of the man than his paddle and his basket, being always in his hand or on his shoulder.

With Compound Nouns the last member determines the class in this respect: na-ga-usu-na his bow-string, o kere wose anona the end of his paddle, non o tano-togatoga his abiding place.

It is possible that words belonging to the class which takes the suffix may be used as if belonging to the other class; but this can only be the case when they are used in a secondary sense, or when there is a purposely marked difference in the kind of possession indicated. Thus pane is not only an arm but an armlet; in the primary sense my arm is na panek, in the secondary nok o pane my armlet. The latter difference but rarely occurs; mok pug a debt owed to me, napuguk a debt that I owe. In Hazlewood's Fiji Dictionary the words that take the suffix are marked. It is of great importance that the words of this class should be accurately observed in all the Melanesian languages. Mr. Fison gives the distinction in Fiji of uluqu my head, and noqu ulu the head I have for sale. See Duke of York.
2. Another division, but not one of equal importance, can be made, of Nouns which have and have not a special termination as such. Very many words are Noun, Verb, or other part of speech, without any change of form ; but there are others which by their termination may be known to be Nouns Substantive, at any rate when they stand uncompounded. Of these which have substantival terminations, many are Nouns belonging to the class which take the suffixed Pronoun, names of things which are relative to some other things, not names of things which have an absolute existence of their own. The Verb qeteg, to begin, is the same word with qetegiu a beginning, but the latter has a substantival termination which marks it as a Noun.
3. Of the Nouns with no special termination it is not necessary to say anything. Those that have such a termination may be divided into Verbal Nouns and Independent Nouns.
4. The Verbal Nouns are words which give in form as a Noun the abstract sense which is conveyed by the Verb, with a special termination added to the Verb. The terminations in Mota are $a$, $i a, ~ g a, ~ r a, ~ v a$. Thus mate to die, matea death, nonom to think, nonomia thought, vano to go, vanoga a going, toga to abide, togara way of life, tape to love, tapeva love.

There is no difference of signification according to the difference of termination : mule as well as vano is to go, and muleva is a going as well as vanoga. But a verb may assume two terminations, and make two nouns with a difference of meaning; as toga with $r a$ is togara behaviour, and with $v a$ is togava station. A native thus defines the two words: o togara, we toga tama avet, o togava, we toga avea, how one abides and where one abides. We may compare the English suffixes -ness, -hood, and the difference between hardiness and hardihood.

Of these words matea alone takes the suffixed Pronoun; namateana his death, but nok o nonomia my thought, nok vanoga, togara, tapeva.
5. The Independent Substantives are so called because these are names of parts, members, things in relation to something which possesses or includes them, but are by this special termination shown to be in thought and in grammar free for the time from this dependence. Thus an eye is in the true form mata, as in so many languages, and when any one's eye is spoken of, since the word belongs to that class which is mostly made up of this kind of Nouns, and has the Pronoun suffixed, this is the stem to which the suffix is applied; namatana his eye. But if an eye is spoken of independently of any person, or any organization, the word assumes the termination $i$ and becomes matai not mata. In
thought the eye is independent, not viewed as a member ; in grammar the word is independent, not constructed; it assumes therefore the termination that marks it as such.

The termination, when the radical ends in a vowel, is $i$, when it ends in a consonant $i u$ or $u i$, according to dialect: sasa- $i$ a name, tuqe- $i$ a garden, roro- $i$ report, ulu- $i$ hair ; qeteg- $i u$ beginning, qut-iu or qat-ui a head.

There are words which have two forms, panei, a hand, and paniu; the one from pane, the other from pan. The same account must be given of the word qarana a hole; this would make qaranana, but o gasuwe we toga alo qaranina, a rat stays in its hole, there must be a form qaraniu; so tavaliu is a side, but tavala pei, the other side the water, shows a form tavalai.

There are Nouns with the termination e, vavae a word, gae a string, tinae bowels, gopae sickness, which have much in common with the Nouns ending in $i$, inasmuch as the radical is vava, ga, tina; but this $e$ is different from $i$. In the case of gae this is shown by the addition of $i$, making gaei, when a bunch of bananas is spoken of. The word tinae, bowels, takes the suffixed Pronoun without modification, tinaek, but tina as in tine vanua, the middle of the place, is the same word, though in an independent form it is tinai.
6. Words of this kind, those that take the terminations $i, i u, u i$, form compounds with other Nouns; but, since it is the true original form of the word which is the element compounded, the terminations never appear in composition. Where the true word ends in a consonant the composition is simple; qatui, a head, independently, qat the true word, qat qoe a pig's head, in construction : the termination is not dropped, for it has never been assumed. Where the true word ends in $e$ or o composition makes no change: tuqe a garden (tuqei independently), tuqe sinaga a garden of food, roro, roroi a report, roro vagalo a report of fighting.

In the case of a word like ului hair, which when in composition with another is $u l$, it may be rather thought that $u l u$ is the true form of the word, and that $u$ is dropped in $u l$ qoe pig's hair. Some, however, would say $u l u$ qoe. It is common to introduce an euphonic $i$ before a vowel, qati-aka not qataka, the fore part of a canoe.

Where the true word ends in $a$ this termination in composition becomes $e$; sasai a name independently, sasa the true word and the stem to which a Pronoun is suffixed, na-sasa-na his name, sase tanun a man's name, a lightened in composition.
7. For further consideration of this subject the character of a word, whether it takes an independent termination or not, whether it takes a Pronoun suffixed or not, must be dismissed : what are to be kept in view are Nouns ending in $a$, and the fact that these
when compounded with another Noun, as the former of the two, change $a$ to $e$. Sasai a name ( $n a-s a s a-n a$ his name showing true form sasa), sase tanun a man's name; ima a house, ime tanun a man's house (a word that takes the suffix, naimana his house); sinaga food (which cannot take the suffixed Pronoun), sinage tanun man's food.

These words are said to be compounded together because of this modification of the vowel : the relation of possession between them is close, so that the idea and the word may be called compound. Hence the first member of the compound takes a lighter termination. There is an appearance of inflexion, but no true inflexion.

It should be observed again that there is no case of composition where two Nouns are together and the second qualifies the first in the way of an Adjective: ima vat a stone house, ima vui a spiritual house, different from ime vui the house of a spirit. This is not always clear, partly because of the English idiom; a house of prayer is one of that character that it is used for prayer, not one of which prayer is the owner or inhabitant; it should not therefore be ime tataro but ima tataro.

The same modification of $a$ to $e$ takes place also, but not often, where there is no relation of a possessive kind, and where the second word does not qualify the first: o moegene, the first or principal thing, moai first, moa, moe, gene thing.

One word seems an exception, in which au becomes o: naui a leaf, nau the true word by analogy, but no tangae the leaf of a tree. The account of this probably is that nau $=$ rau being shortened into no in neighbouring dialects, has been taken up in Mota.
8. Prefixes to Nouns.-There are a few words in Mota, corresponding to a great many in Fiji, which are formed from Verbs by prefixing $i$ : pala to take up as with tongs, ipaida tongs ; sar to pierce, isar a spear; ras to bale, iras a baler; got to cut, igot a cutter; goso to husk cocoa-nuts, igoso a stick for the purpose; lano to put rollers under, ilano a roller.

Another Prefix which makes Nouns of Verbs is ga: sal to cut with a drawing motion, gasal a knife ; nor to bear a grudge, ganor malice; qisan to press down, gaqisan a weight; pulut to stick together, gapulut glue, paint. . Such examples as these show that this prefix cannot well be ga from gae a string or bond, such as appears in garotrot a tiej from gae and rot to tie; gatogoi the backbonc, gae and togoi vertebra.
9. Verbs are often uséd as Nouns without any change of form, or rather words are Noun or Verb indifferently. But a Verb used as a Noun will very often be reduplicated, rave to write, o raverave a writing.
10. Reduplication in Mota is either ( I ) of the whole word, vat a stone, ratvat stones, soasoai members; or (2) of the first syllable, ganor a malicious feeling, gagaganor malice as a characteristic quality ; or (3) of the first syllable closed by the consonant succeeding it, ranoi a leg, ranranoi many or great legs. The effect of reduplication is with Nouns to express number and size, and with Verbs, and consequently with Verbs used as Nouns, continuance and repetition. Reduplication with the close syllable rather expresses number and size, and intensifies or exaggerates the notion of the word ; pispisui fingers, ranranoi legs, gate ranranona ! what big legs he has! o sulatalamoa o pispisui we qoqo, the centipede has many legs; ganor malice, ganganor wickedness. Reduplication in the case of the name of a plant signifies that it is wild or useless ; matig a cocoa-nut, metigtig a wild palm, qeta the esculent caladium, qetaqeta wild caladium. Compare Florida and Duke of York.

When a reduplicated word becomes the first part of a compound, if the termination be $a$ which, as above, changes to $e$, the reduplication is of the word as so changed, not of the true word. Thus soasoai, members, is the reduplicated form of soai, the reduplication signifying multiplicity, and the true word is soa : o soasoai members generally, na-soasoa-na his members, but o soesoe aka the component parts of a canoe ; $\sin a$ to shine, $\sin a \sin a i$ a shining, o sinesine loa sun-shine.
11. Plural.-The plural of Nouns is marked in three ways: (1) by reduplication as above, (2) by the addition of a plural sign, and (3) by prefixing a particle.
(2) The plural sign in common use is nan, which follows the Noun; o ima a house, o ima nan houses.

It may be presumed that this is in fact a Noun meaning a collection or multitude, but there is nothing to prove it to be so. It is sometimes separated from the Noun and placed after the Verb, o qon we wesu nan, days are coming, the plurality perhaps being extended to the Verb. In o lama wee reve nan ilo vanua it is plain that nan has not a merely plural meaning, the sea in many places runs up into the land ; the sea does not appear before the mind as one body of water but many.

Another word is known and used, but seldom, at Mota, taure, the Vureas tore, o taure $i \mathrm{~m} a$ houses, a collection of houses: the word is plainly a collective Noun.
(3) The particles prefixed to mark plurality are re, $r a$, the latter of which commonly forms part of plural Pronouns. The use is only with words which describe persons with regard to age and re-
lationship: tasiu brother or sister, o retatasiu the set of brothers or sisters, ratatasik my brothers; o retutuai the set of sisters or brothers, ra tutuak my sisters; o re tamtamai the fathers, the men of the generation above, ra tamak my fathers; raveve mothers, and with a singular sense, mother ; o rerelumagav the young men, o reremera the boys; ira qaliga relations by marriage ; o mereata a male, o rereata the men-folk, o tavine, or vavine, a female, o retavine, or revavine, the women-folk; ira tamtamaragai the old men; o retawu the strangers. The use of these Nouns in Mota is peculiar, and from a point of view other than grammatical very interesting (see Vocabulary No. 43). It is to be observed that re is used when the whole class of persons is spoken of, $r a$ when a certain number only are in view, o retawu the body of foreigners, ira tawu the foreigners; a man out of his own country being a tawu. The word $r a$ is used also in what looks like the position of a Noun, ra ta Motalava the Motalava people; where, however, ta being really a noun, as will be shown, the construction is the same.

In these languages the words 'brother' and 'sister' are used with reference to the sex of the person relationship to whom is in view: tasiu, tutuai is brother or sister as the case may be, if of the same sex tasiu, if of the other tutuai. A man's brother, a woman's sister, is tasiu ; a man's sister, a woman's brother, is tutuai.

In some of these words there is reduplication to mark plurality, mera is a boy, reremera properly boys, but, like raveve mother, which is properly plural, used as singular, boy. The singular is mereata, the plural rereata; mere is probably the same word with mera.

When the Personal Article $i$, or, with the feminine sign, iro, becomes plural ira or iraro, it is this $r a$ which is added. It is also an idiom to use ira, or ra, before a person's name to signify that person and his company, or the companions or people of the person : ira Bishop the Bishop's people, ira Wowutris the gang at work with Wowutris at their head.

In cases where a simple plural would be enough in English it is often idiomatic in Mota to use expressions which mean 'all kinds' and 'every,' sale and val : o sale gopae sicknesses, all kinds, val gopae sicknesses, every sickness. These are combined and $\mathrm{n} a \mathrm{n}$ is added, o val sale gopae $\mathrm{n} a \mathrm{n}$, sicknesses of all and every kind.
12. Since in a language of this kind there is no Grammatical Gender, it is idle to say that lumagav, a young man, or qoe, a boar, are masculine, and malamala, a girl, mala, a sow, feminine. When it is desired to signify sex, mereata male, and tavine or vavine female, are added to qualify as Adjectives.

## IV. Pronouns.

1. Personal Pronouns.-There are in Mota two distinct sets of Personal Pronouns, ( I ) those which are used as the subject or object of the Verb, and (2) those which are suffixed to a Noun Substantive.

| (1) Singular. | 1. inau, nau, na. |
| :---: | :--- |
|  | 2. iniko, ko, ka. |
| Plural. | 3. ineia, neia, ni, a. |
|  | 1. inclusive, inina, nina. |
|  | exclusive, ikamam, kamam. |
|  | 2. ikamiu, kamiu, kam. |
| Dual. | 3. ineira, neira, ira, ra. |
|  | I. inclusive, inarua, narua, inara, nara. |
|  | exclusive, ikarua, karua, ikara, kara. |
| Trial. | 2. ikamurua, kamurua, kamrua, kamra. |
|  | 3. irarua, rarua, irara, rara. |
|  | I. inclusive, inatol, natol. |
|  | exclusive, ikatol, katol. |

## Observations.

1. For the probable composition of these words from the Personal Article $\ell$, a demonstrative $n$ or $k$, and the true Pronoun $u, k o, a$ in the singular, na, mam, miu, ra in the plural, see Comparative Grammar, page II6.
2. The use or omission of the Prefix $i$ has something to do with the greater or less directness with which the person is indicated, but probably is often without any other reason than the caprice or convenience of the speaker.
3. Some of the forms are evidently shortened from the fuller, $n a$ from nau, $n i$ from neia, $k a$ from $k o$, kam for kamiu, and in the Dual $n a$ and $k a$, narua, nara, karua, kara, from nina and kamam; but these shorter forms must not be taken generally as equivalent to the longer ones. This may be so in the Dual nara, kara, kamra, but in the Singular and Plural it is not so.

In the Singular and Plural the shorter forms, na, ka, ni,kam can never be the object, but always are the subject of a Verb.

There is again a distinction to be made among these; na, ni, kam are used directly in an indicative sentence, $k a$ is not, though one may ask ka ge o sava? where $k a$ probably follows on an omitted si: na, $n i$ are always used when the sentence is indirect, potential, subjunctive, optative, though they can also be used indicatively, as $k a$ is not. For example, it is right to say na we pute, ni we pute, kam we pute, I sit, he sits, ye sit; but it must be nau or na we pute si na rave, neia or ni we pute si $n i$ or $\sin$ rave, I sit that I may write, he sits that he may write, na and ni, not nau and neia, in a subjoined clause; and similarly ko we pute si ka rave, thou sittest that thou mayest write: si ni
contracts to $\sin$. So in the case of an optative or imperative sentence, na ilo let me see, ni mule let him go, ka rave write thou.
4. It is evident that the Dual and Trial are not in fact more than the Plural with the Numerals rua, tolu, two or three, suffixed; but inasmuch as both members of the compound thus made have been subject to change in the composition, it is desirable to set them down as distinct persons. In karua the Pronoun Kamam appears as ka, while the Numeral rua is entire; in' kara both parts, kamam and rua, are shortened to $k a$ and ra. So nara, kamra, rara have ra for rua, and natol, katol, kamtol are for nina tol, kamam tol, kamiu tol. It should be understood withal that there is no true Dual or Trial as there is a true Dual in Nengone. It is necessary always to use the Dual and Trial when two or three persons are in view, never the Plural. The Dual is used in speaking of or to a single person when a near relation by marriage.
5. The third person plural ra presents some difficulty; it is a Pronoun, but at the same time it is not always more than a plural personal sign. In an expression like ira Bishop, the Bishop and his companions or the Bishop's people, mentioned above, it is clear that ra is not a Pronoun but a plural sign added to the Personal Article. When ra ta Motalava, the Motalava people, is said, it may be questioned whether $r a$ is not a Pronoun. When inanimate things are in view $r a$ is perhaps never used.
6. The third singular $a$ is never the subject, and only appears after a Verb or Preposition, and suffixed to it.
7. Suffixed forms of these Pronouns.-In Mota only the second and third singular and third plural are suffixed, in the forms $k o, a, r a$, to Verbs and some Prepositions. After a Consonant $i$, sometimes $u$, is introduced before the suffix ; nau we iloko, iloa, ilora, I see thee, him, them; ni me vus-i-ko, vus-i-a, vus-i-ra, he struck thee, him, them ; mun-i-ko to thee, nan-i-a from him, sur-$i-r a$ to them; so palua, gaplotua, gapua: nanra, munra can be said without an intervening $i$ by pronouncing $d$, nandra. When $a$ is suffixed to a word ending in $a$ the euphonic $i$ is introduced, laia for laa; the same sometimes occurs after e, vus mateia kill him. To write these Pronouns as suffixes is not necessary, but comes naturally to the natives.

The Mota language does not (like Florida, for example) repeat the object of the Verb as a suffixed Pronoun when the object has been already expressed.

It dislikes the suffix of the third singular $a$ to a Verb except when a person is spoken of; si ko qe ilo o tanun ilone amaira gaganag luea ma mun nau, if you should see that man with them point him out to me; si namatama qe ge iniko si ka tutuag, wakele lue, savrag naniko, if thine eye should make thee to stumble, pull (it) out, cast (it) from thee.
8. Since there is no Gender, the third person singular is he, she, him, her, it, in English, as the case may be. But there is a certain dislike to using the Pronoun for inanimate objects.

## 2. Pronouns suffixed to Nouns.

$$
\begin{array}{llll}
\text { Singular. } & \text { 1. k. } & \text { 2. ma, } m . & \text { 3. na, n. } \\
\text { Plural. } & \text { 1. nina, incl. } & \text { 2. miu. } & \text { 3. ra, r. } \\
& \text { mam, excl. } & &
\end{array}
$$

It will be observed that the Plural forms are those of the
ordinary Personal Pronouns; the Singular consists of a perfectly distinct Pronoun.

These Pronouns are suffixed only to one particular class of Nouns already described, giving a possessive sense ; and also form part, as suffixes, of the words which take the place of Pronominal Adjectives or Possessive Pronouns in English.

Example- o panei, a hand.
Singular. 1. napanek, my hand.
2. napanema, thy hand.
3. napanena, his hand.

Plural. I. napanenina, our hand, inclusive. napanemam, ", " exclusive.
2. napanemiu, your hand.
3. napanera, their hand.

Dual. I. napanenara, hand of us two, inclusive. napanenkara, hand of us two, exclusive.
2. napanemurua, hand of you two.
3. napanerara, or -nenrara, hand of them two.

Trial. I. napanenatol, hand of us three, inclusive. napanenkatol, hand of us three, exclusive.
2. napanemtol, hand of you three.
3. napaneratol, hand of them three.

## Observations.

1. The first person singular $k$ is sometimes $k u ; n a$ of the third person is often $n$ before another word; as $\mathrm{m} a$ is m ; and $r a$ is $r$.
2. The suffix $n$, as distinct from $n a$, points to some definite person, or thing spoken of as if a person, not an inanimate object. Thus ni we pute ape kikin o tanun he sits by a man's side, but ape kiki ima beside a house; o tete we tako ape sus tavine a baby hangs at a woman's breast, generally, but ape susun ravevena at its mother's breast, particularly.
3. There is in Mota only one use of this Pronoun suffixed to a Preposition, apena, about it, concerning it. In other languages this use is common.
4. It may be seen that in the first Dual and Trial, exclusive, panenkara, panenkatol, and third Dual panenrara, there is $n$ after the Noun and before the pronominal suffix. There can be little doubt but that this is itself the third singular Pronoun suffixed, napanen his hand, kara we two, the hand of him and me. It should be observed that kara is idiomatically used where we should say he and I; kara Sarawia we two Sarawia, i.e. Sarawia and I. So imanrara, the house of them two, is iman his house, rara two of them, his house and the other's.
5. There is often added to the suffix $k$ the syllable sa, napaneksa my hand, nagaksa my food: it cannot be explained in origin or purpose.

## 3. Demonstrative Pronouns.

Iloke this, ilone that; ike this, ine that. The plural sign nan added to these makes the equivalent to 'these ' and 'those.'

The particles ke and ne in these Pronouns are demonstrative. The fuller demonstratives, nake and nane, are often added: iloke nake, ilone nane.

There is a difference between iloke and ike, ilone and ine: iloke, ilone, can be used as Adjectives, o tanun iloke, ilone, this or that man; ike and ine can only be used as Substantives, with the Article, o ike this, o ine that, or with the Personal Article, $i$ ike this person, iro ike this woman; plural o ike nan, o ine nan, these, those.
Note that iloke and ilone, and in the plural iloke nan, ilone nan, are used as Demonstrative Pronouns, this, that, these, those, without any Noun, but can never be used with an Article.

There is another Demonstrative Pronoun in the Plural, which has arisen from a Vocative particle. If a man is called to, the exclamation is gai! an Exclamation and not a Pronoun; but the plural of this with the plural particle ra, and with the personal Article $i$, ragai! or iragai, is both an Exclamation and a Demonstrative Pronoun; ragai! you people! iragai those persons, ragai ta Luwai those Luwai people, ni me la at mun ragai he gave it to those people. In the Dual and Trial there is a shortened form, ragera, ragetol, for ragai rua, ragai tol, those two, those three, or you two! you three !
The Demonstratives nake, nane, pointing here and there, can hardly be called Pronouns; they go with and repeat the signification of iloke, ilone, iloke nake this here, ilone nane that there. See Adverbs of Place and Time.

## 4. Interrogative Pronouns.

The words used are no doubt really Nouns, sei who? sava what? The Personal Article makes isei who ? irosei what woman ? irasei, irarosei feminine, who? plural. With sava the definite Article is used, o sava what? o sava nan what? plural.

The word sei stands as a Pronoun in the place of a person's name, not of the person himself. If in English the question is 'who ?' the meaning is 'who is he?' the person; if in Mota the question is isei? the meaning is 'what is the name?' To ask a name is not o sava nasasana? what is his name, but isei nasasana? who is his name? On the other hand, sava asks concerning a thing; it is asked, if a person is in pain, nasavama we vivtig? your what hurts you? (compare Duke of York). It is asked concerning a relation, nasa.
vama ilone? your what is he? your father, brother, or what? But persons' names being themselves taken from the names of things, the personal Article with sava makes that also an Interrogative of a personal name : $i$ sava? who? iro sava? what woman? sava referring not to the person, as has been said, but to the thing the name of which has become a personal name.

Often sava becomes sa, o sa? what? This becomes a sort of interrogative exclamation, sa! si kam gate gilala? what! do ye not know?

When it is a question as to which or whether of two things, it is the idiom not to use a Pronoun but an Adverb, avea ko we maros? which, literally where, do you like? But if it be a question as to persons the Pronoun is used, isei nan rara? which of the two?

Another meaning of sava is 'what or any sort or kind,' o sava manu ilone? what bird? i. e. what kind of bird? o tol sava manu? the egg of what bird? kam qe kalo pata ilo sava ima, if ye enter into a house of any kind.

The reduplication savasava means many things, all things, everything; non o savasava all his things, o savasava nan all sorts of things.

A verbal form is used, we savai : gate gilala si o vat we savai ilone, it is not known what sort of stone that is.

## 5. Indefinite Pronouns.

Both sei and sava, being in fact Nouns, are used as Indefinite Pronouns, isei some one, whosoever, o sava some thing, any thing, irasei some people, o sava nan some things, o savasava nan any sorts of things. Some one is tuara sei; o tuara tanun a certain man. Some persons or things is tuaniu, tuan, o tuan tanun some men, o tuan ima nan some houses: tuaniu is by its form a Noun, and is so used alone, o tuan iga nan amaia, pa ni me la ma mun nau o tuaniu, he had some fish with him, and he gave me some; o tuanimiu some of you.

There is a Verb tuan to help; and a Noun tua, helper, companion ; $i$ tuanira he their companion, he and some others, $i$ tuamiu sei one of you, some one your companion.

There is another Indefinite Pronoun in frequent use, tea something, a word the same as the numeral tea one. It is used in the sense of something, anything, at all, le ma tea give me some, si ta lai tea if it be at all possible, o sava tea anything whatever, na gate lav mok tea I have not received anything at all. When translated by the English 'at all,' tea has the appearance of an Adverb, but it is grammatically a Pronoun in Mota, anything-at-all.

The distributive Particle val expresses 'each,' val neira, valval neira, they each of them, val tanun each man, val sei each and every one, valvanua each island, or an island in each part.

There are no Relative Pronouns, and care must be taken lest the Indefinite be taken for a Relative. When a relative would be used
in English, the sense is conveyed in Mota by the use of the demonstrative ; the man whom you sent told me, $i$ gene me gaganag, ko me vatrania ma ti, 'the person told, you had sent him hither.' Or two Verbs may combine, without a conjunction or a relative clause; $i$ gene me ilo me gaganag the man saw, told; $i$ gene me gaganag me ilo the man told, saw; the meaning being, the man who saw told, the man who told saw. Or by the use of the Indefinite Pronoun; ni me gaganag munrasei me vatatua, he told those who. met him, literally he told whatsoever persons met him, those persons whoever they were. The demonstrative particle nane is useful to do the office of a relative in pointing back, like the English 'that'; o tanun nane ilone ko me vusia, or o tanun ilone ko me vusia nane, the man whom you struck; the man, that one, you struck.

## V. Possessives.

1. These are not Pronouns, though these words, which take the place of Possessive Pronouns or Pronominal Adjectives in English, have always a personal Pronoun suffixed. It has been said (page ${ }^{259)}$ that one class of Nouns takes the personal Pronoun suffixed to the Noun, giving a possessive sense, napanek my hand; and that the other class takes, generally, before the Nouns a word meaning 'my,' 'thy,' 'his,' \&c. which is not a Pronoun, but must be called a Possessive. These Possessives consist in fact of a Noun meaning a thing belonging or possessed, a Possessive Noun, and of the suffixed Pronoun, which shows to what person and number of persons the thing belongs, as 'my,' 'thy,' 'our,' do in English. Thus my knife is nok gasal, and nok is no-k, no thing-belonging-to, $k$ me.

The fact that these words never actually occur without a suffixed Pronoun gives them so much of the appearance of a Pronoun that without consideration it is not easy to recognise their true character. It is worth notice and record, as showing how these words appear to a native, that Wogale was disposed to think no tangae, a leaf of a tree, not made up of naui a leaf and tangae a tree, but of no and tangae, no being this stem to which the Pronouns are suffixed, no the thing-belonging-to tangae a tree, i.e. a leaf. It was more natural to him to regard the possessive stem as a common Noun than to admit the shortening of naui to no
2. These Possessive Nouns in Mota are four: no, mo, ga, ma.

The difference between no and mo is that no means a thing that comes into possession from without, mo a thing coming from
within, possession of which rather follows on the action of the possessor ${ }^{1}$. This distinction is not perhaps always clearly maintained, but this is the distinction, and it is of importance. There is a closer relation signified by $g a$, generally of food : ma is always of a thing to drink.

These Possessive Nouns then take the suffixed Pronouns like the other Nouns : nok is thing belonging to me, mom $a$ thing belonging to thee and of thy doing, gana thing belonging to him for his eating, mara thing for their drinking. The compound is the Possessive made up of nominal stem and suffixed Pronoun, and generally precedes those Nouns which cannot take a suffixed Pronoun themselves, nok wose my paddle, mom o vavae thy word, gana o nam his yam, manina o pei our drinking-water.
3. These words, though going so often with Nouns, and qualifying them as 'my,' 'thy,' \&c. do, have a purely substantive use, as 'mine,' 'yours,' 'ours,' in English, and take the Article accordingly: nonsei iloke? whose is this? (no-n-sei thing-belonging-tohim who) nok mine; or na nonsei? na nok; nagaksa iloke a thing-for-me-to-eat this.
4. These Possessives have often the Prefix $a$ : anok, amoma, agana, amanina.

Although the best native authority makes this the Preposition $a$ it may be doubted. In Florida, where there is no Preposition $a$, it is equally anigua, anina. In Mota also the same appears in other words, a avin sei? a avik, whose fire? my fire. It may be a Noun which survives also in the Preposition. When anok, amok, \&c. are used, they generally follow the Noun; nok, mok, \&c. generally precede it.

## 5. Observations.

1. no.-The meaning of no being simply a thing-belonging in a general way, there is not much that needs explanation. It should be observed, however, that the translation of the word, when in the third person, is often made by the English preposition 'of'; o parapara non tamana his father's axe, or the axe of his father ; i pulsalana me ronotag non Qat o rararao his friend heard the crying of Qat. Care must be taken to keep the distinction clear; there is no 'of' in Mota. It is necessary also to bear in mind that no cannot be used as an equivalent for 'my,' 'thy,' \&c., unless the thing can be rightly spoken of as a kind of property; 'my father' cannot be nok mama. Juxtaposition of two words conveys the possessive or genitive relation: it is not so idiomatic to say ima inau, my house, as $i \mathrm{~m} \alpha k$, but it is right. Sometimes, as often in Motlav, ' with him' will be used for 'his,' o gasal amaia his knife.

[^119]2. mo.-It is common to use mok, moma, \&c., after a Verb with the sense of 'for my part,' 'myself': si na ilo mok let me see, nau qara ilo goro mok reremera I am now for the first time looking after boys, tama ni me vet mona as he said himself; amonsei me ge sare o siopa? who tore the garment? whose doing was it? In another way it is said, ko te ge momam you shall do it for us, as our agent; isei te mule momam? who will go for us? Again, in a way apparently inconsistent, one will write in a letter, nau we gaganag moma I tell to you, rather, I tell a piece of news for you. Since this word signifies a thing done by or proceeding from a person, it is conveniently used to translate an English passive participle; at the end of a book 'Printed by A. Lobu, H. Silter and others,' it is Namora A. Lobu, H. Silter, \&c. me qisan, i.e. the doing of A. L. \&c. (they) printed (it); amonsei me ge sare? torn by whom?
ga.-This word only accidentally resembles the word gana to eat; the radical notion in it is of something which is in a very close relation to the one who has it, and things to eat are so regarded. When it is said gan o tano his ground, gar o nolmeat their edge of reef, it may be because food is got there, which makes the place a peculiar possession; but there are uses of the word which have no reference to food. A charm prepared for any one's destruction is nagana, gan o talamatai; an arrow meant to kill some one is gan o qatia; ni me vanan o tamatetiqa, nagaku, he loaded a gun, for me, to shoot me with. So also rain, sunshine, wind, calm, procured by a weather-doctor, is nagana his, gan o wena, loa, lan, taro.
ma.-This is only used of things to drink, including sugarcane; mam o pei wa! here's your water, iloke o tou, namama, here's the sugarcane, for you.
6. There are two other words, not different indeed grammatically from these, and equally translated by English pronominal Adjectives, but not likely to be taken for Possessive Pronouns: pulai, anai.

A pig, a fruit tree, anything which is a choice possession, is pulai; pulak som my money, pulan o qoe his pig, napulanina nol iloke all this is ours, our property. It may be a pulak.

With persons, not property but dependents, anai is used: o tanun anak my man, a man who follows me, o rowrowovag anana his servant. A man of the place or of the veve is o.tanun anai. See Vocabulary No. 13. The first syllable $a$ must not be taken to be the same with $a$ before no, mo, \&c.

## VI. Adjectives.

1. Adjectives properly so called are few in Mota ; that is to say, words which are not Nouns Substantive used to qualify other Nouns, nor words which would be translated by an English Adjective, but which in grammatical form are in Mota Verbs. If o ima vat, a stone house, be considered, it is seen that vat stone is just as much a Substantive as $i \mathrm{~m} a$ house ; it qualifies, but is not an Adjective. So o tanun we tatas, a bad man, is translated by an

Adjective 'bad' in English, but we tatas is in grammatical form a Verb ${ }^{1}$.

It may be said, probably, that no word used to qualify as an Adjective in Mota refuses to be put into form as a Verb: but some are used simply as Adjectives without verbal form. Such are mantagai small, liwoa great, nun true, words with the adjectival termination $g a$, or with the prefix of quality $m a$. These are used as Verbs, some frequently; but they are used, and properly, as true Adjectives ; ima mantagai small house, tanun liwoa great man, ravae nun true word, qon malakalaka joyful day, matesala taniniga straight path. These words are all primarily Adjectives.
2. Some of these words have a form which belongs to them as Adjectives, owing either to termination or prefix.
Adjectival Terminations.
These in Mota are $g a, r a, t a$.
ga.-The examples of other languages, Lepers' Island, Florida, show that this termination is added to Substantives or other words to make Adjectives ; but in Mota many words evidently of this character have no such apparent stem : such are taniniga straight, aqaga white, turturuga blue. Of some the stem is found, silsil of silsiliga black, rono, as in ronronotar multitude of possessions, of ronoga famous, wuwuai dust, vuwuaga dusty. Sometimes $i$ is inserted ; mamasa dry, mamasaiga parched ; tala to be careless, wanton, tatalaiga wanton, wicked.
ra.-This is seen in ligligira fluid from ligiu fluid, wotwotora rough from wot to stick up.
$t a$.-This is no doubt the same with $s a$ in Maewo; sasarita level, equal, from sar to be straight with ; taperata dish-shaped, tapera a dish ; mamanigata full of ulcers, maniga an ulcer.

It is probable that $s a$ is to be added to these Adjectival terminations; magarosa, pitiful, has probably the stem garo, with affixes $m a$ and $s a$; and garo probably is the same with aro, the stem of the Florida urovi. In gaela tough, stringy, there can be little doubt but that $l a$ is a termination, like $r a$, added to gae string.

Adjectival Prefix.
There is a Prefix of condition $m a$, which may be seen commonly in the Adjectives given in the Vocabularies. It is prefixed usually to Verbs, and then makes a word which seems participial, sare to tear, masare torn, late to break, malate broken. But thougl this Prefix no doubt demands consideration with verbs, it is no less certain that words formed with it are very often not such as can

[^120]be called Participles, but are most conveniently at least called Adjectives, and those particularly which are formed from nouns. Examples, matoltol thick, mageregere weak, mamarir cold, malumlum soft; mavinvin thin, from viniu skin, manaranara bloody, from nara lood.

There is no doubt but that ta in taniniga straight, taptapapa flatsided, taplagolago cylindrical, is a prefix of the same kind.
3. Comparison of Adjectives.

Degrees of comparison are expressed either by the use of a Preposition, or of an Adverb, or by a simple positive statement which implies a comparison made in the mind.
The Preposition used is nan from; o qoe we poa nan o gasuwe a pig is bigger than a rat; iloke we mano poo nan this is rather larger than (it); or without the Preposition nan, but with the Adverb mano ; iloke we mano poa this is rather large, i. e. larger. Another expression is vara, vara poa larger.

A Superlative is expressed by an Adverb, we poa aneane very large, i.e. largest.
In the use of these Adverbs the statement is positive, but there is an enhancement of the force of the Adjective expressed by the Adverb. When the statement is merely iloke we poa, this is large, there is nothing in the words to express comparison, but it is understood that the estimate is relative; there is something smaller which makes this large. This is more plainly the case when it is said iloke we wia, ilone we tatas, this is good, that is bad, meaning 'this is better than that,' not that the one is positively bad, but the other is good and makes it seem so. So it may be said, iniko tuwale we wia gai you only are good, meaning not much more than that 'you are very good.'

If the comparison is of numbers the Adverb, or perhaps Preposition, sal, over and above, is used ; kamam we qoqo sal neira, or sal avunara, we are more than they, over and above them.
4. There are some expressions which may conveniently find a place here.

There are two words which come before Nouns and qualify them as good and bad, matai and mala : o matai tanun a good man, o mala tanun a bad man. The latter is said in a depreciatory way also, without a positive statement of badness, as was said of King Cakobau of Fiji, o mala maranaga iloke o tausis tagai a poor kind of a King this (with) no trowsers. Matai is possibly the Polynesian maitai.
The word sokore before a Noun makes it decidedly bad : o sokore tangae a bad tree. This appears to be itself a Noun Substantive sokorai; another such is parasiu; o paras qoe a poor sort of pig.
The word mano, sometimes an Adverb, is also used with Nouns, diminishing the significance, or expressing a certain contempt or pity ; tagai wa! o mano poroporo wia, not at all, (no harm meant) merely a little joke ; ineiu o mano tanun ta Valuga he was a Valuga man, poor fellow! or, only a Valuga man.

An expression meaning the real thing, the true genuine thing, is o tur sava, tur being the same as turiui body or trunk: o tur vava ta Mota real Mota language, o tur ineia gai! his very self! of a picture.

Of anything big about a person, matig a cocoa-nut is playfully used, na-matig-manuna his cocoa-nut nose, na-matig-toqana his cocoa-nut belly. This is rather used when, for example, it is a small man with a big nose or big belly; o matig mona is a big package with few things in it, o matigi aka a large canoe with few men on board.

Vat, a stone, is used in something of the same way: o vat tangae a large thick piece of wood, o vat tanun a big heavy man.

Of food it is said to be matig wia, nae wia, wotaga wia, cocoa-nut good, almond good.

Of one who has an abundance of something it is said that he is mere, child, of it ; meresom rich, som money. One whe is fond of something is said to be a bird with regard to it; mansom one fond of money, manuima fond of drinking. The image is taken from a bird haunting a bush or tree of the fruit of which it is fond.

## VII. Verbs.

1. Almost any word can be a Verb in Mota, being made so by the use of the Verbal Particles to be mentioned below; qon night, me qon veta it is night already, I Qat qara ukeg o qon sin qon, Qat then let night go, that it might be night; the substantive qon is in a verbal form : mantagai little, is an Adjective, o ima me mantagai mun nina, the house has become too small for us, shows it a Verb: siwo down, an Adverb, ni me siwo ma, he has (come) down hither: mun to, a Preposition, na te munia mun tamana I will (be) to him a father ${ }^{1}$ : ke! an Exclamation, ni me ke ! he (cried) ke ! Veve mother, isei me Veve inau? who called me Mother? 'Mothered' me. A clause of a sentence may become a Verb, o matava wa o ravrav me o qon vagaruei the morning and the evening (were) the second day.

Any word then used in a verbal form may be called a Verb, but there are some words which are in their own proper nature Verbs; nonom to think, vava to speak, sua to paddle, and such like, are Verbs; words which are names of actions, not of things, and are not Nouns Substantive. To think is nonom, a thought is nonomia; to speak vava, a speech vavae; to paddle sua, a paddling suava; the

[^121]Mota Nouns and Verbs are as plainly distinct as the English. It is possible, no doubt, to make these words Nouns by putting an Article before them, but they are then Verbs made into Nouns, and not words indifferently one or the other ; te rusagia ape non o mawmawui he will be paid for his work.

Besides these words which are naturally Verbs, there are Verbs which have a particular form as such, either by means of a prefix or a termination. The causative prefix $v a$ makes esu, which is either Verb or Noun, live or life, into vaesu to save; the transitive termination makes rono, to be in a state of feeling, into ronotag, to hear or feel something; and vaesu and ronotag are words the form of which shows them to be Verbs.

## 2. Verbal Particles.

When it is said that these Particles are the means by which a word shows its character as a Verb it must not be supposed that one of them invariably accompanies a Verb. There are exceptions, to be hereafter explained. Verbal Particles, besides marking the word as a Verb, express Tense and Mood, to some extent at least. They may be divided in Mota into Temporal and Modal.

The Verbal Particles are written apart from the Verbs to which they belong, we vara, me nonom, te sua, not wevara, menonom, tesua, the manner of writing Maori having been followed. It is useful to keep the word which is the Verb distinct from the accompanying Particle.
(1) T'emporal Particles-we, me, te, ti.
we.-The temporal force is hardly anything; but yet, as me is decidedly past and te future, we does express the present by difference from the others. It is better, however, to dwell as little as possible apon its temporal character; whatever may be the time present to the mind of the speaker, when it has been already marked as past or future by me or $t e$, we continues to be used; if no time is marked, the tense can be only said to be present.
In the case of a narrative the past particle me sets the time; subordinate actions require no more mark of tense, and go on with we: but successive stages of action, if of sufficient consequence, are introduced again with me. Nan ira tatasina me valago nina alo vanua, we ilo i Qat tana rasoana we pute, wa neira me mamakci lava apena: Then his brothers ran and reached the village, and see Qat and his wife are sitting, and they were greatly astonished at it. In this $m e$ gives the time past; as they reached the village they saw, it was not a subsequent event, therefore it is we ilo; Qat was sitting, but the scene is present to the mind, therefore it is we pute is sitting; astonishment followed on the sight, the narrative resumes with me. We should say they came and saw and wondered; in Mota they say that they came and see, and wondered. In this way an Adjective, or what answers to an Adjective, being in the form of a Verb, has we for the particle, whatever may be the
tense of the sentence: ni me puna ilo ape matig si we tatas he smelt the cocoa-nut and found it was bad. It is the same if the time is marked as future by $t e$. If the action is a kind of compound, with no successive stages, there is only the mark of time with the first Verb: Kam te ganagana wa we imaima ye shall eat and drink.
$m e$.-Though the past is certainly indicated by $m e$, it is strengthened by an Adverb veta already : ni me mate veta he is dead, has died already. The past particle also can be used for the future in anticipation : na me mate nake 1 have died now, o aka, qa, me tul! the canoe has sunk: the apprehension is lively, and the strictness of the tense is lost.
te.-Here again, though te certainly is future, an Adverb is used to make it more definitely so, anaisa hereafter. When a thing can be considered sure to happen, te is used without a future sense as 'will' in English: te tamaike val tau it is so every season, will be so. In narrative, when events now past are in view, the future te is still used: ni me vet si te van ma, paso nan me gisraka, he said he would (will) come, and then he started.
$t i$.-This particle conveys the notion of immediate succession of one action on another, and of continuity, regularity, invariable occurrence. Thus it is commonly used in narrative, as one thing succeeds another without any considerable interval. There is very little of a temporal character about it. As an example of narrative of successive actions closely connected making up one event, Nan $i$ Qat me ronotag si o qon a Vava, ti ligo raka o rawe, ti map alo aka, ti gamo i Vava, ti tun o qon nia; Qat heard that there was night at Vava, ties up a pig, puts it in a canoe, sails to Vava, buys night with it. Invariable condition or recurrence is not very different ; na imana ti taqa pan matesala his house stands (leans forward or overhangs) by the road ; ti tiratira kelkel apena he keeps standing about near it; o gaviga ti tawaga alo rara, the Malay apple, Eugenia, flowers in the winter; o no paka ti nun saru, ti awisiga gaplot kel, the banian sheds its leaves (and) soon buds again, i.e. every season.

The following native story gives an example of the use of these Particles:-

Concerning a woman and her child (who) slept, and a ghost took Ape tavine tana natina me matur, pa o tamate me la a basket put them two in it then hung them two on the o pora me sogon rara alolona, qara siplag rara avawo top branch of a tree decayed, then her child woke says Mother wot tangae we kor, nan natina me mamata ti vet wa, Veve I see stars many, and her mother woke says na we ilo o vit we qoqo, nan ravevena me mamata ti vet wa, my child don't move about, we two shall die. And they two called natuk nipea risris nara te mate. Nan rara me suware the birds, but (they) not fly could, the fan-tail then at last flew with o manu nan pa gate gava lai, o tage qara gavag them two, and they two rewarded him with an umbrella palm leaf, and he rara wa rara me rusagia mun o vilog, wa ni rejoiced at it, saying it was because it matched his tail. me malakalaka apena was ape me taram na golona.
(2) Modal Particles-qe, ta.

These mark something like a Subjunctive or Potential Mood; si kamiu qe ronotag o sava if you feel anything; we pute nare ira tasina a vawo aka ti qe olo sage sits waiting for his brothers still on board when they slould bring the canoe to shore; ta taro if it should be calm. The difference between the two is small, qe is less potential perhaps than $t a$, and the latter is more used with a view to the future; ta nawo te nowo, ta tete nawo tete nowo, if there should be surf will weed, if there should not be surf will not weed. The conjunction $s i$, if, is used with both, but less commonly with $t a$.
(3) The Particle-ti.

This is distinct from the narrative or continuous $t i$ before mentioned. Its use is double, one to throw back the time so as to make a pluperfect, the other to mitigate or moderate the directness of a statement. In the one case it rather belongs to the temporal particles, but it cannot be classed with them. It follows the Verb.

1. The Pluperfect in English is not always used where $t i$ is in Mota, but in most cases it can be used to translate it ; neira me matur tama ni me varegira $t i$ they went to sleep as he had commanded them; nan neia wa, ilone o gene nau me vet ti mun kamiu apena, then said he, that is the thing I told you of, i.e. what I told you of before, what I had told you of. Since this use of $t i$ throws the time back a stage it is evident that it cannot be applied except in a narration in which successive stages of time may be brought into view. It cannot be used with the Present.
2. There is no exact translation of $t i$ in its other use, but 'just' is like it, when one says 'Just come here.' A Mota man would not say to his father-in-law, mule ma gai, come here; na apena te maragai, he would be shy of doing so; he would say mule ma ti just come here; the directness of the request would be moderated. The use is a matter of feeling.

The same particle, which is not a Verbal Particle as we, me, te are, but here is rather adverbial, has another use: it signifies that something still remains; mantagai $t i$ a little still remains, o kereai ti there is still some-at-the-bottom. The sense is intensified by $e$ : mantagai ti e o aka me tul, the canoe was a very little short of sinking.

This is probably the same $t i$ that following a Verb gives the sense of incompleteness to the action described. It goes with $t i$ of continuity or $t e$ : $t i$ tiratira $t i$ he keeps standing about; a manu te rorowo ti birds will (or, in narrative, would) eep flying off.
3. A Verb is used without a Verbal Particle before it (1) in the Imperative, (2) in a Subjoined clause, (3) in a Negative sentence, (4) after certain Adverbs.
(I) Imperative.-The simple Verb is enough, pute siwo sit down,
mule go: but in the Second Person singular it is common to use the Pronoun ka, ka pute siwo ma sit down here, ka mule at go. In the First Person na mule, nara, nina, kara, mule, let me, us, us two, go ; but kamam a mule with a Preposition; in the Third, neira mule let them go, ni mule let him go. In the Dual for the Second Person ura or wura is used; ura mule ilo tuqei, ura nowo valis, go you two into the garden, clear away the grass; pa alo me nowo qet wura mule alo takelei, and when the weeding is quite finished go you two on the other side. In ura the numeral rua is present as $r a$. When three persons are spoken to tol is used, tol mule, tol nowo, you three go, weed.

In a respectful way a qaliga, son-in-law or father-in-law, will say ura, you two, to his qaliga; and a woman with an infant is spoken to, and of, as two persons; and in addressing more persons than three tol is sometimes used. But whenever ura or tol are used, two or three persons are in the mind of the speaker.

In the Plural tur is used; tur mule pulpul rua gese, go two and two.

Sometimes the future te is used in an Imperative sense; kamiu te ge tamaine you shall do so.

For Negative Imperatives see below under Negatives.
(2) In a Subjoined cluuse there is no Verbal Particle; na me ret si na mule at, I said that I would go, si neira mule, that they should go.
(3) When it is said that in a Negative sentence there is no Verbal Particle it is meant that none is apparent, except in the case of qe and ta. Nau gate maros I don't wish, I won't, or (because in the absence of a Verbal Particle there is no note of Tense) I did not wish, I would not: in the Future na tete maros ran I shall not like it at all, I certainly shall not be willing. But si na qe tete maros, or nau ta tete maros, if I should not be willing.

This is enough to put qe and $t a$ upon a different footing from $w e, m e, t e$; shows them more like Conjunctions. It will be seen, when Negatives are considered, that there are, in fact, Verbal Particles in gate and tete.
(4) After certain words which may be called Adverbs there are no Verbal Particles, perhaps because the time is given by them. These are qara, qale, kere, and teve.

The meaning of qara is, now for the first time, upon that, immediately, just now, recently; nau qara rave mok letas, I now for the first time write a letter;
ni me gopa o qon nitol, qara mate, he was ill three days, then died, or it may be ni qara mate, he then died, ni qara mate ti he is just dead. The meaning of qale is still : Kamam nol qale esuesu gese we all of us are still well. It is a matter of dialect whether kere or teve is used; the meaning appears to be something like 'only' in the way of diminishing the importance of the action; see, however, ker in Motlav and Gaua: ni we tantan apesa? ko me vusia apesa? why is he crying? what did you beat him for? Tagai wa, nau kere, or teve, tut gap neia, No, I only just hit him with my fist.

These correspond to what have been called expletive particles in Fiji. Thus mani appears to answer to qara: sa taura e dua na vatu ko koya ka mani viriki au he took (Mota taur) a stone and threw it (Mota vivir) at me. So also 'bagi gives a tone of surprise to a statement.' Rev. L. Fison.
(5) It often happens that a Verb without a Particle appears in a kind of Infinitive, and it is then really a Noun; kamiu me mule ma si a mawmawui you came here to work.

Perhaps gai until, till, can hardly be called an Adverb, but a Conjunction; the Verb after it has no Particle, na te goara amaiko nau gai mate, I shall abide with you till I die, neira me vagvagalo gai mate qet, they went on fighting till they all died.

A Verb with a Particle may equally be used as a Noun ; ko we pute mamasa gai, ope sava? ape we nala qa, You are sitting idle, what for? because of being tired; neira me ilo me silsiliga they saw it had become dark; ape me taram na golona because it matched his tail. In these examples it must not be supposed that the Nominatives, 'it' in English, are omitted; we nala, me silsiliga, me taram, are Nouns: the being tired, the having become dark, the having matched.

## 4. Suffixes to Verbs.

These suffixed terminations make a Verb which without them is Neuter or Active definitely transitive; there must always where one is employed be an object before the mind, though it may not be expressed in words, upon which the action of the Verb passes over. The Verb vava, to speak, expresses an action of a general kind ; when $g$ is suffixed, giving it a definite transitive force, the speaking is shown to be directed upon or against some object; vavag to speak against; gava to fly, gavag, as in the story page 277 to fly with, convey by flying : rono is to be in a state of feeling generally, rono vivtig to be in pain, rono puna to have a sense of smelling, ronotag to feel or hear something, ronotag o vivtig to feel a pain, ronotag o punai to smell an odour; vano is to go, vanov is to put, vanogag to go with something, to convey. The suffix may apply to a word which is not commonly a Verb, mata an eye, matag to eye, making a transitive Verb,

These Suffixes do not in Mota, as in Fiji, take altogether the place of Pre-
positions; sometimes a Preposition, especially goro, is used after a Verb in this form, kokor goro to protect something from or against what may do harm.

These Suffixes are of two forms, Consonantal, the addition of a single Consonant, and Syllabic.
(r) Consonantal Suffixes.-It is evident that these can only be added to Verbs that end in a Vowel. The Consonants suffixed are, $\mathrm{g}, \mathrm{t}, \mathrm{v}, \mathrm{r}, \mathrm{s}, \mathrm{n}, n$. For example, mana, spiritual influence, or to have it, manag to enable by passing over that influence; mava to be heavy, mavat to be heavy upon, to weigh down ; sora to lay a plot, entertain a design, sorav lay a plot against some one; koko to shut in, kokor to protect; Kokos to enclose; rau to thrust the hand into a bag, raun to thrust in the hand and take out something; tiqa to shoot, let fly an arrow, tiqan to shoot something.

The most common of these suffixes is g .
(2) The Syllabic Suffixes are ag, gag, tag, vag, rag, sag, mag, lag, nag, nag. Examples, taleag turn, from tale about; vanogag take, from vano to go; altag to look after, from al to go about; sirvag to cut close, from sir to shave; matarag to gaze at, from mata eye; maraesag to laugh at, from marae to laugh; saromag to sheathe, from saro to go in; tigonag to pole a canoe, from tigo; lilnag to spread, from lit to unfold. The effective part of these Suffixes is ag, the consonants preceding serve only to introduce this.

In the case of either the Consonantal or Syllabic terminations, it is im. possible to connect any particular force with the form of the Suffix. The Verb has assumed the Suffix which use has appropriated to it. Sometimes two terminations are in use without any variation of meaning, as sarovag or saromag to sheathe: or in some cases a variation of meaning accompanies a variation of Suffix, as from koko is made kokor to enclose in the way of protection, kokos to enclose in the way of preventing escape, kokot to enclose in the way of straitening ; cases in which it is evident that use only, and not any force in the consonant suffixed, gives the particular signification.

## The Separable Suffix-vag.

There is a Suffix vag which must be distinguished from the definite transitive termination vag above mentioned. This is always equivalent to the English 'with,' and can be separated from the verb to which it is usually affixed. Thus mule to go, mulevag to go with, o reremera we mulevag o tapera the boy is going with a dish, ni we mule raveaglue o tinesara vag o tapera he is going through the courtyard with a dish.

The Preposition 'with,' to which this separable vag is cquivalent, is that of accompaniment, not 'with' instrumental: masvag o tapera to fall down with a dish, matevag o gopae tutunsag die with a fever.

The distinction between this and the other vag, which is one of the Syllabic Suffixes above enumerated, and is not separable from the Verb, throws light upon the character of them all. The Syllabic Suffix vag, which makes a Verb definitely transitive, may indeed in some instances be represented in translation into English by the Preposition 'with,' but so may also the other inseparable Suffixes; it may also, like the rest, be represented by some other Preposition. But vag which is separable is always equivalent to 'with.' In proportion, therefore, as it appears to be separable, it appears to differ in signification and power from the inseparable Suffixes, and to assume the appearance of a Preposition. Two questions then arise: is the separable vag the same with the inseparable? If the same, is the separable vag an example of a Preposition on the way to become a Suffix, and left behind by tag, rag, sag and others, which are inseparable Suffixes? or is it an example of a termination beforehand with the others in becoming detached and turning into a Preposition? The fact that all the inseparable Suffixes, including vag, are identical in signification is against the probability of their having been Prepositions. In Fiji some at least, if not all, of the corresponding Suffixes are separable, the Suffix coming at the end of a number of words and combining them into one Verb, as mule-raveaglue-o-tinesara-vag may be regarded as a compound Verb. In Volow hea $=$ sag is equivalent to Mota rag.

There are some Adverbs usually or often written in one with Verbs as if Suffixes: such as reag, vitag; mapreag to put away, nomvitag to forgive. This proceeds partly from the dropping of $i$ in vitag; toavtag for toa vitag to go away and leave; rakavtag, raka vitag to take up and away, leaving something behind; tanovtag take hands off, tano to touch.

It should be observed that a transitive suffix and causative prefix frequently combine in the same Verb: vaputeg to seat, from pute to sit, vakokot to close, vasinar to make to shine, valeasag to dispute.

It is with an uncommon force of the Suffix tag, more like Fiji taka, that vegatag means to climb for a person; isei te vegatag inau? who is there to climb (cocoa-nuts) for me?
5. Prefixes.-These are Causative, Reciprocal, of Condition, and of Spontaneity.
(1) The Causative is va, sometimes vaga; esu to live, vaesu to make to live, to save; qoqo many, vagaqoqo to multiply.

This Prefix is in very frequent use, but yet the Verb ge or $n a$, to make, is often used in place of it, me ge esua instead of me vaesua, saved him, vat ge lot a pestle to make lot. But ge often means to act, not to do, ni we gege loloqon, he acts like a fool, not makes others foolish.

The Verb va to go, combined with another word, may sometimes appear like the Causative: vailo to visit, vatatu to encounter.
(2) The Reciprocal is var; rara we varvus they two are beating
one another. This may be reduplicated ; varvarvus, keep on beating one another.
(3) The Prefixes of Condition $m a$ and $t a$ have been already mentioned under the head of Adjectives; as they are prefixed to words which cannot be called Verbs, it is not possible to confine them to this connection. Prefixed to Verbs $m a$ often gives much the sense of the Passive, or of a Participle: sare to tear, masare torn. Inasmuch as words which would be translated by English Adjectives have generally in Mota the form of Verbs, i.e. are used with Verbal Particles, it is hardly possible to keep a distinction in the case of this Prefix between the words beginning with $m a$ of condition which should be called Adjectives and those which may be called Participles. Examples illustrate the value of the Prefix: wora asunder, mawora parted, to come apart, o tapera me mawora the plate is broken; late to break, malate to be broken ; laka to kick up the heels, malakalaka to rejoice, to be in an exultant condition ; luqe to fold, maluqe folded ${ }^{1}$. It may be reduplicated mamagese lonely, mamagarosa pitiable.

The Prefix $t a$ is not so common as $m a$, and may be thought to have more of the meaning of spontaneity. It is found in the words tatiotio to stagger, taavaava to miss footing; in taplagolago, from $t a$ and qolago a cylinder, a word now used for a wheel as qolago is for a barrel ; in taptapapa slab-sided, from ta and papa, a word which perhaps is not used as a Noun in Mota, but is found in Malay and Maori as a plank or slab. It is reduplicated in tatawilwil to come rolling over and over.

To these may perhaps be added sa; sasaroro to come or sink down.
(4) The difference between $t a$ and tava is that the latter slows the condition indicated to have come about of itself: ul to untie a rope, o tali me tavaul the rope has come untied of itself; tavamasu to fall down, tavaroro to sink down, tavaraka to rise up, spon-

[^122]taneously; tav is sometimes used, tavsare torn. In reduplication tatavaul, tavtavaraka.

Another form of rare use in Mota is tama: o gae me tamarurus a line run out to full length. There is no difference in meaning between this and tavarurus, and tama is the Prefia in Lepers' Island.

It may be doubted whether in the word tawaga to come open (tawagasiu a flower) tawa is not another form of tava, for gaga is to split, gape. Otherwise it may possibly be ta the Prefix, and waga=waka to open.

The Prefixes var and $v a$ can be applied to the same word, and make up one Verb, as varvaesu save one another. It is usual to write the Causative and Reciprocal Prefixes together with the Verb, and it is convenient, by doing so, to mark the distinction of them from the Particles by which the Verbal character of the word, or compound, is marked: thus neira we varvaleleasag gese, they do nothing but dispute among themselves, might be written we var va leleasag, but with less clearness.
6. Compound Verbs.-There is a use of two Verbs combined in one word by which the actions described are represented as succeeding one another in time, in such a way as would seem most naturally to be given by two Verbs connected by a Conjunction. Such a word is rowopute, rowo to fly, pute to sit; o manu me rowopute a bird has flown and sat, rowotira jump and stand, light on the feet, valago min $a$, run and arrive.

It may not be possible to separate this use from that of a Verb added to another as an Adverb. It is common to use paso, finish, after a Verb, to mark the completion of the action, qalo, to hit, to mark success, and ilo, to see, to convey the notion of attempt or approach to suceess : o aka me kel paso ma nau quara kel sivo avunana, after the vessel has come back I shall go home on board her, i.e. the vessel has come back, that complete, I shall return; ni me vivir o toa, gate vivir qalo, he threw at a fowl, did not hit it, i.e. did not throw (and) bit ; nau me ge ilo apena, I tried to do it, i.e. did (to) see (if I could) ; tagai, nan gate ge ilo mok, not so, I did not do it at all.
7. Impersonal Verbs.-There are some Verbs which are regularly used without a nominative; we vivtig nau it pains me, me vule veta inau I am already tired; me rakutia he is in great pain; me tama mun nau I was confused, it came awkwardly to me.

These Verbs can be used otherwise : o sava we vivtigiko! what hurts you? o vivtig we rakutia pain causes him agony.

All Verbs can be used in what may be called an Impersonal way, and a Passive sense is so frequently conveyed.
8. Passive.-There is no Passive form. The Mota Verb, in fact, has no Voice; the Verb names an action or condition as a Noun names a thing; if the signification is such as would in English be
conveyed by a Passive form, the Mota Verb conveys it as well as an Active sense.

In some instances this is plainly the case, in others the expression can be explained as an impersonal form of sentence. To build a house is we taur o $\operatorname{im} a$, they build a house neira we taur o ima; but o ima me taur veta cannot be otherwise translated than as 'the house is already built,' although, according to the form of the sentence, o $i \mathrm{~m} \alpha$ is now the Nominative to the Verb taur, as neira was, and the Verb, without change in form, has become Passive in sense. It is the same when no Nominative is directly expressed, but clearly understood; map siwo ma o tapera put the basket down here; me map veta wa (it) has been put down already; avea nom o tausis? where are your trowsers? me asa qa, me wor, (they) have been washed, (and) laid in the sun to dry. The Verbs map to put, asa to wash, wor to spread out in the sun, can be certainly called Active Verbs, yet they are clearly used in a Passive sense.

It is just as correct, however, to say me taur paso o ima the house is built, me map o tapera the basket has been put down, me asa o siopa the garment has been washed, in sentences in which, to speak according to European grammar, ima, tapera, siopa, are no longer Nominatives, but the objects of the Verbs taur, map, asa. Such sentences, therefore, can be taken as impersonal, me taur o $i \mathrm{~m} a$, as if neira, they, have built the house. But it cannot be too positively stated that the Mota Verb must not be considered as capable of Voice.

It has been already said (5. (3) page 283) that the Prefix ma gives something of a Passive meaning to the Verb to which it is prefixed; ni me sare non o siopa he has torn his clothes, non o siopa me masare his clothes have been torn. But it would not be right to call that a Passive form which may equally carry an active sense, as malakalaka rejoicing; the Prefix ma shows a condition, which may be Passive or not.

A Verb added to a Noun to qualify it may be Active or Passive, that is, may be translated in English by a Passive or Active Participle. Thus o qat vusvus is a stick to strike with, a striking stick, vus to strike, and o gene vus is a thing struck; taur to catch, o gene taur the thing caught, vasigtag to abhor, o tanun vasigtag an abhorred or despicable person. In these cases the Verb is added in a bare form which does not show, or perhaps when thus added and qualifying does not even allow, it to be
really a Verb. Sometimes, however, a full Verbal form with the Verbal Particle qualifies a Noun, and may have the signification of a Passive Participle; nau me ilo o aka me lamas aqaga, I'saw a ship (that) was painted white.
9. Reflective Verbs.-A reflex action is described by the Adverb kel, back: I strike myself, nau we vus kel nau I strike me back; he strangled himself, ni me ligo mate kelua. An example of another sort is ni me gana rasusumagia he ate to excess, to stuff himself.

Ko we vara kel o sava apeniko? What do you say of yourself?
10. Negative Verbs. - It has been said (3. (3) page 278) that Verbs in a Negative use have no Verbal Particle except qe and $t a$; nau gate ilo I do not, or did not, see, nau tete ilo I shall not see. A comparison of Mota with other languages makes it appear, however, that the negative lies in te, and that probably gate and tete, written as one word, are ga te, te te; ga being the Verbal particle, present, with te negative, te the future particle with te negative.
Sometimes mate is used in Mota as the negative with a Verb, nau mate taka ineia I won't obey him; it is perhaps borrowed from Vureas, Vanua Lava, and is thought stronger than gate and tete. It is correct to say ineia tagai iake he is not here, as well as ineia gate iake.
The Negative Imperative or Dehortatory form is with the use of the word pea, which probably means 'naught.' A person tired or wearied will say na me pea ran I am good for nothing, have become utterly naught: so of anything given up or put down as objectionable it is said me pea veta it has been done away, has been brought to naught. To forbid anything the expression is $n i$ pea let it be naught, i.e. let it not be. With this the Verbal Particle may or may not be used, nipea matur don't sleep, or nipea we matur, matur or we matur being both, in fact, Nouns. The use varies to some extent with the different persons: inau nipea matur (or we matur) let me not sleep; in the Second Person nipea matur, or iniko nipea matur, in the Third ineia nipea. With the Dual ura is used, as ordinarily in the Imperative, ura pea matur don't you two sleep ; of three persons tolpea; and with the Second Person Plural tur, turpea matur don't sleep. It may be, however, kamurua nipea or nipea ineira we matur, the difference being rather that between a direct and indirect prohibition.

Another word, wa lest, may be used: ko wa masu don't fall, rather take care lest you fall.
11. Auxiliary Verbs.-There are certain Verbs which may be called Auxiliary, having rarely a separate existence of their own, and being Verbs, not Prefixes. For example, ni me ti nanagona ape vanuana, he set his face towards his own place, shows $t i$ in all respects a Verb, yet $t i$ usually occurs in composition, tikula to turn the back. Another is so ; ni we so naranona a matesala he sets, advances, his foot in the path ; in composition sonago to scorn, set
the face against, so-nus to hate, set the lip against, sororo to set about a report. These words may thus be translated to show their use and meaning, yet $t i$ and so only mean to set when in such combination and connection as this.
12. Keduplication of Verbs.-Verbs, like Nouns, are reduplicated in three ways, either by ( I ) repetition of the first syllable, or (2) by that of the first syllable closed by the succeeding consonant, or (3) of the whole word; for example, pute to sit, pupute, putpute, putepute. The force of these reduplications is-(i) Continuance, prolongation of the action, pupute keep on sitting ; the reduplicated syllable may be repeated as often as the idea of continuance or prolongation to be conveyed requires. (2) Intensification, the force of the word is magnified, putpute to sit closely down, siksike, from sike, to seek earnestly. (3) Repetition, putepute to sit, get up, sit again, sit from time to time, ima putepute a sitting room. Characteristic examples are : o aka me sale-sale-sale sasasale the canoe floated and floated and went floating on ; neira me toga totoga they stayed and stayed; nau ira Qat me tootoga a Tetgan Qat and his company prolonged their stay at Tetgan. Reduplication of this latter kind depends more on the tone, feeling, and gesture of the speaker than on anything that can be reduced to rule.
The form of Reduplication (2) is evidently only applicable to words having an open first syllable, to close which in reduplication the consonant is borrowed from the second: pu-te, put-pu-te.

Sometimes two syllables are repeated, with perhaps the character of this second form: liwoa great, liwoliwoa; purei unskilled, purepurei.

## VIII. Adverbs.

Some words used as Adverbs are Nouns, assisted often by Prepositions ; some are Verbs; some are words not used in any other grammatical form.

Adverbs can be divided into those of Place, Time, and Manner, but place and time are generally conceived of as the same. It is the habit of the native mind to have place constantly in view, to use continually Adverbs and Particles of direction pointing hither and thither, up and down, landwards and seawards.

The Particles ke and ne point here and there, and form part of many Adverbs of Place and Time ; $m a$, hitherward, and at, outward, are in continual and conspicuous use to indicate motion, or direction of thought, or course of time.

## Examples of Adverbs.

## 1. Adverbs of Place:-

Here iake; there iane, aia; where avea. Hither iake ma; thither at aia; whither? ivea? Hence iake at; thence ma aia; whence? ma avea? Up kalo, raka, sage; down siwo, sur; afar aras ; everywhere valval; off away, reag; near pan, peten, arivtag; a varea outside.

The primary meaning of the last is not in the house, but in the varea, the village area, but the Noun vareai has come to mean the outside generally. There is a difference between iane and aia; the one is demonstrative, the other indefinite.
2. Adverbs of Time:-

Now ilokenake; then alo ilone; when? anaisa ? ananaisa of past time. To-day qarig; anaqarig of past time; yesterday ananora; day before yesterday anarisa; to-morrow amaran or maran; day after to-morrow arisa. Hereafter anaisa; heretofore, already, veta, we tuai; henceforth iloke at nake; presently qarig, rigrig; yet tiqa; while alo; still qale; afterwards paso; for the first time raka, totowo, and in sequence qara; again mulan; beforehand, prematurely, solsol.

Nipea rowo solsol, nara te rowo tuwale don't jump off too soon, we two will go together; nau we rave solsol iloke na akanina qale toga siwo I am writing this beforehand, or too soon, our vessel still remains down West.

## 3. Adverbs of Manner:-

As $t a \mathrm{~m} a$; thus tamaike; so tamaine; how tam avea, gasei, gasavai; thoroughly ran; completely qet; very much aneane, ras; well mantag; only gese, vires; in vain ae.

1. The directive particles $k e$ and ne are added to $i a$, which itself may be called an Adverb: when a thing is found when looked for, or shown, ia is a kind of exclamation 'here!'. But $i a$ by itself does not designate more than some place, does not direct to the place where; iake is the place this way, iane the place that way. To these may be added the demonstratives nake and nane, iake nake, iane nane, and these demonstratives are indeed often introduced in native speech as Adverbs (though to European notions expletives), not distinctly either of place or time, but adding life and clearness to a narrative, nake always with a view to present time or near place, nane pointing to distance of place or time ; gate wia nake this is not good, or not well thus, ni me mate nane he is dead. The Adverb aia is made up of $i a$, in this a Noun, and the Preposition $a$, at.

The Demonstratives ke and na are sometimes added to Nouns: vatiu a place, vatike this place, ratine that place, alo vatike in this place, here, o tano tulne loa the place of setting, there, of the sun.

The Adverb avea is similarly the Preposition $a$ and the Noun vea. This Noun, which is untranslateable in English, is used in Mota with the Article; ko me nina mun o vea? where have you arrived at? o vea ilone? what place is that? asked of an island just come in sight; and with a Preposition, ko me nina ape vea? to what place have you reached?

The use of $m a$ and at with these Adverbs gives motion, ma hitherwards, at outwards: thus iake $m a$ is 'here ' with a motion hither from elsewhere, and is equivalent to 'hither;' aia is 'there,' and with at signifying outwards is equivalent to 'thither;' with mait is 'thence;' ura kel ma aia you two come back from thence. The Preposition of motion $i$ with the Noun vea makes ivea 'whither.'

The Adverbs giving the sense of upwards and downwards are often used in pairs: kalo sage, raka sage, sur siwo.

The words alalanana, avunana are in fact Nouns with a Preposition prefixed and a Pronoun suffixed, a-vuna-na on the top of it. They are used, however, as Adverbs equivalent to 'below,' 'above.'

The same Preposition $a$ is seen in aras, afar, and that of motion $i$ in $i$ ras, to, not at, a distance. The distributive particle val is applied to place ; valval everywhere, valvanua in every place, valuima in every house.
2. The Pronoun iloke, containing the directive $k e$, mákes practically one word with nake as an Adverb of Time; the two members are not separated. The corresponding ilone nane cannot be used as an Adverb; alo ilone is 'in, or on, that.' In anaisa and ananaisa the Preposition a precedes a Noun naisa; in the latter na, as in anaqarig, ananora, anarisa, points to the Past in a way that cannot be explained. The word naisa, in various forms, is common in these languages as a Noun meaning the time when, Florida niha. To-morrow, a maran, is 'at light.' For yesterday, nora=Florida nola, and for the day before yesterday and after to-morrow, risa, it should be observed that there are names to which nothing corresponds in English : for the English periphrasis yesterday, day-before-yesterday, day-after-to-morrow, languages which are supposed deficient have simple words, nora, risa. The day before the day before yesterday, the third day back, is anarisa siwo, the day after the day after to-morrow, the third day hence, is arisa rowo, the past being marked by $n a$, and the place in time by siwo down and rowo up, risa being the name of the third day; so alo tuara vula rowo in the month after next. The use of Adverbs of Place to describe time is shown in the phrase kalo sage ran $m a$ from long ago up to the present time, literally, up all along hither. Today qarig, or with the Preposition aqurig, contains the Adjective (obsolete in Mota except in composition) rig little, which also makes rigrig by-and-by; qarig itself is used for 'presently.'

The words descriptive of time more or less near at hand will be made clear by a diagram, it being understood that nora, risa, maran are Nouns, and na used to mark the past.

Past. Future.
qarig to-day
yesterday a nanora a maran to-morrow
day before yesterday a narisa
a narisa siwo 3rd day
a risa day after to-morrow. a risa rowo 3rd day.

Anaisa, ananaisa, interrogatively, refer to future or past time respectively; $a \mathrm{naisa}$, meaning hereafter, refers to future time generally, and is added sometimes to emphasize the future marked by the Verbal Particle: ko te kel ma anaisa? when shall you come back? ko me kel ma ananaisa? when did you come back? nau te kel ma anaisa I shall come back at some future time. To mark in the same way the past, veta is used after the Verb with the particle me; ni me kel veta ma he has already come back. The word we tuai is in a Verbal form, tuai is old, of old time, of past time regarded as long past, ni me mate we tuai veta he has been long dead, he died it is long ago already; ti tuai ti tuai lasting a long time, for ever.

The force of $a t$, onwards, added to iloke nake, now, is to project the matter forward into the future, iloke at nake now and onwards, from this time forth; or the addition of raka has the same effect, iloke at nake or iloke raka nake ko te vanona o tanun henceforth thou shalt catch men as fish; in these instances Adverbs of Place are used for time, motion outwards at, and upwards raka. The notion in the use of raka is that of beginning, raising, not carrying on, the matter; that in qara is rather of sequence, not the beginning of the whole matter but a fresh step. The latter word has been mentioned (VII. 2. (4)) as, like qale still, preceding a Verb without a Verbal Particle. Such a particle, however, may be used.

The word used for 'while,' 'when,' alo, is a Preposition 'in;' me rivtag o maran alo toa we kokorako it was near morning when the cock crows. It is more idiomatic, however, in narration not to use it; ni me mule ma me ilo he came and saw, not alo ni me mule ma ni me ilo when he came he saw. Tiqa yet, nau gate lolomaran tiqa I don't yet understand; paso is 'finish' and is used as an Adverb in a way best shown by examples: me ge taurmate paso o savasava neira qara pute siwo after everything was ready then they sat down, literally, got ready, finish, everything, that is, everything was got ready and afterwards; or me ge taurmate o savasava, paso nane, or nan, neira qara pute siwo, everything was got ready, afterwards (the demonstrative nane pointing backwards) they (qara in sequence of events) sat down. It is plain that paso is still much of a Verb.

It must be observed that qara, qale, precede the Verb immediately, ni qara vava he thereupon speaks or spoke, ni qale vavava he is still speaking.
3. The equivalents to 'thus,' 'so,' 'how,' are made up with tama, tam, as, and the Pronouns $i k e$, ine, this, that, and the Adverb of Place avea; tama ike as this, thus; tama ine as that, so ; tam avea as where, how. As avea, where, is used for 'which,' tam avea, how, is used for 'what sort,' ko we maros tam avea? what sort do you want? The difference between tam avea and the other word meaning 'how,' gasei, is that the latter signifies 'by what means' rather than 'in what manner.' Between gasei and gasavai is only the difference of dialect; by the addition of the Preposition nia, gasavai nia, gasei nia becomes 'wherewith ' or 'whereby,' and perhaps 'somehow,' ka ge gasei nia, manage somehow.

The meaning of ran is 'right out,' ni me mate ran he is dead outright, ilone i Qat ran that is Qat and no mistake; qet signifies completion, neira me mate qet they are all dead to the last, dying of course one by one ; gese is 'only' in the sense of 'that and nothing else,' vires 'only' in the sense of 'that and nothing more,' vires neira they alone by themselves; both words consequently
can be used together; kamam me ur qon gese we have been only doing nothing all day; kamam we gana vires kumara we eat only sweet potatoes, o kumara vires gese sweet potatoes only, no change and no addition. These words ran, qet, gese, and also nol (which signifies totality), can often be translated by the English 'all,' and it is important, therefore, to keep the distinction clear ; o ima me ura ran, me ura qet, me ura nol, may each be roughly translated 'the house was all full,' but me ura ran means that it was full so that it could not hold more, me ura qet that the filling of it was now complete, me ura nol that the whole house was full. When it is said kamam ta Mota gese iake, it may equally be translated 'we are all Mota people here.'

The word ras, used in the sense of 'very,' is no doubt the same word with a ras afar. The sense of $a e$ is peculiar : nau me sike ae I sought in vain, ni me masu ae he fell clear, without striking against anything, nau me ilo aea aia I looked for him there in vain, ilo ae making as it were one word.

There are many Adverbs in use which require no particular remark: mantag well, perfectly, wurvag well, carefully, vaglala distinctly, with understanding, varirgala distinctly amidst confusion; ko gate ilo varirgala inau you did not see me in the crowd, o qoe we gilala varirgala itagina a pig knows his master so as to distinguish him from others; taurmate ready, complete, matemate ready, beforehand. There is a difference between qara mentioned above and totowo, for the first time, in that the latter has no sense of sequence; both, therefore, can be used together, nau qara ge totowo I do it for the first time. The sense of taqai is much the same, gana taqai, to eat for the first time as in a new house.

Repetition is conveyed by mulan again, kel is back and so also again. There is a meaning of mulan like 'even,' 'yet' (St. John iv. 21). The reflective use of kel with Verbs has been mentioned, it answers to 'self:' munsei ilone? mun nau kel, for whom is that? for myself. The word viviris, hardly, reluctantly, has nothing to do with vires. It is hardly possible to translate gap, a word of so frequent use; it means without thought, without deliberate intention, without definite object or motive. The form of the Causative Particle which is sometimes used with Verbs, vaga, must be counted as an Adverb, vaga qoqo many times, vaga purat often, purat many, much.

A word which in Gaua is a Verb, to strike, is used in Mota as an Adverb, though as a Verb also, and must be translated by the English 'can;' ni gate rave lai he cannot write, te lai it can be done, me lai it has been done, has succeeded. It may be said also that suar, a Verb, is used as an Adverb, ni me sale suar o aka he floated till he met the canoe, ilo suar to find, come upon a thing and see it, find casually, sike suar seek and find. But see Compound Verbs.

There are other words very important in the use of the language which must be classed as Adverbs ; wun, probably, I suppose, lova referring back to something passed over, and others.

## Negative Adverb.

The Negative tagai no, is plainly a Noun, nothing, and as such it takes the Article, o tagai; ko we matur? tagai, are you asleep? No; ka ge o sa? tagai, what are you doing? Nothing.

It is common to prefix $i$ : itagai no, nothing; isei iake? itagai who is here? No one; itagai isei nobody; o sava iane? itagai, what is that? Nothing; ko me iloa si tagai? itagai; have you seen him or not? No. This Prefix lacks explanation.

A native will often say ' No ' when we should say 'Yes;' he replies to what he takes to be in the mind of the questioner; me paso ilone? tagai, me paso, is that finished? No, it is finished; as if he said, You are wrong, it is finished.

## IX. Prepositions.

Prepositions may be divided into Simple and Compound, the latter being words in which the presence of a Simple Preposition gives the force which makes the Compound equivalent to a Preposition.

Another division may be made between Simple Prepositions, and words used as Prepositions which are really Nouns; but these in Mota are few and inconspicuous.

1. Simple Prepositions are :-

Locative, a, pe.
Motion to, $i$, sur, goro. Motion from, nan.
Dative, mun; Instrumental, mun, nia.
Relation, ta, men, ma, pe.
Of these pe, and ma, men, can be seen to be in fact Nouns.
(I) $a$ is simply locative, at; avea? a Mota, where? at what place? at Mota. This has been seen in Adverbs, and enters into the Compound Prepositions.
It is very important to observe that the native idiom uses this Preposition where in English we should use 'from;' the place in the native mind is that from which the motion starts, not where the object in view is. Thus ni we mule ma avea? a Mota nan $q a$ where does he come from? from Mota to be sure, literally, 'at what place does he come hither? at Mota;' ni me masu avune tangae he fell from a tree, literally, he fell on the top of a tree; kamam me ilo o aka a matenua we have seen a vessel from the cliff, at the cliff. See p. 160.

This Preposition is used before the Infinitive Verb, as before a Noun, much like the English 'to;' a na sava nia? to do what with it? (what are you going to do ?), a na o gagarat nia, ni mawo apena to do my skin disease with it, that it may heal ; ni me risa si a matur he lay down to sleep.
(2) $i$ is of Motion to, ni me van ivea? $i$ lau, where has he gone to, to what place? to the beach.

It is probably this which is used in expressing direction, $i$ siwo, $i$ rowo, inezactly, West, East.
(3) sur, sir, is of Motion to a person, not to a place; mule suria, go to him, neira me gaganag ma sur kamam, they came and
told us, literally, they told it hither to us. Without personal approach, however, sur may be used, ni me rave ma o letas sur nau he has written me a letter. This preposition is never merely Dative in Mota.

A singular use of the word is in the phrase ni me ilo sur anona he has chosen for his own. The use of the word in songs has a much wider scope, as it has in other islands. In the phrase mule sur (or sir) vanua go along through the country, gamo sir pan vanua sail along the coast, the word sur is a different one; the same which as reduplicated is susur to sew, and which means to sing, sur o as.
(4) goro is the most difficult of Mota Prepositions. There is always the idea of motion in it, and of motion against, although in fact no motion may take place. If a man stands by a house ni we tira ape ima, if he stands leaning against it, ni we pesinag goro $i \mathrm{~m} \alpha$; if a rail leans against a fence the preposition is ape, but if it props up the fence it is goro; if a man sits before another without any reference to motion ni we pute ape nagona, he sits at his face, but ni we pute goro nanagona if he be spoken of as coming and sitting over against his face. With this is connected the sense of round about as in the way of guard or protection; with a view to motion inwards or outwards, to fence round a garden is geara goro o tuqei, as if to keep the garden in; to fence against pigs is geara goro qoe, to keep them out. In many cases goro will be translated 'over,' but not with the simple sense of superposition, with the sense of 'over against,' of motion or of action. To put on clothes is to saru goro natarapema mun o siopa, to clothe over your body with a garment, the notion is that of the garment being made to pass over, and o siopa we toga goro natarapem $a$ is over your body, in the way of protection or concealment. In the same way to paint over a surface is lamas goro. If clothes are spread out to dry in the sun, we wor goro loa, to meet the sun's action; if one sits by the fire simply with the notion of position, ni we pute pan av, but if he sits to look after it, ni we pute goro; so ni we masil goro av, he warms himself at the fire, sits against it, to meet the warmth. Then follows upon this the sense of 'after,' ilo goro look after, in common use as an exclamation of warning, ilo goro ! look out! that is against something occurring; kamam we ilo goro mantag nai$\operatorname{mam} a$, we look well after your house, take care of it lest any harm should come to it. Beyond this there is the meaning of 'after' as in going after to fetch, mule goroa go after him, not in the sense of following only but of coming to him.

The word is often in use as an Adverb, as in ilo goro ! look out! ni me mule goro veta he has already gone to fetch, o tuqei me geara goro nan o qoe the garden is fenced round to protect it from the pigs.

It should be remarked that goro after a Verb refuses to be separated from it by an Adverb. Unlike other Prepositions it adheres to the Verb, not to the Noun it governs; as above, ilo goro mantag naimama, not ilo mantag goro naimama, look after well your house, not look well after. This is probably because of the adverbial use of the word. The Verb ilo is transitive, and therefore can govern, to speak in the way of European grammar, the object ima, and goro may be taken as an Adverb; but the same is the case with intransitive Verbs also, as tira to stand, ni me tira goro maremare inau a matesala he stood firmly against me in the path; goro is plainly a Preposition, but it follows closely on the Verb.
The Verb goro, goro late o tangae snap off a plant, goro mot o gae break short off a line, is not connected with this Preposition.
(5) nan.-The Preposition of Motion from is nan, with the simple meaning of 'from;' not used, however, as has been observed above, in all cases where 'from' would be used in English.

Like an English Preposition, this is used at the end of a sentence without a Substantive, referring back to one that has gone before; ilone naimana ni qara rowolue nan, that is his house he has just gone out from.

Such a use may be thought adverbial, as nan may be called rather an Adverb than a Preposition in the following use, nan ma avea ilone? nan a Mota ma from whence is that? from Mota; literally, hither from at what place? from at Mota hither. The Preposition in this sentence which answers grammatically to the English 'from ' is a 'at;' nan may be translated by 'out,' out hither at Mota, Mota the place in view, the motion outwards and hitherwards. So ni me sere lue nan alo vatitnara he went out from among them, literally, from in the inidst of them.
It may be conjectured from the Duke of York na (see that language, No. 34) that nan is in origin a Noun.
The use of nan in comparison has been noticed, p. 274. It is used also as 'more than,' ni we gilala nan ratatasina he is more knowing than his brothers. Another use is with wa lest, nan ni wa kel ma lest he should return.
(6) mun.—As the Dative mun is simply 'to' and 'for;' la ma mun nau give it to me, munsei ilone ! who is that for? mun nau kel for myself.

There is a use of mun not precisely equivalent to the common use of 'for,' though often properly so translated; lav nau mun mereima, na te rowrowovagiko take me for one of your household, I will work for you ; neira me lav rasoana mun rasoara, wa naakana mun akara they took his wife for their wife and his canoe
for their canoe. In this use the Noun after mun takes no Article, as it would in the ordinary sense of 'for,' mun naakansei o epa iloke we susur? for whose canoe is this sail being sewn? mun naakak nake qa, for my canoe here to be sure.
(7) mun.-The other use of mun may almost always be translated by 'with,' and is mostly instrumental ; ni me vusia mun o kere he struck him with a club, neira me galea mun o galeva nan we qoqo they tricked him with many deceits, o qolago we ura mun o pei the barrel is filled with water, equivalent to uravag. It is sometimes to be translated by 'by,' ni me vusia mun o galeva he struck him (killed him) by guile. The notion of a means or instrument depends on the previous conception of something accompanying, so mun still translated by 'with' has a sense not instrumental; ni we mule ma mun o sava? what has he come here with? mun o tana kumara with bags of sweet potatoes; o tanun mun o rurus a man with a rheumatic complaint.
There is an interesting question concerning this word, as concerning nan, whether it is not possible to view it as a Noun. In neighbouring languages, see e.g. Motlav, Volow, Pak, the corresponding word has no final $n$, from which, following the analogy of other Prepositions, it may be conjectured that $m u n$ is an archaic Noun, $m u=m i$, with the Third Person Pronoun suffixed. This is confirmed by the use of mura to them, murara to them two, otherwise munra, munrara, in which mu certainly appears as a complete Preposition. Since this is so it is allowable, though not perhaps desirable, to write munau, munina, muneira, not mun nau, mun nina, mun neira. There is a further difficulty in the fact that in Vanua Lava, e.g. me corresponds to instrumental mun and is also the equivalent to the Mota me (12), which has the sense of accompaniment. It may possibly be that the Mota mun 'with' of accompaniment (the same with mun 'to' dative), though in but one form, represents two Prepositions of the neighbouring languages.
(8) nia.-The use of this is peculiar, inasmuch as it always comes after the noun to which it belongs; iloke o kere ni me vusia ti nia this is the club he struck him with. The English equivalent is perhaps 'withal,' sometimes 'thereby.'
There is a peculiar use of nia after the Verb ris to change, o torou ilone te ris rupe nia that caterpillar will turn into a butterfly. It is said also la mun mama nia give it to father, in which, as in the other, it is possible to use ' withal' as a translation. The question thus arises whether it is a Preposition at all, The Banks' Islands languages generally do not have the word, but in Merlav and Gaua $n i$ is the instrumental Preposition, and in the New Hebrides in Espiritu Santo, gini, ginia, show the same. Florida, though far off, uses nia as a Preposition, and uses it also with the word liliu to change.
(9) ta. -This is a Preposition of relation with regard to place only; o tanun ta Mota a Mota man, o tangae ta Maewo a Maewo
plant, o vava ta Meralava the language of Merlav, o ta Motalava a Motlav person. The meaning is 'belonging to' a place; it cannot therefore be used of a part of an island, as of Veverau a place in Mota, or Takelvarea a part of Veverau, which is takele Mota, takele Veverau. In o ta Mota a Mota person, o talo vanua ilone a person of that country, ko we vava ta Mota you speak Mota, ta hardly appears to be a Preposition.

When in Mota they say o tanun ta Inles, o vavae ta Inles, English man, English language, Inles is in the native view the name of the country.

The same relation to place is shown in the Compound Prepositions, tape, talo, tamen, tavunana, and with Adverbs; iniko gate ta iake, iniko tavunana, you don't belong here, you belong to heaven.

There is no doubt, from its use in other languages, that $t a$ is in fact a Noun, but it cannot be said to be distinctly used as such in Mota. There are expressions, pun-ta-lig-as the smell of fire, lesles-ta-gasuwe head-over-heels, in which ta seems to be present as a Preposition without reference to place.
(10) sal.-This word is often an Adverb, o tapera me ura sal the basket is full over and above; but it is also used as a Preposition, ni we gilala sal neira he knows more than they, i. e. is knowing over and above them.

The Prepositions pe, ma, me, differ from the preceding in being unmistakably Nouns though in use as Prepositions. It is a clear proof of this that the much more common use of them is as Compound Prepositions, ape, ame. The words, however, are used as simple Prepositions and therefore must be noticed in this place; avea i natuma? iloke qa neia pekikik nake where is your son? this is he here at my side; ko we toga avea? iake men tamak nake where do you live? with my father here. Though less seldom used without $a$ or $i, l_{0}$ 'in,' may be classed with these.
2. Compound Prepositions are made of Nouns with the Simple Prepositions $a, i, t a$. It is not easy to draw the line precisely between what may be properly called Prepositions and compound expressions; but it will suffice, in a rough way, to take as Compound Prepositions those which are translated by a Simple Preposition in English, in, on, of, with, by, for, at.
(11) Compounds with pe; ape, ipe, tape.

The radical signification of pe may be taken to be that of relation in place. The word is, as has been said, a Noun, as is shown by its use in other languages; in Oba, for example, where begu, equivalent to ape nau, is plainly a Noun with the suffixed Pronoun. There is in Mota a single use of the word which cannot otherwise
be interpreted than by taking it to be constructed in this way, apena.

This cannot well be otherwise written than in one word, but is made up of the Preposition $a$, the Noun pe, and the suffixed Pronoun $n a$; and taking pe as translated for the occasion by 'side,' the compound can be translated by 'at its, or his or her, side.' Thus ilone naimana ni we tiratira apena that is his house, he is standing beside it. But pe can seldom be translated by 'side,' and the compound has to be represented in English by Prepositions; thus ni me gaganag veta ma mun nau apena he has already told me about it; ilone nane nau me mule ma apena that is what I came here for, i. e. in reference to it. The word, in fact, is used as an Adverb, o sinaga tea apena? apena gina is there any food? there is to be sure; apena is equivalent to 'there is,' and since no substantive Verb exists it must be taken as an Adverb like 'there.' The value of this use is that it shows, by a construction which cannot be mistaken, that pe is in Mota, as elsewhere, a Noun.

The primary signification of $p e$ being that of relation in place, then of relation and reference generally, the Compounds with the Simple Prepositions $a$, $i$, ta-ape, ipe, tape-follow the meaning of the Prepositions.

With simple reference to position, ni we tira ape geara he is standing at the fence, tur sua ma ape taqani aka paddle here to the side of the ship. With more general relation, o tangae iloke we wia ape us this wood is good for a bow; ko me mule aia ape sava ? ape siopa what did you go there for? for clothes; ni we leasag ape ni me ge he denies that he did it, literally, he disputes about his doing it; ko me le o pei munia ape sa? ape ni we gopa why did you give him water? because he is ill; nau me valago ma ape wena I ran here because of the rain.

When motion is signified the Preposition $i$ properly but rarely takes the place of $a$; o iga nan we taran ipe gape the fish swim in rows towards the net.

With $t a$ is formed tape, translated in English 'of,' 'from,' ' belonging to,' o tana tape ima kumara a bag belonging to the sweet-potato-house ; we tape tuqema it is from your garden; tapena is used in the same way, o vagalo wa o renren nan tapena fighting and the weapons of it.

It should be remarked that before a personal name or a Pronoun apen is often used; ko we kakakae apensei? apen Qat wa, you are telling a story about whom? About Qat; apeniko about you. This is in natural accordance with the character of pe as a Noun, and is to be compared with mun. It is also an example of this character of pe that ape in use as a Preposition is not followed by the Article before a Noun; it is ape nagona at his face, before him, ape kulak at my back, behind me, not ape nanagona, ape nakulak, nor as it is with other Prepositions, goro nanagona or mun napanena. In the
native mind pe is still a Noun, in ape kulak the construction is in fact a pekulak at the-region-of my back. But sometimes ape comes as a Preposition not before a single word but a sentence, and such a sentence often begins with an Article, thus, ape o aka me nina veta ma because the vessel has arrived, ni ve tigotigo ape naranona me malate he uses a walking-stick because his leg was broken.
(12) Compounds with ma; ama, ame, tama, tame.

What has been said of the radically substantival character of pe holds good of $m a$, and the proofs are the same. The signification of $m a$ is that which is 'with' a person.

The presence of two forms ma and me presents some difficulty, though there can be no doubt that the word is the same. The Preposition never is used except with reference to a person, or at least to living creatures spoken of as if persons ; natanona amen o qoe his place is with the pig. Examples, therefore, showing when $m a$ and when $m e$ are used are taken from the Personal Pronouns; amen nau with me, amaiko with thee, amaia with him, amen nina amen kamam with us, amen kamiu with you, amaira, amenra, amera, with them. Why the change should be made is obscure. The use of men is similar to that of pen.

The idiom by which the Preposition $a$ has the sense of the English 'from' makes ama to mean also not 'with' but 'from,' especially when ma hither is added; ko me lav ilone amensei? whom did you receive that from? nau me lav ma amen i gene ilone I received it from that person.

The prefixing of ta making tama or tamen has a similar effect to that mentioned with tape; oima nan tamaira the houses of their country, those that are with them in their place, o aka tamen kamiu the ships of your country.
(13) Compounds with lo; alo, ilo, talo.

The primary meaning of lo appears, from its common reduplication lolo, to point to the inside of a place or thing. Its use in Ambrym lon shows it a Noun. The common meaning of alo is 'in,' and of 'ilo,' with the Preposition of Motion $i$, 'into ;' avea ineia? iake, alo ima where is he? here in the house, ni me kalo veta ilo imana he has gone up into his house. Sometimes alo cannot well be translated 'in,' but the sense is the same; ni me kalo pata alo mate tironin ilo ima he climbed by the window into the house; alo translated 'by' signifies that he went inside the window.

The translation of talo is 'of,' the notion being that of having a place in and so belonging; o tangae talo mot a tree of the forest, o linai talo we tuai a custom of old times.

The use of alo as an Adverb, whilst, when, follows on this signification of the Preposition.

Observation.-To some Prepositions it is usual and natural to write the Pronoun suffixed, muniko, suria, amaira, nania, goroa; to the others it is not possible so to suffix a Pronoun. With some Persons it may be doubtful whether the Pronoun should be so suffixed, whether it is correct to write munau, nanina, not mun nau, nan nina. It should be remarked that the Pronoun following these Prepositions is never (except in apena) that suffixed to Nouns, but the short form of the Personal Pronoun that is suffixed to Verbs. But there is not in Mota a shorter form of nau and nina used after Verbs, and it would therefore seem more correct to write mun nau, than munau, while munia, muniko, munra are undoubtedly right. See above, (i).
3. There are many words, constructed of Simple Prepositions and Nouns, which naturally are written as single words and are represented by the English 'upon,' 'above,' 'below,' 'between,' ' within,' 'beside,' 'beyond.' 'These, as the Noun takes before it the Prepositions $a, i$, or ta, change their signification accordingly. For example, vunai is a Noun, the upper side, avune rat is on a stone, ivune vat on to a stone, tavune vat from on a stone. These are evidently not true Prepositions, but since they are translated by Prepositions they have their place here. In most of them the Noun is, like vunai, of the kind that takes an independent termination ; a few are made with Nouns that have not that form, such as vawo, lele ; and these latter cannot change their termination when constructed with another Noun; it is avune vat, because vuna, the independent form of which is vunai, becoming the first of two substantives, part of a compound word, lightens its termination $a$ to $e$; it is avawo ima, alele $i \mathrm{~m} a$, and there is no use of vawo or lele in Mota except in this way.
Examples of these words are avawo on, alele in, of one kind. Of the other, vunai, avune as above; lalanai the under side, alalane ima under the house, that is, at the under side of the house ; ilalane, talalane with the change of meaning belonging to the Preposition $i$ and $t a$; o gasuve me valago ilalane $i \mathrm{~m} a$, the rat ran under the house, o wetov talalane ima a bottle from under the house ; vatitnai the middle part (va causative, titinai, tina inside), alo vatitnai, alovatitne, ilovatitne, talovatitne, between; panei a hand, apan by. These are naturally written in one word, but there is nothing but convenience to cause it. Other words, though translated by an English Preposition, would never be written otherwise than as Preposition and Noun, tavaliu a side, a tavala pei beyond the water.

All these Nouns are used with the sense of Prepositions when the Prepositions are in fact left out, vawo vat, vune vat, as well as avawo, avune; tavala pei, lele ima: but in Mota the use of the Preposition is correct.

When a person is spoken of, the Pronoun suffixed to the Noun destroys the appearance of a Compound Preposition: vunai is 'top,' a Noun, vune vat, a compound of two Nouns, top-of-stone, avune vat on top of stone, on a stone; it is natural to write o tangae me masu avune vat a tree fell on a stone; but 'top of me' is vunak, o tangae me masu a vunak a tree fell on me, though
avunak, not a vunak, may be written, on top-of-me will not be taken for a Preposition; $a$ is always the Preposition really, but avune appears to be one.
4. There are words also which may be called Complex Prepositions, because, though no part is a Preposition, the compound has the force and use of one; such is raveaglue, raveag in a straight direction, lue out, o sinosino loa we sina raveaglue o tironin the sunbeam shines through the glass.

Other words, which are properly Adverbs or Verbs, are used as Prepositions; waliog around, leas instead of, peten near, tataga according to, lagau over.

## X. Conjunctions.

1. The common Copulative Conjunction is wa, and.
2. The Adversative, pa, has but very little adversative force, and is often to be translated not 'but,' but 'and.' A decided Adversative is nava, but. These two together pa nava, commonly written in one word, make a strongly Adversative Conjunction 'but notwithstanding.' Nan $i$ Qat me ronotag, wa ni me gilala ran si ratatasina me lav rasoana wa naakana, pa sin siwo gaplot, nava gate lai, ape wot naraga me rip gese ; pa ni me galoi matila sin siwo, pa ti tantan gese, Then Qat heard it and knew that his brothers had carried off his wife and his canoe, and ( $p a$ ) he would have got quickly down, but (nava) he could not because the boughs of the nutmeg tree had all swelled to a large size, and ( $p a$ ) he tried in vain to get down, and ( $p a$ ) does nothing but cry.
3. The Conjunction nan is a connective in narration, without any logical force or sense of time. It may begin a narration like 'now' in English; and it may be convenient to translate it 'now' or, as above, 'then.'
4. The Disjunctive is si or, iloke si ilone this or that; and may be repeated as an alternative, si iloke si ilone either this or that.
5. The same word si is the Conditional si if, and 'whether.'
$S i$ is not always expressed when the Verbal Particle is qe; qe wena qarig if it rains to-day.
6. Another sense of si is illative, 'that,' 'in order that;' ni me siwo $i$ lau si ni, or sin, sugsug aia, he went down to the beach that he might bathe there; or with $a$ and the Infinitive Verb si a sugsug to bathe. This also is declarative like 'that,' neira me gaganag si ni me siwo $i$ lau, they said that he was gone down to the beach; nau we nonom mok si te tamaine, I think that it will be so.

In narrative si is used as if a clause was understood before it; I Qat iloke ni gate toga ran ma, nava si ravevena apena, This Qat was not from everlasting, but (the story goes) that he had a mother; nan $i$ Marawa me wurvag gaplot kel mulan o aka, si me wurvag mun napisuna, so Marawa quickly repaired the canoe again, (they say) that he repaired it with his fingers. In another use it seems expletive, but is idiomatic, ira tatasina we maros we la naakan Qat mun akara, wa irasoana si mun rasoara, his brothers wanted to take Qat's canoe for their canoe, and his wife (as if) for their wife.
7. In quotation the declarative $s i$ is used, but with the sign of quotation wa; ni me vet wa si ni te van ma he said that he was coming; wa si is sometimes was : wa interposed shows that there is something more than the declaration of a fact, that the words of the speaker are quoted. When a mere fact is declared wa cannot be used; it is incorrect to say neira me ilo wa si ni me mate veta they saw that he was already dead. The mark of quotation wa cannot be called a Conjunction. When the quotation is direct wa alone is used; nan ni me vet mun ravevena wa, Veve, van ma savrag inau ilo lama then he said to his mother (wa), Mother, come and throw me into the sea. If the quotation were indirect it would be ni me vet mun ravevena wa si ni van ma he said to his mother that she was to come. There is no need for a Verb; nan neia mun raverena wa then (said he) to his mother that-.
8. The same sound ( $w a$ ) is used again in a third and distinct sense, that of 'lest;' ilogoro ko wa masu take care lest you fall. The same is used as a word of warning like 'ware,' wa iniko nan o vat get out of the way of the stone, ware stone! wa iniko take care of yourself, out of the way.
9. To express cause there is no Conjunction, but a Substantive manigiu is used, which may be translated 'cause,' 'reason,' or 'purpose,' and stands therefore for the English 'because,' 'therefore,' ' wherefore,' 'in order that,' ' by way of.' For example, nau gate ronotag, o manigiu ni gate vava poa I did not hear because (the cause) he did not speak loud; manigiu o sava ko me ge ? manigiu nau we maros why did you do it ? because I like ; manigiu (or o manigiu) o ine therefore, wherefore, on that account; ko me kos gapua? Tagai, o manigiu apena did you ill treat him without a cause? No, there was a reason for it; ni me vega kalo o manigiu sin ilo mantag he climbed up in order that he might see well ; o manig gale by way of, with the purpose of, deceit.
10. Till, until, is gai; nau tete loloqon laiko gai mate I shall not forget you till I die; nau me mamata vires gai matava I was awake all the time till morning.

But this Conjunction is often left out: nau me mamata maran I was awake (till) morning, kamam me ur qon we have done nothing (till) night, i.e. all day.

In many cases in which 'and' is used in English an expression is used in Mota which must be mentioned in this place. It is when, for example, persons or things which can be looked upon as companions or fellows are spoken of: I and my brother, tak tasik, Peter and John, Peter tana John, you and who besides? tama isei; a man is standing between the almond tree and the breadfruit tree o tanun we tira alo masaoi o nae tan o patau; we and our fathers tamam tamamam. It is plain that it is in fact a Noun ta, which may be translated companion or mate, with the Suffixed Pronoun: tak tasik my companion, my brother, Peter his mate John, who is your companion? and so on. In the Plural there is a little difficulty, tamam tamamam we and our fathers, i.e. our fathers our companions, we and our fathers with us, tara tasira they and their brothers, their brothers with them, tamiu rasei? who with you? In the Singular there can be no confusion, but in the Plural it is not easy to perceive whose companions are spoken of, whom the ta represents; and in consequence tanina, tamam, tamiu, though undoubtedly correct, are by some natives viewed with disapproval, and there is some divergence of opinion concerning the Third Person Plural. Is it correct to say tarasei or tara rasei for 'and some persons,' taragai or tara ragai for 'and those persons?' to say ira manua tara gopae the orphans and sick persons, or ira manua tara ra gopae? There is no number in the Noun ta; it may be companion or companions: number is shown by the Suffix, tak my ta, tama thy ta, tana his $t a ; \mathrm{I}$, thou, he are one person, but tak does not tell how many are my companions; if I say inau tara I call myself their companion, not them my companions. When tara is used the ta is the companion or companions of many, not one, of them. If then the phrase is o manua tara gopae it is evidently correct if the orphan is one, it is the orphan the sick men's companion; if it be ira manua tara ra gopae it is equally correct, meaning the orphans (and) their companions the sick men.
$T a k$ is a common expletive, esi tak! but the meaning is 'my mate.'

## XI. Numerals.

The numeral system in Mota is imperfectly decimal ; that is to say, there is a word for 'ten,' and when ten has been reached all higher numbers are expressed in tens, but there is not a series of independent numerals up to ten. The basis of calculation being the five fingers of one hand, the first five numerals which belong to one hand are repeated with variation for the numerals belonging to the second hand up to nine.

1. Cardinals.-These as in ordinary use are-

One tuwale, two nirua, three nitol, four nivat, five tavelima, six laveatea, seven lavearua, eight laveatol, nine laveavat, ten sanavul.

It is seen at once that the true numerals two, three, four, are
rua, tol, vat; which appear again in seven, eight, nine. Three is often $t o l u$, and four vati; as in counting, rua, tolu, vati.

The Prefix $n i$ is in fact a Verbal Particle, and can be applied also to tuwale, tavelima, and sanavul.
The Particles in common use with Verbs, except we, $t i$, are applied to all these Numerals, taking of course the place of $n i$ with rua, tolu, vat: me tuwale it was one, te tuwale will be one, ta tuwale let it be one, qe tuwale if it be one. In this way Numerals are constantly used in Verbal form, as Adjectives are. It may be said that rua, tolu, vati, are hardly ever used except in a Verbal form.

The other Numerals commonly appear as Adjectives: o tanun tuwale one man, o qoe sanavul, tavelima, lavearua, ten, five, seven, pigs.

Sanavul may be said to be naturally a Substantive.
The meaning of the Prefix lavea in the Numerals of the second hand has not been made out. In laveatea six, tea is the Numeral tea, one, obsolete in Mota, but in use elsewhere. The Prefix tave in tavelima, five, has not been explained, but may be tavaliu, taval lima, hand on one side.

Twenty, thirty, forty, sanavul rua, tolu, vat, and so on up to ninety sanavul laveavat.

To mark exactness of reckoning wonowono, full, is used; sanavul tuwale, rua, wonowono, full ten, twenty.
For the units above tens a substantive is used, o numei; eleven is sanavul tuwale o numei tuwale one ten, the unit above it one; twelve o numei nirua, and so on. It is not necessary always to mention the ten, o numei nirua by itself will signify twelve. The Verbal particle may equally be me, $t i$, $t a$ with the numei; sanavul tol o numei me vat thirty-four, when past time is declared, 'three tens the number-above was four.'

A hundred is melnol, that is, a whole mele leaf. This may be made a Verb, o qon me melnol the days were a hundred; or may be used as an Adjective o qon melnol a hundred days.

The sum above a hundred has the name o avaviu, from the Verb $a v$ to put one thing upon another; a hundred and three melnol tuwale (or vatuwale) o avaviu nitol, two hundred and fifty melnol vagarua o avaviu sanavul tavelima, twice hundred, the sum-abovehundred five tens.

A Thousand is tar, Substantive, Adjective, or Verb; tar tuwale one thousand, o tanun tar a thousand men, o vetal me tar vagavat the bananas were four times thousand. The exact use of tar for a thousand is settled in native usage as ten hundreds, but the word is also loosely used for any great number. There is no name for a sum greater than a thousand; tar mataqelaqela is a very large indefinite number, mataqela blind.

The Mota numeration thus exhibited is clear if lengthy: 1884 is tar vatu-
wale, melnol laveatol (or vagalaveatol), o avaviu sanavul laveatol, o numei nivat, thousand once, hundreds cight (or eight times), the sum-above-hundreds eight tens, the unit-above four.
2. Ordinals.-The Cardinals assume a Substantival termination in becoming Ordinals, and the second, third, and fourth take also a Causative or Multiplicative Prefix; varuei or vagaruei sccond, vatoliu or vagatoliu third, vavatiu fourth, tavelimai fifth, laveteai sixth, laveruai seventh, lavetoliu eighth, lavevatiu ninth, sanavuliu, or -ui, tenth.
Though the terminations are those of Nouns it cannot be said that the words are generally used otherwise than as Adjectives, o qon vatoliu the third day. It is, however, equally correct to say o qon o vatoliu; and o sanavului, or -iu, is the tenth, and the tenth part.
It must be observed that the Causative vaga or va replaces the Verbal $n i$ in second, third, and fourth, and that $a$ is dropped in sixth, seventh, eighth, and ninth.

There is no Ordinal Numeral in the first place; the word in use for 'first' is moai. For 'hundredth' the expression is melnol anai, anai being the same word explained under Possessives (p. 272) as meaning 'belonging to.'

To express such Ordinals as twelfth, twenty-fifth, where the numei occurs, the Numeral belonging to the $n u$ mei alone becomes an Ordinal : twenty-second sanavul tuwale o numei varuei, twenty-fifth sanavul rua o numei tavelimai. The same applies to Ordinals above a hundred, melnol vatuwale o avaviu tavelimai hundred and fifth.
There is a word, tuara, which may be generally translated 'other.' If there are two things, either of the two with reference to the other is tuara: o tamate ti kur o tuara gaviga, ti la mun o tanun o tuara the ghost eats one of the (two) gavigas, and gives the other to the man. So tuara is the next, alo tau tuara next year, not this, the other. The word also, like 'other' in English, is used indefinitely, alo tuara qon the other day, some day, o tuara tanun a certain man, tuarasei one or the other, some one.
3. Multiplicatives are formed with the Causative Prefix vaga or $v a$; vatuwale, or vagatuwale, once, vagarua twice, vagatol thrice, vagasanavul ten times, vagamelnol a hundred times.
4. A word which cannot be translated in one English word is visa, which means interrogatively 'how many?' and indefinitely 'so many.' This has the Verbal Particle, ni visa? how many? ta visa let them be so many, me visa? how many were they? te visa? how many shall there be? As a Multiplicative vagavisa? how often? how many times?
5. When persons or things under certain circumstances are reckoned the Numeral is not simply used, but is introduced by a word which more or less describes the circumstances. If ten men
are spoken of regarded as in a company together it would not be o tanun sanavul, but o tanun pul sanavul, pul meaning to be close together ; ten men in a canoe are tanun sage sanavul; sage visa avune aka? how many in the canoe? sage meaning 'up' or, as we should say, ' on board.' Using visa instead of a numeral, so many things in a bunch together are sogo visa; o gaviga sogorua two Malay apples in a bunch; arrows are tira or tur visa standing so many, canoes sailing also are tira visa; bats taqavisa hanging so many; money is reckoned tal visa string so many; so many things or persons at once are sorako visa; ni me tiqa o mes sorakorua he shot two parrots at a shot, ratol we vavava sorakotol the three men are talking all three at once. With something of the same manner of speaking two canoes sailing together are said to sail butterfly-two, we gamo peperua. The only use of wo with a Numeral is with tuwale ; natuna wotuwale his only child.
6. It is very remarkable that in counting in the game of tika, and in that only, a regular decimal series of Numerals is in use; one qasa, two wura, three lovi, four tama, five rina, six qaru, seven lini, eight naga, nine viga, ten wesu.

These Numerals appear to be peculiar to Mota, and of native invention, none of them corresponding to the Numerals of other islands. Of the words, wura, two, may be the same as that used in Dual Imperative; wesu, ten, means arriving at the conclusion; qasa one, qaru six, seem to refer to the first and second hand respectively, sa being elsewhere 'one:' but the use of a pure decimal notation, not of foreign origin, in a game, by people who in common life use one of a quinary character, is very remarkable.

## XII. Exclamations, Expletives.

1. Exclamations are some of them such cries as naturally or conventionally express pain, pleasure, surprise, and other emotions of the mind; and though they are not uttered indiscriminately, they are incapable perhaps of exact definition as to meaning. Such as these are e!, ke! which express a general emotion rather of admiring surprise or satisfaction. With $e l$ are combined other sounds, e ke ! of admiration, e we ! of disapproving surprise, e qe ! more emphatic than $e$ kel. The simple sound $a$ is not used, but a wo $/$ is a cry of astonishment and general emotion, $a$ qo ! perhaps stronger, $a$ wa $l$ of grief or fatigue, $a$ re $l$ of pain.

With $e$ are combined words which give a meaning to the Exclamation that can be translated; e si / I don't know, si meaning 'if,' 'whether;' e wun / I suppose so, wun probably.
2. Other Exclamations are more articulate, and become words.

To express affirmation and assent, besides the upward backward movement of the head, nodding upwards, or a cluck of the tongue, the Exclamation we! is used; and various degrees of assent and satisfaction are shown in the character of tone and prolongation of the sound; we may be strong and decided, hesitating and timid, or very faintly acquiescing; uwe is strong, we-e apprehensive.

A Vocative addressed to persons is gai! very commonly used, and sometimes with a force of asseveration. The prefix ra by which it becomes plural has been noticed; but gai ! is applicable to one or more persons. Another less common is ara! but these are not necessarily addressed to individuals. The meaning of alova! is 'indeed!'

The Negative gate is used in admiration; gate tanun gai, Oh! what a man!
3. There are other words which must be called Expletives, which indeed are by no means devoid of signification, and add clearness and vivacity to native speech, yet cannot be classed with any Parts of Speech. Such are wa and $q a$; tagai wa no, certainly not, ineia nan $q a$ he, that one, to be sure. It is hardly possible to give in words the force of gina and gita, though they have a certain demonstrative character, as gine is 'that' in Vureas; avea ko we maros? iloke gina, which do you like? this one; avea ineia? alo mot gita, where is he? in the bush. Of these two words some natives say gita, some gina, most of them gina.

## XIII. Example of Mota Narrative.

By way of a specimen of native Mota writing is given the following part of the story of Qat. It was written by the late native Deacon Edward Wogale.

## O Kakakae apen Qat.

I Qat iloke ni gate toga ran ma', nava si ravevena apena, wa nasasana iro Qatgoro ; wa iravevena ilone si o vat me mawora nania, pa gate gilala ${ }^{2}$ si o vat we savai ilone. Wa ira tatasina mulan apena, tuwale nasasana i Tanaro Gilagilala, ni we lolomaran ${ }^{3}$ ape savasava nan, pa ni we gaganag lue mun neira apena, wa o varuei nasasana i Tamaro Loloqon, ni we loloqo ${ }^{4}$ o savasava, pa ni we gege loloqon. Ineira sanavul tuwale o numei nirua, we log tataga o no-tangae ta Mota gese ; o varue numei ${ }^{3}$ i Qat. Wa ineira me togatoga a Vanua Lava, alo vatiu o sasai alo Sepere ${ }^{6}$; wa neira me togatoga aia i Qat qara tintin o savasava. Pa ni me tin paso o savasava nan, nava ni gate gilala we tin o qon, pa o maran me marmaran gese ${ }^{7}$. Nan ira tatasina me vet munia wa, Gai, Qat, gate wia nake gai o maran vires, ka ge gasei mulan $\mathrm{ti}^{8}$ nia; paso nan i Qat qara sike sin te ge o eava ape o maran ilone. Nan ni me ronotag si o qon a Vava, ti ligo raka o rawe, ti map alo aka, ti gamo i Vava,
ti tun ${ }^{9}$ o qon nia mun i gene ta aia ${ }^{10}$. Wa ni me la mulan munia o toa sin te gaganag o maran si me maran kel mulan. Paso nan ni me kel ma sur ratatasina, ti vet mun neira wa, Ilokenake tur ge taurmate o tanoi kamiu te risa sur ilolona; nan neira me ge o no-matig, me vau, me wosalag mantag natanora nan. Nan i Qat me varus neira wa, Kamiu me taurmate paso, ragai? Nan neira wa, We, me paso. Nan i Qat qara ukeg o qon $\sin$ qon ${ }^{11}$. Nan ti vet muneira wa, Kamiu qe ilo o nago vanua qe savsavai, pa ineia veta nan, wa tur risa sur siwo ilo tano epamiu. Nan neira wa, We-e ${ }^{12}$. Paso nan neira me illo me silsiliga; nan neira wa, $O$ sava nake, Qat? Nan Qat wa, Pa ineia veta nake ${ }^{\text {l3 }}$; wa kamiu qe ronotag o sava ape matamiu tur risa rorono nan. Ni me vet tamaine ape matamaragai, ape neira gate gilala o matamaragai. Nan me silsiliga mantag, neira me ronotag namatara we maragai; wa neira me vet mun Qat wa, Qat, o sava me ge namatamam? Nan neia wa, Hlone o gene nau me vet ti ${ }^{14}$ mun kamiu apena, tur risa rorono mantag, wa vataqav namatamiu, tur matur. Wa neira me matur tama i Qat me varegira ti. Nan me qon maul paso, i Qat me la o mavin ${ }^{15}$ memea, me teve o qon nia, wa o maran qara rowolue mulan ma, si ape o qon me gara goroa ti. Wa neira me toga maul alo vanua ilone Lo Sepere; ni me tintin o savasava aia.

## Literal Translation. A Story about Qat.

This Qat (he) was not from everlasting, but (they say) that he had a mother, and her name was Qatgoro; and that mother of his (they say) was a stone that burst asunder from him, but it is not known what sort of stone that was. And he had also brothers; one his name was Tanaro Gilagilala, he understood about all sorts of things, and made known to them about it; and the second his name was Tanaro Loloqon, he was ignorant of everything, and he behaved like a fool. There were twelve of them, all called after the leaves of Mota trees; the twelfth was Qat. And they lived at Vanua Lava at a place the name (of which) is At the Sepere, and (while) they were living there Qat began to make all sorts of things. And he finished making all kinds of things, but he did not know how to make night, and the day was always nothing but day. So his brothers said to him, Hallo Qat this is not good, this nothing but daylight, just manage somehow again about it. Then Qat sought what he should do about that daylight. Then he heard that there was night at Vava, (and) to begin with, he ties up a pig, puts it in the canoe, sails to Vava, buys night with it from a person of the place. And he gave him also a fowl to make known the daylight that it was light again once more. After that he came back to his brothers and says to them, Now get ready a place you will lie down into ; and they got cocoa-nut leaves, plaited them, spread well their places (with them). Then Qat asked them, You fellows, have you finished getting ready? Then they (said), Yes, it is finished. Then Qat let go the night that it might be night. Then he says to them, If you should see the face of the land should be something or other, but that is it already, and lie down on to your mat-places ; then (said) they, Ye-es. After that they saw that it had become dark; and they (said), What is this, Qat? Then Qat (said), But this is it already; and, if you should feel anything about your eyes, lie quietly. He spoke to them thus about eye-quivering, because they did not know eyequivering (sleepiness). Then it became perfectly dark, they felt their eyes quivering, and they said to Qat, Qat, what has done (something to) our eyes?

And he (said), That is the thing I spoke to you about, lie perfectly still, and shut your eyes, sleep; and they slept as Qat had ordered them. Then, after it was long dark, Qat took a red piece of obsidian and cut the night with it, and the daylight thereupon came through again, (they say) because the night had come down upon it. And they lived a long time in that place, Lo Sepere; he made all sorts of things there.

Notes.- ${ }^{1}$ toga to abide, ran right throughout, ma hither. ${ }^{2}$ Impersonal use of the Verb. ${ }^{3}$ we lolomaran has become a Verb, but it would be better Mota to write nalolona we maran the inward part of him is light. "Similarly nalolona we qon ape savasava his inward part is night about everything, is better, but the metaphor has become a Verb, which takes the object without a Preposition. ${ }^{5}$ The second number-above-ten, so the twelfth. ${ }^{6}$ The names of places are generally 'At' a tree, or some other natural object, see p. 162. ${ }^{7}$ maran is both light and day. Observe that maran is reduplicated to show prolongation, and becomes a Verb, 'day only dayed.' ${ }^{8}$ This is the $t i$ of civility. ${ }^{9}$ tun is to buy with a great price. ${ }^{10}$ This Person, a Vui like Qat, not a man but a spirit, was $i$ Qon, his name was Night; ${ }^{11}$ qon becomes a Verb, 'that it might night.' ${ }^{12}$ This shows a little apprehension, hesitating assent. ${ }^{13}$ nake spoken of a thing already present, 'this,' corresponds to nan, nane, said above, and again below, of the thing still future, not here, therefore 'that:' the demonstrative gives emphasis. ${ }^{14} t i$ throws the time of his telling them back beyond that of the sleepiness coming on. ${ }^{15}$ Obsidian was used to cut native string and threads; the Mota idiom says that the dawn cuts, not breaks, o maran ti teve.

## XIV. The Song Dialect.

Mota songs are never made in the language commonly used; nor is their language that of any neighbouring place. This holds good of the Banks' Island songs generally; they are always in the song dialect of the Island or district in which they are sung, and that is never the spoken language of any other part. The language of the Mota songs resembles that of Gaua, in Santa Maria, on the one side, or of Motlav on the other; but the Mota song is not in the Gaua or Motlav spoken language; the example of the Bishop's song here given shows that a Motlav song, in the song dialect of that place, when sung in Mota differs from the same when sung in Motlav. There is, that is to say, belonging to each Banks' Island language its song dialect. It would seem natural to assume that this song dialect is an archaic form of the spoken language, but there is probably nothing to prove this to be the case.

The characteristic differences of the Song Dialect from the common speech of Mota may be seen in these examples to consist (1) in the casting out of vowels, and consequent contraction of the words, (2) in the occasional addition of a final vowel, (3) in the use of words not used at all or used differently in common language, (4) in the imitation of foreign forms. Examples may be
seen of (1) in nalnik, nasrik, for na lanik, nasurik, in Song I; of (2) in mae for $m a$ in both songs, vee, lumagave, in Song 2; of (3) in nirman for the Third Person Plural Pronoun, and the Verbal Particle se in Song I, sa for sage, and the Verbal Particle $e$ in Song 2, sur for ape in both; of (4) in we and wu in place of the Article in both, Vano lave, and $n a$ as the Article in Song 1, vonue for vanua in Song 2. The contractions and elongations are no doubt adapted to what may be called the tune. Besides this there is the change of $a$ to $e$ in lave, lame, wore, \&c.

To compose a song is to measure a song, we tow o as, an expression which shows that there is a fitting of words to a sort of metre. This is not a measure of lines or number of syllables, but an adaptation to a sort of tune. To sing a song is we sur o as, sur being the word which when reduplicated means to sew, and the notion that of drawing out a thread stitch after stitch. The string of vowels at the beginning sets in some way the tune or the character of it; and a new strain of different character is introduced in Song 2, in the same way. The song is called the song of the person who is the subject of it, na-asina; it is the 'measure' of the poet who composed it, na towona. A third person will give money to the poet to compose a song in honour of the subject. To make a song about a person is to tara him.

The Bishop's Song was composed in honour of Bishop Selwyn the elder, by a Motlav woman. The Mota version of it here given differs from the original, which may be seen at the end of the Motlav Grammar, but it is in the Motlav style. The other song was composed by a boy at Norfolk Island, and written down by him : it is after the Gaua fashion of singing, but not in the Gaua song dialect.

## 1. Naasin Besop.

Oeoewa! wu roro sa? naroron i Besope ni gam tal na Vano lave; nalnik na lan lave, nasrik na ar Merlav, ni se turtur ale lame; gis nok melov ok; melov rer me rere levran Rohenqon, nam loslos wore sur na te mul Ulsilane, ro Tingormew se tur gor norue.

Oeoewa! Wu roro lan ni se lul ma ale lame, wu roro ak Besop gam mae, naroron i wowut gam ma; na me rontag mas narorom, na te ilo nangoma ve? Nirman sororo ma napasi nagoma, na pasi gar manuma, ni se rer le varan Relepe. Nam tantan, nam loslos wore sur na te mul Ulsilan.

## Translation. The Bishop's Song.

Oeoewia! News of what? news of the Bishop, he sails round Vanua Lava. My wind is a great wind, my bones are the Casuarina tree of Merlav; he stands in the sea. Oh ! my sailing of the ship; the sailing on the flow of the sea has flowed into the bosom of Rohenqon; I am nothing but rejoiced because I shall go to New Zealand; Ro Tingormew withstands us two.

Oeoewa! The noise of the wind! it has sounded hither on the sea, the news (noise) of the Bishop's ship sailing hither, the news of the hero sailing hither; I have heard merely the report of you, where shall I see your face? They have brought the report of the beauty of your face, the beauty of the root of your nose, it has flowed into the bosom of Relepe. I have wept, I have only rejoiced because I shall go to New Zealand.

Notes.-wu for Article; na for o, never used in this way in prose; nalnik =na lanik, in prose nok olan; nasurik o aru ta Meralava; se a Verbal

Particle never used in prose; no doubt the Fiji sa; melovok=molov aka; levran=lo varan; nam =na me; sur for ape, use of the Preposition only made in songs; norue=narua, nara; mas=mamasa bare; nangoma=nanagoma; nirman a Demonstrative Pronoun only used in songs. The song is from Motlav, but is not identical in the form of the words with that used in Motlav ; which see at the end of the Grammar of that language.

## 2. Naasin Mel.

Eale ! inam sa, na me ile we ak me sale erow, pe nere ve? pe nere vate. Me tug lue e rer le varan Mel, te mul soror le vonue, ero vano mae. Malamale tan lolowonwon sur paka lave, nin te mul vee? lumagave enin teve laklake, ron naronse me gam mae, e ron naroron kavten te mol kel Nusilane. 0 aieoe, o eieoa, eoeieoe, weae, nin laklak sur we save? we ak tavea? we ak ta ton, ni te mul kel.

## Translation. Mel's Song.

Eale! I was sitting, I saw a ship had floated in the East, at the point of land where? at the rocky point of land. The flow of the sea drew out into the breast of Mel, he will go and give the news in the village, They two are coming hither. Damsels weep with sorrow for the ship, whither shall we go? Youths, let us rejoice to hear the news of someone who has sailed hither, to hear the news of the Captain who will go back to New Zealand. 0 aieoe! oeieoa! eoeieoe weae! what do we rejoice about? of what place is it a ship? it is a foreign ship, it will go back.

Notes.-inam sa=inau me sage, the Motlav hag to sit; we ak=o aka, Gaua use for the Article; e row = i rowo; nere face in Ureparapara, lip, beak, in Vanua Lava; ve=vea where; vate, e added, as in mae, vee, below according to the use of songs; tug to untie a string, used for the flow of the sea; e rer= o rere; le $=l o$; mul soror=mule sororo; vonue=vanua; ero=irara; sur in prose cannot be used except of motion to a person ; enin=inina; laklake $=$ lakalaka, the final $a$ changed to $e$, as in vonue, \&c.; ron=ronotag; se=sei; gam mae =gamo ma; eron=we ronotag, e for Verbal Particle; sur we save $=$ ape sava, we for 0 . The song is after the Gaua fashion of singing.

## 2. Motlav, Saddle Island.

The South-western end of Saddle Island, which lies seven miles North of Mota, is Motlav, i. e. Mota lava, Great Mota. Attached to it by a reef is the islet $a R a$, in Mota $a$ Rao, in which the same dialect is spoken. To the east of Motlav is Volow, separated by a district in which the variation of speech is insignificant. On the other coast is Bun, the dialect of which is not very different from that of Motlav, but is characterized by the change of $r$ to $y$. Between Volow and Bun there was a dialect resembling that of Volow, and changing $r$ to dh . The little reef Island of Rowa to
the North-east of Saddle Island has a distinct dialect, not much unlike Motlav, but changing $\mathbf{k}$ to $g$, and known by a peculiar mincing pronunciation.

The difference of Mota and Motlav language to the ear is very great, though the people are the same in race and customs, and the Islands are so near. The Motlav speech casts out as many Vowels as possible, shortens those that remain, and changes p to mb , n very often to nd. It is what in Mota is called mavinvin, thin. An example, in which the same words are used in both languages, will briefly show the difference; Motlav, nabte metweh woqtin, mo lolo gor namtan, Mota, o patau me tawosa vawo qatuna, me lolo goro namatana, a breadfruit smashed on his head, poured over his eyes.

A characteristic of Motlav is the shifting of vowels to accord with an anticipated sound. Such words as Articles and Verbal Particles can have no fixed form, na han, ni nitmer, ma van, mo tog: in the above example the Article has $a$ in nabte because that is the Vowel cast out of bte=patau, it is metweh because $e$ belongs to $t w e h=t a u c a s a$. In consequence of the shortening of words and the shifting of Vowels it is difficult to write the language clearly.
Motlav people will write to one another in Mota, because they say they do not know how to write their own language. The examples here are almost all taken from a Phrase-book by Rev. J Palmer.

## I. Alphabet.

The Vowels are a, e, i, o, u, and a short $o$.
There are no Diphthongs; the Mota lau, maur, tauwe, sao, are le, mir, to, he.

The Consonants are k, g; t, d; b, v, w; $; ~ \mathrm{~m}, m, \mathrm{n}, n ; \mathrm{l}, \mathrm{r}$; $\mathrm{s}, \mathrm{h}$.

There is no $\mathrm{p}, \mathrm{b}=\mathrm{mb}$ replaces it; Motlav people in Mota words will put v for p , mav for map; b sometimes represents Mota m , boros=maros. Mota $n$ is often represented by $\mathrm{d}=\mathrm{nd}$. Mota $s$ is sometimes $\mathrm{h}, i h=u s$ a bow ; h closes a syllable. The sound of $q$ is $k m b w$, because $b=m b=p$; before a vowel the whole compound can be heard, ni qil.

## II. Articles.

1. The Demonstrative Article is $n$-combining with a Noun which begins with a Vowel, and before a Consonant having a shifting vowel in accordance with the first vowel of the Noun; net, $n$-et, a man, nih, $n$-ih, a bow, nok, $n$-ok, a canoe: na tar a calm, ne tenge a tree, ni til a certain fish, no totgal a picture, no to a hill, nu bug a debt.

When, as commonly, the first vowel of the Noun with an Article is cast out, the vowel of the Article represents it : nabte for na bate, namtan for na matan. But as the language loves to shorten vowels, the Article has often a shorter vowel than that which has been cast out of the Noun: gohow rat, naghow a rat. Sometimes also the Article has a vowel which properly belongs to the Noun, but is shortened when pronounced in it: nagmel for na gemel, Mota gamal. It is evident that because of the elisions the Article must be generally written in one word with the Noun.

## 2. The Personal Article is $i$, Plural ir.

The Feminine sign is r-with shifting vowel : Ra Las, Re Sem, Ro G(o)vur, Ri Tit, Ru Bur.
$I$ personifies as in Mota: $i$ meren $=i$ gene the person, $i$ hav who?

## III. Nouns.

1. There is a like division as in Mota between Nouns which take a Suffixed Pronoun and those that do not.
2. Verbal Substantives. The terminations are e, $r, g$; mat to die, mate death, tog to abide, natgar way of life, vano go, navnog going.

Reduplication often gives the same sense, dem think, nedemdem thought, tab to love, natabtab love.
3. Independent Substantives. The terminations are ge, $n ; n a$ hege name, stem $h a$; nabnege hand, ban; nenten child, nat; netlen egg, tel.

This termination has no place in composition; nabnege, nabne men bird's wing, nelwege, nelwo eg fish's tooth, nahege, nahe et a man's name, nahan his name; the termination of the first member of the compound is lightened.

The true form of the word meaning tooth is lewo, of that meaning name ha; the suffixing of $g e$ shortens $o$ and $a$ to $e$, nelwege, nahege.
4. Plural. The sign of Plural is geh, the Mota gese; na ge geh things, net geh men. The Prefix for persons is ra, ratelki some.

That geh has the same meaning with gese is shown by kemem to Motlav geh we are all Motlav people and no others; del, Mota nol, is 'all' in the sense of totality, but is also used with the sense of plurality.

## IV. Pronouns.

1. Personal Pronouns.

Singular. I. ino, no.
2. inek, nek.
3. ike, ke.

Dual.

1. incl. doro. excl. kamamro.
2. komro.
3. koro.

Plural. 1. inclusive, iged, ged. exclusive, kemem.
2. kimi.
3. iker, ker.

Trial. 1. incl. detel. excl. kamam tel.
2. kemtel.
3. kertel.

Observations.-1. These forms are all used indifferently as subject and object, and in indicative or subjoined sentences.
2. The Prefix $i$ gives more personal emphasis.
3. In the Third Person ke is a demonstrative ; $r$ (Mota ra) makes the Plural.
4. The Dual and Trial are the Plural with the Numerals ro and tel. The vowels belonging to the Pronoun shift in accordance with those of the Numerals do, ko, with ro; de, ke with tel. Why it should be kemem in the Plural and kamam in the Dual and Trial cannot be explained. The inclusive First Person Plural ged gives only $d$ to form the Dual and Trial, showing the true Pronoun (see p. ilg).

## 2. Pronouns suffixed to Nouns.

Singular.-1. k; 2. (m); 3. n.
Plural.-1. excl. mem; 2. mi ; 3. r.
Examples.-nabnege a hand.
Singular. 1. nabnek, my hand. Plural. 1. incl. nabnenged, our hand. excl. nabnemem.
2. nabne, thy hand.
2. nabnemi, your hand.
3. nabnen, his, her, its, hand. 3. nabner, their hand.
na hege a name.-Singular: 1. na hek; 2. na he; 3. na han. Plural: 1. na hanged, na hamem; 2. na hami; 3. na har.
nangege a face.-Singular: 1. nangek; 2. nange; 3. nangon. Plural: 1. nangonged, nangomem ; 2. nangomi; 3. nangor. Dual: 1. excl. nangomamro; 3. nangorro.

Observations.- I . The absence in general use of a suffixed form for the Second Person Singular is very remarkable, and cannot be explained; as in Volow and Vanua Lava; it appears only with the Possessives no and go. The Noun in the form to which the independent substantival termination $g e$ is suffixed is, as it were, in a Genitive Case with the Second Singular : niqtige a head, niqti thy head, namtege an eye, namte thine eye. It must be remembered that the termination ge is not always suffixed to the true form of the word (III. (3)); ha is the stem from which nahege, nahe come, mata that of namtege, namte; a modification of the termination of the true word makes a Genitive.
2. For the inclusive First Plural there is no other form than ged, though $d$ would seem natural, see Pak; the others are modifications of the Personal Pronouns. The introduction of $n$ before ged is parallel to the same in the First exclusive in Mota, napanen kamam.
3. If the Noun to which the Pronoun is suffixed ends in a consonant, a vowel must be supplied before $\mathrm{k}, \mathrm{n}, \mathrm{r}$; em a house, emar their houses, bug debt, nebgor their debts, nebgun his fault.
4. For the Dual and Trial there are no special forms; ro and tel are added to the Plural : but mem becomes man before ro.
5. In the different Persons the vowels of the stem come out differently before the various Suffixes: e.g. ha has been said to be the true word, which, with the independent termination ge, becomes hege; the shortened vowel remains in na hek, na he, the true vowel appears in each of the other Persons.

So the stem of nangege is, in its true form, nago, and o comes out in all the Persons except the First and Second Singular.
3. Demonstrative Pronouns.

Igol, gol, igoh, goh, hagoh, this.
Inen, nen, hanen, that.
Examples.-Ne tenge e we gol bih a good tree this for a bow, non he ne helmismis igol? whose is this knife? navno liwo igoh a large land this; nom malsab inen your garment that; na hav nen? no qo, what is that? a pig.

The Personal Pronoun ke is also used as a Demonstrative, hardly as more than a Particle: wos hir ho no totgal ke nail (it) under that picture, the picture there. A demonstrative expression is ike genha goh! he, that one to be sure, Mota ineia nan qa!

The Demonstrative which in Mota is iragai, those people, is irge: irge ta Qauro te ter geteg nemar how do the Bauro people build their houses?

## 4. Interrogative Pronouns.

The? he? who? Feminine irohe? Plural irhe?
Na hav? what? a Noun.
Examples.-He me bel? natga, naghow mo kor who stole it? No, a rat ate it; irhe gol? who are these? irohe ma van me? what woman came here?

For 'which,' 'whether,' the Adverb 'where' is used as in Mota: nali nakhi' a ve? which do you like? your heart desires where?
5. Indefinite Pronouns do not appear; ratkelgi some persons, (ra takelei Mota) a Noun with the Plural ra; but hav is something, somewhat, as well as 'what?' and he indefinite some one. The Distributive vel is 'each,' vel he, every one, each, velvel kimi each of you.

To express an English Relative; ave net nik mi tig ke where is the man whom you saw? you saw him ; net nen nik mo woh ke that is the man whom you struck, you struck him.

## V. Possessives.

These are no of general relation, $\mathrm{m} u$ with rather the sense of origination, $g a$ of close relation, $m a$ of things to drink.

1. no.-This is never used with the First Singular Suffix (see VII. (4)): nih mino the 'bow with me' is my bow. The Suffix $m$ is used in the Second Singular; in the Plural, First and Second, $n$ is introduced. Singular: 1. -; 2. nom thy; 3. non his, her, its. Plural: 1. nonged, nonmem; 2. nonmi; 3. nor. With the Article nonom, nonon, \&c.
2. mu.-The meaning is, more distinctly than that of Mota mo, that of a thing proceeding from, rather than possessed by, the person; no me te muk I saw it myself, na mun he mi tin whose making was it. The Suffix m is not used. Singular: 1. muk; 2. mu; 3. mun. Plural: 1. munged, munmem; 2. munmi; 3. mur. With the Article $n u \mathrm{~m} u k$, \&c.
3. ga.-In the First Singular this is not used at all; na kis is used: be kis
hinag for my food. In the Second Singular the Suffix $m$ is used, and the vowel becomes o. Singular: 1. -; 2. gom; 3. gan. Plural: 1. gangedganmem; 2.ganmi; 3.gar. With the Article nagom, nagan, \&c.
4. ma.-In the First and Second Singular the vowel is $e$; mek, me; in the other Persons it is ma; man, manged, \&c. With the Article nemek, neme, naman, \&c.
The Mota pulai is blege; nablek qo my pig, nable thy, nablan his property. There is not the Mota anai; net mino the man with me, my man.

## VI. Adjectives.

There are pure Adjectives; et liwo big man, nem su small house; but Adjectives are generally in verbal form ; net nilwo, nem nusu, a man (that) is big, house (that) is small.

The Comparative is made by the Preposition den: no qo nilwo den naghowo a pig is bigger than a rat. When the comparison is of number hev is used: kemem na madeg hev leer we are more than they.

For 'fond of' man, mansem fond of money; mere possessed of, meresem rich; diminutive, depreciatory, var, varsu, rather small; na mati et a good man, na mali et a bad man.

The Terminations $g$, $r$, as Mota $g a$, ra. The Prefixes ta and ma shift the vowel before a consonant, or elide, togolgol straight, netgolgol is straight, mowor, nemwor broken, malaklak happy.

## VII. Verbs.

The Temporal Particles are $n$-, $m$-, $t$-, with shifting vowel. There is no Modal Particle of the same kind.

1. $n$-.-This is the Indefinite, na hag sits, ni tig stands, ne het is bad, no gob is sick, the vowel shifting with the vowel of the Verb. When the Verb has two or more syllables the vowel of the first is elided and is represented in the Particle, nebros from boros, being, as in Nouns, shortened also. The Particle coalesces with a Verb that begins with a vowel ; nin rather than ni in drinks, net sees.
2. $m$-.-The Past Particle is similar in all respects; mr hag sat, me ten cried, mo tog abode, mi tin made, mu wuh struck; meslon put lengthways, salon; met saw, et.
3. $t$-.-The Future Particle is similar; ta hag will sit, te gen will eat, to sok will seek, tu ruw will plant; si ke tes nek, nek ta mat ae if it should pierce, es, you, you will die of it.

It follows from the shifting of the vowel after $t$ - that there is no distinction of $t e$ and $t i$ in sense as in Mota; there is only the future $t$-, none of continuance; nagveg tetwag the Malay apple flowers, Mota o gaviga ti tawaga ; na ro bak ti nin te her lokse the banyan leaf falls, (and) buds again.

Besides these regular Particles there are two others used only with the first and third Persons Singular, $k$, and $n i$.
4. $k$.-After the Pronoun this has the deceptive appearance of the Possessive nok, which, perhaps on this account, is never used; nok hag I sit, nok vav I
speak, nok boros I like; but the Ureparapara form ka makes it plain that it is a Verbal Particle used only with the First Person Singular, and with a present signification.
5. ni.-This again has the appearance of the Indefinite $n$-, but is shown not to be so because the vowel $i$ remains before the other vowels in the Verb, and does not shift; ke ni hag he sits. This, being used only with the Third Singular, appears like the Mota Pronoun ni, but must be said to be, what it is also in that language, a Verbal Particle.
6. e.-With we, good, $e$ is used; ne tenge e we gol bih this tree is good for a bow. The use of it in other languages makes the use of it here likely, but not with one word only.
7. In Conditional or Potential clauses the Future $t$ - is used, or rather it is from the shifting vowel impossible to distinguish a separate Particle like Mota ta; no tet ke, no te lev hir ke if I should see him I will give (it) to him. The Particle wo is commonly used, but is not a Verbal Particle, so no wo met ke if I should see him, or nok wo et ke.
8. The Particle which marks a Pluperfect is to ; ke me lev lok me no bok ke mevtavtah to alon he brought back the book he had been reading in.

The same Particle signifies something remaining; misu lev to there is still a little. The same also is used in a civil way of speaking; van to me, van me to, pray come here.
9. Without a Verbal Particle the Present or Indefinite tense is used in all but the First and Third Singular, in which $k$ and $n i$ are used ; nek hag thou sittest, ged vav we speak, inclusive, kemem sok we seek, exclusive, kimi in you drink, ker gen they eat.
10. In the Imperative the Verb has no Particle; van me come here; or the Number and Person are marked by a form of the Pronoun; nek van Second Singular; ami van Second Plural; amru van Second Dual.

The Particle $n i$ is used, as in Mota, ke ni van let him come.
11. A sort of Infinitive is the bare Verb; nek ma van me so mugumugu you have come here to work.
12. Suffixes to Verbs.

Consonantal-g, maneg to convey mana; n, salon to put lengthways ; r, vetgir to set on end, va-tig-ir. Syllabic-heg, borheg laugh at; teg, ronteg hear; geg, evevgeg throw away; veg, matveg die with.

The last example is of the separable vag of Mota, no qolag murvey ne be the . cask is full of water; but there is another termination not of this character, though of similar force, ter: ne wet tenge memlatter ke the branch of the tree broke with him. See Volow, Pak.
13. Prefixes.-I. Causative, va, ve; vaeh make live, vetgir make stand. 2. Of Condition as mentioned with Adjectives, $m$-, $t$-; nemwor is broken, netgolgol is straight. 3. Spontaneity, tav; ma tatavser has come undone, (Mota me tavasaru, reduplicated) 4. Reciprocal, ver; vervav talk together.

The auxiliary Verbs as they may be called appear as Prefixes; he (Mota so) henege set the face (Mota sonago) hatig stand up; tig (Mota ti) tigkele turn the back.
14. Impersonal Verbs as they may be called do much of the work of Passives, (see Mota); ne tenge meslon wolwol avwo be the tree has been laid lengthways across the water, me vetgir netrag bem the ladder has been set up against the house. But the sense need not be Passive; tak na hav ae? tak na gargar ae, ta maw ae to do what with it? to do the skin disease with it, that it may heal with it ; t- the future Verbal Particle.
15. Reflective Verbs-lok back is used; mu wuh ke? si ke mak mat lok ke? was he killed? (impersonal) or did he kill, (make dead) himself?
16. Negative Verbs.-The Negative Particles with Verbs are two, et and te, which come before and after the Verb; no et boros te I don't like, no tit moros te I shall not like; no et et te ke, ne tenge ni tig gor I did not see him, the tree stood against.

The first Particle goes with the Present and Past, as the Mota ga; in the Future the Verbal Particle $t$ - precedes it. It may be doubted whether $e$ in et is not itself a Verbal Particle.

The Cautionary or Dehortative Particle is tog; tog haghag ho nen don't sit down there ; ni tog let it not be, is in form a Verb.
17. Reduplication is simple because the love of short forms and elisions only allows of the repetition of a syllable, haghag, tenten. The notion of repetition and continuation of the action goes with the circumstances. The Verb without the Prefix is reduplicated metegteg, fear, takut Malay.

## VIII. Adverbs.

1. Adverbs of Place-igoh, inen, here, there, are the Pronouns this, that ; me 'hither' makes with ve 'where,' the equivalents of ' whence' and ' whither ;' lok back, nok lil lok I return back ; hir, ho (Mota siwo), down, van in a certain direction, are pure Adverbs. Others are Compound Adverbs, Nouns with Prepositions; ae there, ave where, amag before; some Nouns without Prepositions vawo, wo, above; some in origin Verbs, beten near.

Examples.-Nek met ke a ve? Van gin Where did you see him Over there; nek me ave? Whence are you? lit. you hither at where; namtehal gol van ave? where does this path go to? rav hir ho na gaban pull down the sail; ko lu ne lew pull out the tooth; he mevher lu ne ternin? who threw a stone through the glass? no lo alge the sun above, a lege; mok aslil put it outside, a selil; ke na hag aslil he sits without, in the space outside; evevgeg aqut throw it away at the back of the house, a qut; hag beten me sit near here.

The Adverb ae is used as 'thereby,' 'therewith,' 'thereat:' mi ti mu bul, nem memreren ae a candle was lighted, the house became light thereby; ave naqrin nek mu wuh ke ae? where is the club you struck him with? therewith; lev me ne qet lot, nok bus no lot ae give me the pestle, I will pound the pudding therewith; ke ten ae he cried thereat.
$\because$ 2. Adverbs of Time—qirig, a qirig to-day, righagoh now, (rig little, hagoh this,) anor yesterday, anereh day before yesterday, aneh of past and future time, (nor, ereh, neh, Nouns,) talow to-morrow, oreh day after to-morrow; ne te formerly, Verb, Mota we tuai; rigrig soon, to still, teqe yet, qoro thereupon.

Examples.-Terse ker neh bem? when will they be paid for the house? ke ma van me aneh? anor, when did he come here? yesterday; na ma vav vagsiso vatag I have often said so already; no met ke to ne te a Mot I had seen him formerly at Mota.
3. Adverbs of Manner-qele as, qelegoh, qelenen, thus, so, as this, as that, qele ave? how? as where? hethet badly, reduplicated Adjective; galsi well, hoqur without due cause or consideration; ae 'there' is used like Mota apena 'on that account;' the Noun manege, cause, makes 'why'? and 'because.'

Examples.-Ker mo ho a qirig na manege beg they paddled (went out in a canoe) to-day on account of fish, literally, the cause about fish; na manege na hav nek mak? why did you do it? nek mu wuh bel net ba hav? why, about what, did you murder the man? no tu ruw geteg ne tenge ke? how shall I plant this tree? Ker mak qele ave ne qen ke? how do they make this net? Ara na hag lolha den na Tno Lav qele so Mot a Nlow Ara lies (sits) far from Vanua Lav as if Mota from (at) Volow; ker ma hag bat lo toti tenge they sat in hiding, out of sight, by the stem of the tree; no mu wuh ke, ke qoro tenten ae I beat him, he thereupon cried because of it.
4. Negative.-This is not an Adverb but a Noun; natga or netga No, i.e. na taga the nought; nek mo tog to ale aqirig? Nataga have you been at the beach to-day? No. 'Nothing' is nat- or nethav, na Article, $t$ - Negative Particle, hav somewhat; nek me rev neg veveh? nat hav, how many fish have you caught? None.

A word, veh, by which 'can' is expressed, must probably be ranked as an Adverb, no et rav reh te. I cannot write; it is the Mota wesu, to reach completion.

## IX. Prepositions.

## These are Simple and Compound.

1. Simple.-Locative, $a$, $l$ - with shifting Vowel ; of Motion and Dative, hir ; of Motion from, den; Motion against, gor ; Instrumental and Dative, mi, ge; of Relation in Place, $t$ - with shifting Vowel ; $m i$ of Persons; of general Relation, $b$ - with shifting Vowel.

Examples.-1. a.-This has been shown in Adverbs, ave, aqirig, aslit, and with names of places, $a$ Mot at Mota, $a R a$. In accordance with the idiom explained pp. 160, 292, $a$ is translated by 'from,' ke mi sis gor avwo em he fell from on the house.
2. l.-This is no doubt in origin a Noun meaning inside ; it either coalesces with a Noun beginning with a vowel, lem in the house, or shifts its vowel to match that of the Noun when it begins with a consonant, lo tot tange at the tree trunk; or it takes the vowel which the Noun casts out of its first syllable, generally shortened or modified as efor o, levno $=l$-vono in the place: na hav letber? what (is there) in the dish? Ke ma kal le ternin he climbed up into the window; neg ma har le qen the fish drew into the net; nek lin ne be letno sugsug pour the water into the washing-tub (tano the place of anything, receptacle); ke a ve? Ke lem where is he? he (is) in the house.
3. hir.-The Mota sur with wider application. Dative, nek lav hir ke give (it) to him; Motion, van hir ke go to him.
4. den.-Simply 'from;' lev naqrin den ke take the club from him; na Vno Lav et te wiwi te den na Mot Vanua Lava is not far from Mota, ke mi sis gor den nem he fell from the house.
5. gor.-The Mota goro, explained in that Grammar, p. 293; kemem ma hag gor nange we sit (have come to sit) before your face. It is used Adverbially as above, sis gor fall against something, tig gor stand against.
6. mi.-The difficulty felt in Mota as to the identity of this word in origin with me is equally or more felt in Motlav. Dative, le me mino give (it) to me. Instrumental, mu wuh ke mi na hav? he was struck with what? ke ma kar ke mi nih he shot him with a bow, ker ma kar ni siso mi nih nonor they shot many with their bows; no qolag mur mi ne be the cask was full with water.
me, probably the same as this, is used at the end of a sentence like Mota nia; na hav nek mak me? what have you done with it?
7. mi.-Relation with regard only to persons. In this way it serves with the First Singular Pronoun instead of a Possessive, 'with me' for 'my;' le me, mi no ke give (it) here, it is mine; tog mi no stay with me; ke me gel me no ba lantanu he was angry with me about the bees. In nok tar mi no ih I will shape myself a bow, mi no may be equally translated 'for me' or 'my.'
8. ge.-To these must be added $g e$, though natives are not clear in their account of it; le me, nok tar mino ih ge give it here, I will cut for myself a bow with it.
9. $t$-.-Relation in respect of belonging to a place; with shifting, assimilated vowel, or coalescing; to Mot of Mota, ta Maewo of Maewo, Torbarbar of Ureparapara.
10. $b$-.-The Mota pe, but never used, as is the case with $l$ - and $m i$, with a
preceding; shifting to $l a, b e, b i, b o, b u$, or coalescing; kimi hu me ba qaqare ok paddle here to the side of the ship; nek ma van me ba hav? ba malsab, be helmismis, what have you come here for? for clothes, for knives; vah ne tenge bi bigi gear plant the trees by the side of the fence; ke ma hag tab bemtem he sits leaning back by the door; mok no ro menmen bekletber (be kule taber) put the cloth behind the dish; bem, beg, as above b-em, b-eg.
2. Compound Prepositions are those in which a Noun with a Simple Preposition has a sense equivalent to that of a Preposition.

Example: avwo be, a vawo, over the water; avwok, on me, shows vawo a Noun.

These Nouns are often used as Prepositions by themselves; wo, namlig womram a cloud above the earth; wor na tabge wovlih spread out the mat to dry on the grass, ke ave? wo ner where is he? on the ner tree, reb kal womtig climb up on the cocoa-nut tree. The same is seen in lalnek beneath me, my neath; naqran gohow lalne em the rat's hole is under the house. In levetne the Preposition $l$ - is seen, net ni tig levetne ner nabte the man stands between the almond and the breadfruit trees; ke na hag levetnar ro he sits between them two, levetnanged in the midst of us. Others are, ne met no tog dilnet nem the wood is round about the house; nek mo mol dilnet na Vlow? We, have you gone round Volow? Yes; ke a ve? ke ne res taval tenge ho where is he? he is lying beyond the tree down there; Norbarbar taval Row ho Ureparapara is beyond Rowa westwards ; sili ev beside the fire. Some are Verbs in origin : sureg lege nem throw it over across the house; hag beten no sit near me; nek ma van hog a ve? No ma van hog Melwo, qoro mol me, where did you arrive at? I came up to Melwo, then came here.

## X. Conjunctions.

The common Copulative is wa, and.
The Adversative is $b a$ but; ke met ke $b a$ memtegteg ae he saw him but was afraid of him; it is sometimes, however, not much more than copulative. One Conjunction $s i$, is Disjunctive, or, Conditional, if, Declarative, that, and Illative, that. There are two forms, si and so, but the Vowel does not shift.
Sometimes si and so are used together: si so Sawa tet ger gor te ke wa ke ma mat if Sawa had not swum after him he would have died, literally, if Sawa shall not swim and he was dead; nek me ter naqrin ba hav? nok so wuh no qo ae what were you holding the club for? that I might strike the pig with it; ave na malsab so nok her? where is the garment, that I may put it on?

Another Conditional Conjunction is wo; nek wo kur ta mat if you eat it you will die.

Others are tevle, tele, lest; et gor tevle leb take care lest it get dirty ; tevle or tele sisgor (take care) lest it fall ; qoro the Mota qara; goh until, hag goh den bel sit till the bell rings. The Noun manige because of. 'As' is qele; ke ma van qele nel ma vav to he went as you had told him.

The use of a Noun, meaning companion, in a way that must be translated 'and' is the same as in Mota, metek my companion=and I; ino metek ithik my brother and I; matan he he and who besides? matan he mol? who will go with him? The ma or me here is probably the same word as the Preposition $m i$. See Maewo.

## XI. Numerals.

1. Cardinals.-One vitwag, two voro, three vetel, four vevet, five tevelem, six levete, seven liviro, eight levetel, nine levevet, ten sonwul. Hundred is meldel. Thousand ter.
The Verbal Particle $v$ - with shifting vowel is evidently employed here, the Gaua ve. An indefinitely large number tertervor.
2. Ordinals are formed by adding ne; vorone second, vetelne third, sonwolne tenth, meldelne hundredth; the first is na magi.
The word used for 'last' bahbahnegi corresponds to the Mota paspasoanai, and shows negi=anai.
3. The unit above ten is nadme; sonwul voro nadme vetel twentythree: the sum above a hundred ni vivnegi.
4. Multiplicatives are formed with vag; vagro twice; no tin vagveh lo qon vitwag? how many times shall I drink in one day? vagtel, three times; na ma vav vagsiso vatag I have said (so) often already; siso many.
5. Interrogative and Indefinite, veh; with the Verbal Particle ve; nok ve veh ma gam me a qirig ke? vetel, how many canoes have sailed here to-day? three.

There is the same way of counting persons and things in certain circumstances as in Mota; hag veh wook? how many on board the canoe? bulveh how many, or so many, men together, salakeeh so many at once, Mota sorako visa.

## XII. Exclamations, etc.

These differ little from those of Mota. The common Vocative is ae; the Affirmative hir we, combining Mota sur and we I The expletive gin has occurred in one of the examples.

## XIII. Songs.

There is in Motlav, as has been said, its song dialect. The Bishop's Song, already given in its Mota form, was composed in Motlav as follows:-

## Nasin Besov.

Aeoewae, wo ${ }^{1}$ reronse? wo reron e Besove ni gamtel weveno mee, nalni nelenlav, e nasri neer Merlav ni se turture le lame ${ }^{2}$; gis wo melovok; melovrer ${ }^{3}$ emrer levrane ${ }^{2}$ Rehirqon, nam loslos wor enaen ${ }^{4}$ te mul Olsilade. Retingormew ses tur gor doro.

Aeoewae, Worerolen ni selul me le lame, wo rorooke ${ }^{2}$ Besov gam mee narorone ${ }^{2}$ wewut gam me; na me ronteg mas narerom ${ }^{6}$ na te il nangom ${ }^{6}$ loave? Nirman ${ }^{7}$ se ror me napsi negom napsi ger medeu ni serer levrane Relepe. Nam tenten wor, e nam loslos wore naen te mul Olsilade ketlew qo me ti il na me do to mol.

Eoaewae oaeae! gede ron nareron e Besove ken wel tel we vonomee, ken tin gor lam eken tin gor na vono Olsilade, ken weswes gor mete leni lave, ken gam vevelreg pas wo vano tere sal medud pi kele Mewe gen teger wo melig, do ${ }^{7}$ te mol qirig Olsilade, mi nom pesi gamgam. Wo vere wose wasvere malmal pulero, do te weswes dero hir Besov, do to mol res li wiwi, iii do to mol Olsilad.
The translation of the first two parts has been given with the Mota song, the latter part is as follows: We have heard the fame of the Bishop that he has bought the land all round, he sets the bounds of the sea and he sets the bounds of the land of New Zealand, he beats in the eye of a great wind, he sails round and round all the lands, he floats far off behind Maewo, he is lost in the cloud; we two shall go to-day to New Zealand. . . . two damsels, we two shall beat till morning against the wind to go to the Bishop, we shall go very far off, we shall go to New Zealand.

A difference between this and the spoken dialect may be observed ${ }^{1}$ in the use of $w o$ for the Article, ${ }^{2}$ in lengthening words by final $e,{ }^{3}$ in the use of $e m$ for me as the Past Verbal Particle, " enaen for ged inclusive First Plural, ${ }^{5}$ se a Verbal Particle only used in songs, ${ }^{6}$ use of Second Singular Suffixed Pronoun $\mathrm{m},{ }^{7}$ nirman for ker, do for doro. Generally there is not so much contraction and elision of vowels.

## 3. Volow, Saddle Island.

This district of Saddle Island is by the Motlav people called a Vlow, by the Mota people according to dialect Valuwa or Valuga. Their language is not so contracted as that of Motlav. It is characterized by the substitution of $g=\mathrm{ngg}$ for k , and by the introduction of $e$ before $a$ and $i$ before $e$, in a close syllable. This latter peculiarity is not heard in the mouths of all the people, but it is characteristic. The sentence given as an example in Motlav, with a little change, is in Volow, no goq me teweh wo quten, na matan me be, the bread-fruit smashed on his head, his eyes were blinded. The Examples are mostly from Mr. Palmer's Phrase-book.

## I. Alphabet.

1. Vowels-a, ă, e, i, o, $\check{\text {, }}$ o. There may be a doubt whether $u$ is ever heard, it is rather 0 . The sound of $\breve{a}$ and $\breve{c}$ is short and sharp. There are no Diphthongs ; the Mota maur, sao, tauwe, are mir, ho, tǒ.
2. Consonunts-g, $g$; d, t; b, v, w; q; m, m;n, n; r, l;h, s.

There is no k , which turns always to $g$; $\mathrm{d}=\mathrm{nd}$; no p , which is represented by $\mathrm{b}=\mathrm{mb}$; since k is $g=\mathrm{ngg}$ and p is $\mathrm{b}=\mathrm{mb}, \mathrm{q}=\mathrm{nggmbw}$, as in $n i$ qil the Mota pul; in some words $g$, in some b , is most conspicuous, as k and p in Mota.

## II. Articles.

1. Demonstrative Article.-n- with shifting Vowel before a Consonant, and coalescing with an initial Vowel.
The vowel with n- anticipates the first of the Noun: na qatag an arrow, ne teange a tree, ni qil a candle, no goq a breadfruit tree. The first vowel of the Noun is not elided as in Motlav. With an initial vowel, nat a man, $a t$, neb a mat, eb, nit a bow, nog a canoe. The Article goes with names of places: No Mot na rah den no Go veh go Norbarbar bo Motlav, Mota is as farfrom Gaua as Ureparapara from Motlav.
2. Personal Article.-Both $i$ and $e$ are used; ihei singular, erehei plural, who? $i$ mera the person, e hav? who?

## III. Nouns.

There is the same division between those that take and do not take the suffixed Pronoun.

1. Verbal Substantives,-terminations e, r, v, g: mat to die, ne mete death, tabe to love, na tabev love, toga to abide, no togar behaviour, vono to go, no vonog a going. A reduplication of the Verb makes a Substantive, dod to think, Mota nom, no doddod thought.
2. Independent forms are in ge, and $n$; benege hand, raren leaf, wenen fruit.
3. In composition the final $a$ of the former of two substantives becomes e; haha name, hehe at a man's name.

There is the difficulty in this that in the Independent forms of Nouns, the final syllable, when $a$ in the stem, is shortened to $e$ because of the following termination $g i$, or en; thus gelege, back, the true stem of which is seen in galan his back, to be gala. But as $a$ is shortened to $e$ in both syllables of gelege, so in composition $e$ appears in the first syllable, gele teber the bottom of the dish; the vowels are shortened in view of the length of the following part of the word. In the word raren a leaf, no doubt there is a reduplication of a form of the Mota naui, Motlav ron, the vowel of the true stem ro is shortened to $a$ and $e$; but in composition $o$ appears, ro meanmean a wiping leaf, a napkin; mog no ro meanmean be gele taber put the cloth under, at the back of, the dish.

The Pronouns suffized to Nouns affect the vowels of the stem in a manner which can hardly be explained, though no doubt they are more or less shortened according to the value of the suffix : ne negege a face, independently, ne negeg my face, ne nege thy, na nogon his, na nagonged, na nagomem our, ne negemi your, na nogar their face. The stem must be nogo.
4. The Plural is made by adding geh.

IV. Pronouns.

1. Personal.

Singular. I. ino.
2. inig.

Dual.
3. ige.

Trial.
Plural. 1. incl. iged. excl. igemeam.
2. igomi.
3. iger.

1. incl. detel. excl. geatel.
2. gomtel.
3. gertel.

The Prefix $i$ is used or disused at pleasure. The Pronoun is in fact the same as that of Motlav.
2. Suffixed to Nouns.

| Singular. 1. $g$. | Plural. | 1. excl. meam. |
| :--- | :--- | :--- |
| 2. $(m)$. | 2. mi. |  |
| 3. n. | 3. r. |  |

Observations.-I. It has been noticed above that the vowels of the Noun are affected by the suffixing of these Pronouns, III. 3.
2. The Plural forms are modifications of the ordinary Personal Pronouns, except ged.
3. The Second Singular $m$ is only used with Possessives. The remarkable Genitive Case, as it may be called, in the Second Person, is the same as in Motlav ; negege a face, independently, negeg, $g$ suffixed to the stem nege, my face, but nege thy face; hehege a name, heheg my name, hehe thy name; the true form of the Noun being in the one case nago, in the other haha. A modification of the final vowel of the true word has the effect of a Genitive in the Second Person Singular of such Nouns as in the other Persons take a Suffixed Pronoun.
4. In the First Plural inclusive $n$ is introduced before the Suffixed Pronoun.

## 3. Demonstratives.-Iges this, ena, ga, that, eraga those.

Examples.-Na hav ga? no qo what is that? a pig, nat ga me bel no go that man stole the hook, no ronhe na gasiel ga? whose is that knife? ne metehal ges ma van lo ve? where does this path come out?

The Plural from the Vocative ogai is eraga: eraga ta Baur me ter vehveh nem me ger how do the Bauro people build their houses?
4. Interrogatives.-Ihe, plural erehe, who? hav what?
5. Indefinite. Some persons re teane, Mota ra tuaniu.

Relatives are expressed by Demonstratives: ave nat nig met ge where is the man whom you saw? ete, nat ga nig me weh ge look, there is the man whom you struck.

## V. Possessives.

The Possessive Nouns are (1) ro, (2) mo, (3) ga, (4) ma; but there is considerable irregularity in the forms in use.

1. ro.-This is no doubt a form corresponding to Mota no, and it takes the Suffixed Pronouns regularly in all but the First Singular ; no rom thy, no ron his, her, its, no ronged, romeam our, romi your, ror their. For the First Singular rigis is used, gis = Motlav kis, meaning a thing belonging to me, and ri probably ro with the vowel changed to match that of gis; le me, rigis ge give (it) hither, it is mine.

Often for the First Singular, and sometimes also with other Persons, no Possessive is used, but the Preposition $m$ - with shifting vowel; mono seab my garment, i.e. with me; nog me he? whose canoe? nog me Matagoro Matagoro's canoe, i. e. with whom? with Matagoro.
2. mo.-The meaning is that of Motlav mu, Mota mo. The Pronoun is regularly suffixed to all but the First and Second Singular. The form for the First is megis, the vowel changed; no met ge megis I saw him myself. That for the Second, mewe, is very remarkable, because here it is not, as seen above with Nouns (IV. 2. 3.), a modification of the final vowel of the word, but an addition of we to it.
3. ga.-Usually of food. There is more irregularity in this. For the First Singular gis alone is used, na gis a thing for my eating, without $g a$. In the Second Singular the Suffixed Pronoun m is used, but the vowel changes, no gom the thing for thy eating.
4. ma.-Of things to drink. For the First Singular either, as with $r i$ and me , gis is used, magis a thing for me to drink, or the Suffix g is used, na mag or na meag my drink. In the Second Singular mo is thy thing to drink, the vowel being shortened as with Nouns generally.

## VI. Adjectives.

There are pure Adjectives; nat lowo big man, nat heat bad man, nem su small house; but Adjectives are usually in form Verbs, nat ne heat.

Comparison is made with dean from ; no Vono Lav no lowo dean no Mot, Vanua Lava is larger than Mota. In comparison of number heav; igemeam no soso heav ger we are more than they.

Rather small is $s u s i w i$; fond of money meansem, possessed of much money meresem.

The Prefixes $m$ - $t$ - are those of condition as with Verbs.

## VII. Verbs.

1. The Verbal Particles shift the Vowel to assimilate with the first of the Verb, or coalesce with an initial Vowel. They also join on to a preceding word before a consonant; see below, gem, gen.
(1) The Temporal Particles are $n$-Indefinite, $m$ - Past, $t$ - Future. $n$. Indefinite, without more than general Present sense: mi ti ni qil, nem ne mereren ben a candle has been lighted, the house is light thereby; ne le naghe ve? ete gin, your heart desires which? that (see) one to be sure.
$m$ - Past. -The vowel shifts: nat ma lage ne be the man crossed over the
water, ged mo tog no Vono Lav we stayed there at Vanua Lava, nat mi tig la mahe ner wa no goq the manstood between the almond tree and the breadfruit tree, gero mo ho ni qirig, na manigan beg they two went out in a canoe (paddled) to-day for the sake of fish. With a Verb beginning with a vowel, as ag to do: ger mag vehveh ne qen? how did they do the net? Joining on to the preceding word: gem valeah ge go te le te he said that he did not take it.

To make the Past sense more distinct the Adverb vata is used.
$t$. Future.-No ta vah rehveh ne teange? how shall I plant the tree? no tin ( $t$-in) ragveh le qen votwa? how many times shall I drink in one day?

To these must be added the Particle used with Numerals $v-$, and one which appears only with Adjectives, ge; geswi=ge siwi; ne teange me ter geswi bih wood is cut small for a bow.
(2) There is no narrative Particle; nor of continuance or habit, the Indefinite and the Future are used according to sense; ne geveg gen (or ge te) taw the Malay apple does, or will, flower; no ro bag gen (or ge te) hew sor, gen (or ge te) ihag log the banian leaf falls, or will fall, off, it comes, or will come, into flower again.

In this is not only an example of the Particle joined on to a preceding word, but it is remarkable that the Pronoun is introduced after the Subject is expressed, no ro bag ge-n hew the leaf it falls, or will fall.
(3) Pluperfect Particle te; ge me le log me no bog ge ma vavtap te lon he brought back the book he had been reading in (it).

The same te has the meaning of the Mota $t i$ : le me te just give it hither, of courtesy in making a request.

The other Mota $t i$ of remainder is $t i$ in Volow : ni siwi ve $t i$ there is still a little remaining.
4. The Conditional $t$-is indistinguishable, because of the shifting Vowel, from the Future $t$-, but no doubt exists; ge te es nig, nig te memeah ben if it should pierce you, you will suffer pain from it.
5. Verbs are used without Particles ( x ) in the Imperative; (2) in Conditional and Subjoined clauses; (3) in the Infinitive.

1. Imperative.-With the Pronoun expressed; nig lin ne be ho le tene loloh pour thou the water into the bath, gomi mol ha lem go ye up into the house ; or without a Pronoun, wir neb wovlih spread out the mat to dry on the grass, rev hir ho na gaban draw down the sail.
2. Subjoined: le me, no go tar mo no ge nih give it here, that I may cut a bow for myself out of it. Conditional: Sawa gere gear goro ge, ge ta mat if Sawa had not swum after him he would have died. In this gere is no doubt the Mota kere, but has the meaning of 'if not' (see Gaua) : nig wo gir nig ta mat ben if you eat you will die of it. As in Mota qara does not need a Verbal Particle after it: nig ag bah ne ge geh mag, nig gara mol when you have finished doing things first, then go.
3. Infinitive: ag na hav me? ag na gargar me, ge go na maw ben do what with it? do the skin disease with it, that it may heal thereby.
4. Suffixes.-The transitive and directive terminations are the same as in Motlav, with little variation.
( I ) g, r; man influence, meneag to impart it, tig to stand, vatgir to make to stand on end.
These correspond to the Consonantal Suffixes of Mota, but since the stems end in a consonant, a vowel is needed.
(2) The Mota nag, sag, \&c. take the form of nea, hea, tea, rea, vea.
Examples.-Matagoro me besnea be mete em Matagoro stood leaning against the door, ger mo borhea ge they laughed at him, no te rontea te I don't hear, iger mi linrea bat be tet teange they hid themselves behind the trunk of the tree, sisiwerea be giqit throw it outside at the back, ne wet teange ma malatvea ge, ge ma mah ha the branch broke with him, he fell down, no qolag murhea na be the cask is filled with water. This last example is valuable as showing that the meaning 'with' is not confined to the Suffix vea; it may equally be murvea.
The separable Suffix vag of Mota, here vea, is replaced to some extent in Volow by ter as in Motlav : mol ter, van ter, to go with.
5. Prefixes.-The Causative is v- with shifting vowel before a Consonant; eh to live, veh to save alive; me veatgir besnea ne tene reabreab (tano-raprap Mota) bem, the ladder was set up leaning against the house.

The Conditional are m-and t-; malaglag, mowor, miliglig, togolgol, teweh.

The Reciprocal is vear; vearvav talk to one another.
4. Verbs which are translated as Passives; ne teange mo mog wolwol wo be, the tree was put across the water ; and as above, mi til $n$ qil; me ter geswi; me veatgir ne tene reabreab.

## 5. Negative Verbs are made with te te as in Motlav.

The first te may have no vowel : not van te I don't go, no tet ( $t$-et) te ge, ne teange mi tig goro gero I did not see him, the tree stood before them two. The vowel shifts with that of the Verb: na maniginan ge ta vav lowo te by reason that he did not speak loud: te combines, no temros te I don't like.
There is no distinction between Present and Past time, but the Future has the Verbal Particle t-: no tit van te I shall not go, ne leg tit aghe te my heart will not desire, tit=te te. With the Adverb teqe, te is not repeated: no ma talmete nig mag, nig ta vav teqe I knew you at first, you had not spoken yet.

## VIII. Adverbs.

1. Of Place.-Some are the same with Demonstrative Pronouns: ges here, $\mathrm{g} a$ there. The greater number are simple.

Examples.-Me hither, gomi ho me ba tarabe og paddle hither to the side of the ship; at outwards, nig ma van hog ve? no ma van den no Taragveg at,
qara mol se me where did you go down there? I went as far as (reach, a Verb) there at Taragveg outwards, then came back hither; no there at a distance, ged mo tog no Vono Lav we stayed over there at Vanua Lava; hog down there, i.e. seawards, se back ; re the place where, me ve whence, gomi mo mol me ve? no Mot where have you come from? Mota; ha down, ho, hir, down, wos hir ho no totgal nail (it) under the picture; ha, Mota sage, up, gal up, reap gal ha womtig climb up the cocoa-nut tree; riwes near, nig hag riwes no you sit close to me; log back, used like the Mota kel, log ho=kel siwo seawards but this way, not very far that way; ige ve? ge mi ris taval teange log ho where is he? he is lying beyond the tree down over there; mag the Mota moa, is used of place and time, i Matagoro mag, i Woqas ba kalan Matagoro before, Woqas behind him.

Nouns, with or without Prepositions, will be translated as Adverbs: hag be gigig sit beside me, gomro ba galag you two behind me, ge ma hag la mahe tinan gero he sits between them two; mahe Mota masaoi, tinan as in Mota vatitnai; tevalege side, Mota tavaliu; gemeam ma hag taveal tawa be nege we sat on one side at your face, i.e. before you, na Gawau taval Ranitoto ho Kawau is beyond Rangitoto seawards; ne met mo tog wealig nem the bush is round the house.
2. Of Time.-These Adverbs are mostly the same, with the difference of pronunciation, with those of Motlav, and Nouns; qirig, ni qirig to day; neh distant time, neh when? in the future, neneh when in the past; te rese ger neh bem? when will they be paid for the house? ge mo mol me neneh? when did he come here ?
3. Of Manner;-some are simple, some Nouns with or without Prepositions.

Simple: veh how, mag vehveh ne revrev how is writing done? bat out of sight, inwards, vata already, bel stealthily, tel round about, lo through, out; van lo silil go out into the village, go lo ni liwege pull out the tooth, na qatag ma qal mo ro wor lo ne benen the arrow struck, came out through his arm, ge meav wor lo no tornin he threw through the glass, breaking it; wor, asunder, in the two latter examples, shows that the flesh and the glass were parted.

Nouns: ba hav why, nig mi wih bel na ta ba hav? why did you murder the man? teten cause (the same word with tet teange trunk of tree, above), ne teten na hav ge mag? what was the cause he did it? maniginan the Mota manigiu. The Preposition be, in fact a Noun, with the Suffixed Pronoun $n$, makes an Adverb ben, already shown, 'thereby,' 'therewith,' ' thereupon.'

The Negative is tateh; he me bel? tateh, no gohow mo tot who stole it? No, (nobody) a rat eat it ; veveh ne sem me nig? tateh how much money have you? None; tateh vogorne at ges, no mahgeg, there is no second man here, I by-myself. These examples show that tateh is rather a Noun.

## IX. Prepositions.

1. Simple.-Locative $a, l$-; Motion to, hir; Motion from, dean ;

Motion against goro; Dative bev; Instrumental me; Relation, general, $b$-, personal, $m$-, local, $t$-.
(1) Locative: $a$ at, as in $a$ ve where, at what place? $l$ - before a vowel, and with shifting vowel before a consonant, in, into: ge ma gal bat lo tornin lem he climbed into the house by the window, lo and $l$ - are the same, in the window and into the house; neg ma har le qen the fish drew into the net; na hav.le teber? what (is there) in the dish? mog no goq lo bogor put the breadfruit into the chest. With both these locative Prepositions there may be a sense of motion.
(2) Motion to: hir as in Motlav 'to' or 'for,' not restricted to persons; it is also Dative; le hir ge, give to him, van hir ge, go to him.
(3) Motion from: dean; gomi le ves ne tetqeat dean ge you take away the club from him; ged ma van dean no Mot we came from Mota. The use of this in comparison has been observed. It is used at the end of a sentence; ne teange ges ge mo moh dean this is the tree he fell from.
(4) Motion against, or position after motion over against, goro; ne teange mi tig goro gero the tree stood before, i.e. came in the way. The meaning and use the same as of Mota goro.
(5) Dative: bev, a Preposition peculiar to Volow; le bev no me give it hither to ine.
(6) Instrumental, me with; no qolag mur me ne be the cask is filled with water. It is used at the end of a sentence, ave ne tetqeatge nig me weh ge me? where is the club you struck him with? nig me ter ne tetgeatge ba hav? no go gi weh no bo me what have you got hold of the club for? that I may strike a pig with (it). From two examples it appears that another Preposition must be added as Instrumental, gi: no go tar mo no gi nih that I may cut for myself a bow with it ; no go gi wih no qo me that I may strike the pig with it.

There is, however, the difficulty that natives do not take the word themselves as equivalent to anything in Mota, as to nia; and also that in the second example me certainly means 'with.' It is probable that $g i$ is $k i, g i$, of Fiji and the New Hebrides. See Motlav Prepositions.
(7) Relation.-The Preposition $m$ - with shifting vowel, or no vowel, must be held to be distinct from the Instrumental me; it is ma of Mota, of accompaniment; ge mo tog mo no he stayed with me; with other Pronouns with other vowels, mi nig, me ge, mo gomi; ge me gel mo no bo qo he was angry with me about the pig. Before a Proper name it is men, no doubt a Noun with Suffixed Pronoun, no mo tog men Dilnet I stayed with Dilnet; men his companion, a thing with him.
$b$ - with shifting vowel, or without, the Mota pe; ba galan at his back; na qatry ma sal be bersis the arrow was put lengthways at the side wall; ho me be teqien og, be beagi og, paddle hither to the side of the vessel; mog bo qolag put it by the cask; beg about fish, bem at the house. The root Noun makes ben, which has been noticed as in use an Adverb, literally in relation to it, rather its relative. In the sentence ni siwi ve $t i$ there is still a little, it seems as if $v e$ is another form of $b e$.
$t$ - the same as Motlav and Mota ta, belonging to a place; nat to Mot, to Not, te Mew, ta Lakon, a man of Mota, Nuta, Maewo, Lakona, the vowel shifting.
2. Compound Prepositions are Nouns with Simple Prepositions; but as the Nouns are commonly used without Prepositions it must be allowed to include words which are merely Nouns.
Such a Noun is 200 above; wo veat on a stone, ne melig wo maram a cloud above the earth, ge ve? wo near where is he? on the tree, ge mo mol wo hav what did he go upon? i.e. on board what canoe or vessel ; but with Suffixed Pronoun, no lo wowonged the sun above us, wowon on him, and woweg on me, (Motlav avwek), the reduplicated wo is clear, but it is not clear why it is not woweg. In accordance with the native idioms wo is sometimes to be translated 'from;' ge mo moh wo em he fell from the house, literally, on the house. In na qarean gohow lalne em the rat's hole under the house, lalne is a Noun in composition with em; lalnege the under side.

## X. Conjunctions.

The Copulative and Adversative are as in Motlav, wa, ba. The Disjunctive 'or' is si. The Illative 'that' go ; ave ne seab no go har? where is the garment that I may put it on? nig mo mol me go mimwi you have come here to work, Mota si a mawmawui. The same go is Declarative ; ge ma valeah ge go te le te he denied that he had taken it. The Conditional is wo; no wo met tig ge if I should find him, go ge wo tit maros te if I should not wish, nig wo gen nig ta mat ben if you eat it you will die of it. But in this sentence wo may well be taken as the Cautionary Particle, don't eat, you will die; et gor den wo moh take care lest it fall; nan wa masu Mota. Another Cautionary is tevele as in Motlav.

In the sentence given above, Sawa gere gear goro ge ge ta mat, gere is equivalent to 'unless;' but, remembering the Mota kere, it is possible to translate it as 'Sawa just swam after him, he would (otherwise) have died.'

There is the same expression as in Motlav ino meteag tihig I and my brother, ige matan tehen he and his brother.

## XI. Numerals.

1. Cardinals.-One votwa, two voro, three retel, four veveat, five tevelem, six levete, seven levero, eight levetel, nine leveveat, ten sanwil; hundred meldel, thousand tear. The Prefix $v$ - with shifting vowel is a Verbal Particle. The unit above tens is ne neme; the number above hundreds is, with Suffix, ni vivin.
The full form for 'one' is tawa; taveal tawa one side; two hundred and fifty-three meldel voro sanwil tevelem ne neme vetel; four hundred and six meldel veveat ni vivin (its number above) levete.
2. Ordinals are formed by adding ne, with the Prefix vag; second vogorne, for vagrone, third vagtelne: 'first' is mag.

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3. Multiplicatives are formed by the Prefix vag; twice vagro, oftentimes ragsoso.
4. The Interrogative and Indefinite, how many? so many, is veh; nog mo mol me ni qirig veveh ? vetel, how many canoes came here to-day? three; vagveh ? how often? hag veh wo og? how many on board the canoe?

## XII. Exclamations, Expletives.

Hirwe as in Motlav; others also the same.
Expletives;-we the Mota wa; ige ve? ige ha lem we, where is he? he is up in the house; gin (Mota gina) nig met ge ve? ete van gin, where did you see him? there he is over there to be sure; ne le naghe ve? ete gin, which do you like? that one to be sure: in these ete is literally 'see.'

## Vanua Lava.

This largest Island of the Banks' Group, Great Banks' Island, is fifteen miles long. Two small inhabited islets lie close to the eastern side; on one, Ravena, the language of Motlav is spoken, on the other, Qakea, that of Mota. On the island itself each of the districts or groups of villages has its own dialect, viz. Pak, Lusa, Sasar, Leon, Vatrat, Vuras (Avreas), Mosina, Lomrig, Nawono, Alo Teqel, Qatpe, Tolav, and Qe'i. Some of these are, no doubt, very much alike, but the natives themselves thought them different; and between, for example, Pak and Mosina the difference is considerable. The dialect of Nawono, Port Patteson, is lost, the labour trade having destroyed the population, at one time considerable.

The language of Vanua Lava has its own type, of which Pak may be taken as characteristic ; the dropping of $t$ is peculiar to it in that region, and it differs from the other Banks' Island languages in its comparatively little use of Verbal Particles. On the side from Ravena to Pak there is and has been much intercourse with Motlav, yet there is no influence on the language to be noticed ; h, for example, being entirely absent. From Qakea and Nawono to the south-east there has been much intercourse with the leeward side of Mota, and the dialect of Mosina is more like that of Mota than the others; that and Vuras, which has intercourse also with Gaua, have the Vanua Lava characteristics less marked.

## 4. Рак.

The district of Pak, called by Mota people Pek, in Motlav Bek, is quite small, comprising only five villages of a few houses each. The language, however, is of much interest, because it exhibits conspicuously the peculiarity of some of the Vanua Lava dialects in dropping $t$. This practice, so common in some parts of Polynesia, and prevailing also to some extent in the Solomon Islands, is found in full force at Pak; where it may be said that except in borrowed words they retain no $t$ in its original place. The language stands as an example of a well marked variety of the Banks' Island speech, distinct in character from Mota, from Motlav, and from Lakona.

## I. Alphabet.

1. Vowels.-a, e, i, o, o, u, u.

The difference between $o$ and $u$ and $o$ and $u$ is the shortness and sharpness of the latter. There are no Diphthongs, the Mota tauwe is, 'o.
2. Consonants.-k, g; t;p, v, w; q; m, m, n $n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.

To these must be added the sounds b and d ; b is heard between m and r , amro sounds ambro; $d$ at the beginning of a word is heard before $r$, but it is only a strengthening of the sound.

1. $t$ is consistently cast out from words in which the analogy of other languages shows it to have an original place; e.g. me'ei for mat eye, 'olgi for tol egg, qi'igi for qatu head, vi' for vitu star. Between two vowels, as in qifigi, a slight break is heard where the gap occurs, and this is conveniently represented by a mark ', which is usefully employed also at the beginning and end of words like 'olgi and $v i$ ', though representing nothing of which the ear is aware. But $t$ is not absent from Pak, it occurs in many words in place of $n$; a yam is in Mota nam, in Pak tenn, wena rain is wat, manui a nose is metigi, whereas Mota matig a cocoa-nut is me'ig. This change has no doubt come through d, as in Volow dem, wed, medigi. There is also in Pak an occasional appearance of $t$ in words in which $t$ is present also in the neighbouring dialects, tiktik small, to a fowl; but it may well be conjectured that these are lately borrowed, not true Pak words; and certainly this $t$ is not pure, but strengthened with n , not $t o$, but nto.
2. It is remarkable that p should be sounded and not mb ; yet in the compound sound $q$ it is rather kbw than $k p w$, without the sound of $m$.

## II. Articles.

1. The Demonstrative Article is $n$ - with a shifting Vowel before a Consonant; no qo a pig, ne gemel a club-house, nu pur a candle, (pul Mota), nu pus a cat, na ma'an his eye. Before a Vowel ncoalesces with the Noun; nok a canoe, nen a house. But when a

Noun begins with a Vowel because $t$ has fallen out the Article does not coalesce, but its Vowel shifts as before a Consonant; ne 'enge a tree, no 'o a hill, no 'olto a fowl's egg.
2. The Personal Article is $i$; shown in ise? who? irge they.

## III. Nouns.

1. Verbal Nouns have the termination r and a ; 'oga to abide, 'ogar behaviour, ma' die, ma'a death.

Reduplication of the Verb is a Verbal Noun, 'ap'ap love, totot thought, (Mota nom).
2. Independent Form;-the termination is $g i$; penigi a hand, sesegi a name, 'olgi an egg. These cannot take an Article.
3. In Composition the former of two Nouns undergoes no change, peni 'ansara a man's hand, 'ol to a fowl's egg: it is probable, however, that any Noun ending in $a$ would change that to $e$ in composition; sa is no doubt the stem of sesegi a name, sese 'ansar a man's name.
4. Plural. There is a Noun of Plurality 'aur, a collection, reduplicated to signify a number of assemblages, 'aur en houses, a collection of houses, 'au 'aur en many houses.

Totality is signified by $q e^{\prime}$ (Mota qet), tir qe' they all of them; ges does not, as in Motlav, make a simple Plural, 'a Gua ges all of Gaua and no others.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, I. ina; 2. inik; 3. ite.
Plural, r. incl. iget, excl. ikama; 2. ikimi ; 3. iter.
Dual, r. incl. igotro, excl. kamaro; 2. komro; 3. tor ro.
Trial, I. incl. igot 'ol, excl. kama 'ol ; 2. kom 'ol; 3. tor 'ol.
Observations.-1. The Prefix $i$ can be omitted.
2. In the Third Singular $t e=n e$ in Mota ineia, the Demonstrative Particle; the same with the Plural personal sign ra makes the Third Plural.
3. In the same way in the Plural inclusive, iget has the t as corresponding to Motlav iged, and more remotely to n in Mota nina; which last is thus connected with Florida igita, Malay kita.
4. In the Dual and Trial it is to be observed how the numeral suffix ro and 'ol affects the vowel in get, kimi, and ter, making got, kom, tor.
5. All are equally used as subject or object with a Verb.
2. Suffixed to Nouns.

Singular, 1. k; 2. m; 3. n.
Plural, 1. incl. t, excl. ma; 2. mi ; 3. r.

For the Dual and Trial ro and 'ol are added. These Pronouns are suffixed, as in other languages, only to certain Nouns.

Example-sesegi a name, gi being the independent termination, sa the original stem shortened before the Suffix to se and reduplicated. The true stem, therefore, is sa: Singular ; 1. ne sek my name, with the Article; 2. na sem; 3. na san. Plural; 1. incl. na sat, excl. na sama; 2.na sami; 3. na sar. Dual; I. na satro, na sam ro; 2. na samoro; 3. na sarro. Trial; na sat'ol, na sam'ol, \&c. The variation of the vowel of the stem in the First and Second Singular is not easily to be explained, nor why the Article is ne with sek and $n a$ with sem. The First Plural inclusive $t$ is the $d a$ of Gaua, Fiji, \&c., not used in Mota and Saddle Island.
3. Demonstratives; tite this, tine that; $t i$ demonstrative this or that; tite ges these, tine ges those; ne ge ti this or that thing.

The difficulty in this is that te must be in origin ne, whereas tite is 'this,' tine 'that.' The Adverb 'here' is tite, as is natural, but 'there' cannot be found. It seems as if the Demonstratives were vague.

The Demonstrative from the Vocative ige! is irge; irge ' $a \mathrm{Mo}$ 'lav those Motlav people : but ge is 'thing.'
4. Interrogatives, ise? plural: irse? who? na sav? what?

## V. Possessives.

1. General ro; 2. mo; 3. of closer relation, ga; 4. of drink, ma; with the Pronouns suffixed.

All are used with the Article; no rok, no rom, na gan, na mat, \&c., mine, thine, \&c.
I. It is likely that ro through dro is the same with the more conmon no. As in Motlav rok is not always used for 'my,' a Preposition being preferred with certain Nouns, vono ma na my land, land with me. There is, of course, the division of Nouns into the class which has the Suffixed Pronouns and that which makes the Possessive with these Nouns.
2. The meaning of mo is something proceeding from, rather than added to, the possessor.
3. $g a$ and $m a$ are undoubtedly the true words, yet, as with $s a$ above, the First and Second Singular are gek, gem, mek, mem, when with the other Persons suffixed it is gan, man, gat, mat, and so on.
4. For a pig or such thing pele; pelek no qo my pig.

## VI. Adjectives.

Proper Adjectives are such as lowo, tiktik; nen lowo a large house, nen tiktik a small house: but Adjectives are generally in Verbal form, ge lowo.

There are some expressions as in Mota; ma'ai me'esal a good road, sokore me'esal a bad road, mer som one possessed of money.

Comprarison is made by the Preposition 'en, from; no qo ge lowo 'en gosog a pig is larger than a rat. In point of number ' more' is expressed by mateg, na ge mateg, literally, many things; a Superlative expression is ge me'entol a very large thing.

Adjectives have the Prefix of Condition ma with shifting Vowel in common with Verbs; malaklak happy; and also what would be t - with a shifting Vowel, but that t is dropped; a Vowel therefore alone makes the Prefix; 'ogolgol, 'enene straight.

There are also the Terminations proper to Adjectives $g$, and $r$; meliglig black, wotwotor rough.

## VII. Verbs.

Verbal Particles. 1. The Indefinite is ge; used with Adjectives ge lowo, ge 'ue old. The Past is $m$; which, however, is often used in a present sense, nam pu' ravrav I sit writing, nam pu' I sat, nam ta va'a I have already done it, (Mota na me na veta) tem vus $n a$ he struck me. There seems to be no Future Particle.

It is plain, even from analogy, that $m$ is properly a Verbal Particle; and it is attached to Pronouns which end in a vowel. It is probable, from Leon and Sasar, that with Pronouns ending in a Consonant there is no Particle used. With regard to the Future, $k$ is used after $n a$, and $n$ after $t e$, and these must be regarded as Verbal Particles, as Motlav and Ureparapara have $k$, $k a$, and Oba n. See further in Leon. Examples: a loq nak ra Pak to-morrow I shall go, or go, to Pak, nam vav me te si ten va I told him that he should go.

There is no Particle of continuity like Mota ti; ne marag ten 'awag lo rar the Malay apple flowers in the winter; and in narrative, ten vav ma na says he to me.

The Particle ' $i$ makes a Pluperfect, tem le kel ma no pok tem vasne'i lolon he brought back the book he had been reading in. The same is in tiktik la ' $i$ there is still a little.

There is no Conditional Particle; si na wa et te if I see him, si and wa are Conjunctions; $n a$ 'ar pa get $s w$ if it should be calm we will go out in a canoe, literally, a calm but we paddle.

It is evident from the above that Verbs are often used without any Verbal Particle; and that the temporal force of $g e$ and $m$, is very slight. Adverbs are added, va'a for the past, manas for the future.
2. Imperative. Pronouns, some modified, precede the Verb; nik va, nik vav go thou, speak, ami va go ye, amro va go ye two, $a m$ 'ol $v a$ go ye three, nak va let me go, ten va let him go.
3. Suffixes. Examples of consonantal transitive suffixes are sogon, n as in Mota, and vepen $=v e-p u$ 'en to make to sit. Syllabic
transitive suffixes are re, sepre throw away, se, porse ridicule, ve, sirve shear. The separable vag of Mota is represented by 'ur, va 'ur go with, pu''ur sit with; Motlav ter.
4. Prefixes. 1. Causative, va, ve; vaes make to live, vepen make to sit. 2. Reciprocal ver; vervus fight, vervav converse. 3. Of Condition, $m$-; ser to tear, meser torn, wor apart, mowor come apart, $l e$ ' break, mele' broken : ' $a$ before a, 'o before $o$, and so on, 'awag come open. Spontaneity, 'av; 'avroro hang down of itself.
5. A Reflective Verb is made with kel back; ten ta ma' kel te he kills himself.
6. Negative Verbs. The Negative Particle is ' $a$; na va' $a$ I don't go, lok 'oron ' $a$ I don't like, lok 'oron 'a manas I shall not like hereafter, literally, my heart desires not, $l e$ ' $a$ it cannot be done.
The Dehortative is no 'og (Motlav ni tog); but ' $a$ also is used, 'a tata makane don't do so.

## VIII. Adverbs.

1. Of Place; tite here, tino there; ka, va, ekava? where? te ka va? where is he? nik va va? where are you going?
2. Time; qere te to-day, now, lo qere te to-day past; manas hereafter, lo nas heretofore; aloq to-morrow, lo nonor yesterday, ires the day after to-morrow, to nores the day before yesterday: qere, nas, loq, nor, res, being Nouns with Prepositions.
Other Adverbs, ma hither, at outwards; makane thus, so ; ves, Mota vesu, used as Motlav veh completely, quite, na va ves' $a \mathrm{I}$ will not go at all, le ves ' $a$ can't be at all ; qal, to strike, in the same sense, na va qal' $a \mathrm{I}$ shall not go by any means; mak of immediate consequence, te mak ron he hears thereupon, or for the first time. The Negative is $e$ 'aga, no.

## IX. Prepositions.

Locative, a, lo; Motion to, sir ; Motion from, en; Motion against, gor; Dative me; Instrumental, men, me; Relation, general pe; to Persons, $m a, m e$; to Places, ' $a$.

1. $a$ is not common, but it appears in Adverbs, as aloq. 2. lo in ; tem pu' lo en he sits in the house, tem va pa' lo en he has gone (pata inwards, out of sight) into the house. 3. sir to persons, va sir te go to him. 4. en from, no doubt Mota nan, Motlav den, must have been ten and so 'en; le en te take from him, tine vono me te, te va en that is his place (that) he comes from. 5. gor; ta nor gor'eqe make fence to protect the garden, ten et gor let him look after it, va gor go after. 6. me; le me te give it to him, same as 9 below. 7. me, men with; vus te men qoron strike him with a club, tite no qoron tem vus te ' $i$ me this is the club he struck him with; the same with 6 and 9 below. 8. pe at, about, because of; pe sav why? on account of what? te pe me'e on he
is at the door, pe wat because of rain. 9. ma, me, with, near, by, persons: in this language not to be distinguished from men the instrumental. The possessive use has been mentioned, vono ma na my land; it is ma or me; ma $n a$, me nik, me te; mek'ma with us, mek'mi with you; tem'o ma na he stayed with me. Io. ' $a$ belonging to a place ; irge ' $a M$ ' the Mota people: combines with $l o$ and $m e$, these being in fact Nouns, 'alo en belonging in the house, ' $a$ mek'ma belonging to the things with us.

Prepositions which are plainly Nouns are rogo (Mota rawo) on, wogo en on the house; lalne en under the house; peri ev beside the fire; lo ne in the midst ; ne represents tine, 'ine.

## X. Conjunctions.

Copulative, wa and; Adversative, pa but, not strong; Conditional, if, si, wa ; si na wa et te nak vav me te if I should see him I will speak to him, na wa et 'a te if I should not see him; Illative and Declarative, that, si, wa; nam tot wa ten wat I thought that it would rain, nam vav me te si ten va I told him that he was to go, nam vav si nak va I said that I would go; Disjunctive, or, si; ten wat si e'aga? will it rain or not? 'Lest' wa, with en, from; et gor en wa mes look out lest it fall.

The Noun of companionship is me'e, ma'a, Motlav mata; ina me'ek 'isik I and my brother, ite ma'an 'esen he and his brother, inik me'em 'isim you and your, irge me'er 'eser they and their, brothers (es and is unaccountably changing).

## XI. Numerals.

1. Cardinals.-One vuwal, two vuru, three vu'ul, four vuve', five 'evelem, six leve'a, seven leveru, eight leve'ol, nine leveve', ten sanwul; twenty sanwul ru; thirteen sanwul wal demei vaul; a hundred meltol, four hundred and nine meltol vagve' venegi leveve'; a thousand 'ar.
The Verbal Particle $v u$ is prefixed to the true Numerals, as shown in twenty and thirteen. The unit above ten demei, sum above a hundred, venegi, Nouns. The Interrogative, Indefinite, ves.
2. Ordinals end in gi; megi first; Keregi, lologi.
3. Multiplicatives formed with va or vag; vawal once, vagru, vag'ol; vagves? how many times? vagve' four times.

## 5. Leon and Sasar, Vanua Lava.

Leon and Sasar are close together, and about half way between Pak and Vuras; it is natural therefore that the dialects of the two should be much alike, and that both should show a connection
with the dialects on either side. The two are here combined; the language of Sasar being added when it differs from that of Leon. The word Leon means 'on the sand;' one dialect is spoken on the beach and on the point Narames. That there is considerable difference between the Vocabulary of Leon and Sasar is shown by the words for 'house,' en and qeqek, 'fish,' mes and manat.

## I. Alphabet.

1. Vowels.-a, long and short, e, e, i, o, o, u. There are no Diphthongs.
2. Consonants.-k, g; t p, v, w ; q ; m, m, n, $n ; \mathrm{l}, \mathrm{r} ; \mathrm{s}, \mathrm{h}\}$ at Leon.

The dropping of $t$, so characteristic of Pak, still prevails, but is not so complete; yet less so in Leon, where vit is 'star,' $v i$ ' at Sasar; it comes in for $n$ as at Pek. Before $r$ at the beginning of words $d$ is sounded. The sound of $q$ is peculiar. There may be a doubt whether $h$ is not heard at Leon at the end of a word where s would occur; e.g. in Mota u8, a bow, is at Sasar vus, but at Leon vuh or vu', Sasar ge is Leon geh, Mota gese; Sasar vi, Leon vih, Mota visa. But the breathing is not so strong as to demand a symbol, and it is better, probably, to write $v u$ ', $v i$ '.

## II. Articles.

1. The Demonstrative Article is $n$; nen a house, nak a canoe.

It is remarkable that this Article never seems to be used except when a Noun begins with a vowel, and not then when $t$ has been cast out; it cannot be nenge with 'enge a tree: when Nouns also have the Suffixed Pronoun they have no Article; 'arpek my body.
2. The Personal Article is $e$; ge a thing, e gene the person. In Leon the feminine particle is used, e ro before a woman's name.

## III. Nouns.

1. Some at least of the Nouns that take the suffixed Pronouns undergo a change when they take them; $a k$ is a canoe, with the Article nak, but 'my canoe' is kak, 'thine' kam, 'his' kan. No Article is prefixed and $a k$ becomes $k a-k$. This, however, is not clear.
2. Verbal Substantives have the termination $a$; me', Sasar $m a$, to die, $m a^{\prime} a$ death.
3. The termination of Independent Nouns is gi; pinigi hand, $q u$ 'gi head, 'olgi egg, Leon nagi, Sasar sesegi, name. This termination does not of course appear in Composition ; pini 'amar a man's
hand, qi'i qo pig's head, 'ol to fowl's egg, na amar Leon, sese emar Sasar, man's name. Observe change of a to e in the latter.
4. There is no Plural sign. For houses they would say vol en at Leon, that is every house, or en ge; at Sasar qeqek ge', taking in all the houses and nothing besides; en, or qeqeef, tol the whole house or all the houses. There is no proper Plural; ;but Reduplication gives number; tirtirigi many legs, Leon ; malmalpegi many feet, Sasur.

## IV. Pronouns.

## 1. Personal Pronouns.

Leon. Singular, I. no; 2. nik; 3. te.
Plural, I. incl. get, excl. kamam; 2. kimi; 3. ter.
Dual, 1. incl. gotro, excl. kamaro; 2. komro; 3. tor ro.
Sasar. Singular, i. no; 2. nek; 3. te.
Plural, I. incl. gat, excl. kemam; 2. kimi; 3 tar.
Dual. 1. incl. gatro, excl. kemaro; 2. komro; 3. ter ro.
In both Dialects for the Trial 'ol, three, is added to the Plural.
Observations.-I. It does not appear that the Prefix $i$ is used with the Pronouns, which are substantially the same as those of Pak.
2. In the Dual in Leon, and to a less extent in Sasar, the vowels of the Pronouns are modified by the suffixing of ro; got, kom, tor, ter, for get, kim, ter, tar.
3. There is no difference between the Pronouns as Subject or Object.

## 2. Suffixed Pronouns.

Singular, 1. k; 2. $m$; 3. n.
Plural, 1. incl. t, excl. mam; 2. mi ; 3. r.
These are suffixed, as in the other languages, to certain Nouns only, as 'my,' 'thy,' \&c. ; 'arpek my body, 'arpem thine, 'arpen his.

## 3. Demonstrative Pronouns.

$$
\begin{aligned}
& \text { Leon, ties, ekes, this. } \\
& \text { tine, ekene, that. }
\end{aligned}
$$

In Leon the Demonstrative Particles are $c s$ and $n e$ this and that; $t i$, the stem, is probably the same with the Pronoun te; eke represents rather some definite object, ties this, ekes this thing.

In Sasar, while ne is the Particle that points to 'that,' gen, very different to es, points to 'this.' In this dialect gene is 'thing' (which in Leon is ge); genegen and genene are therefore this and that thing; and vol gene is "these' or 'those' when definite objects are pointed to, Mota o ike, ine, nan.

The Demonstrative which comes from the Vocative gel is in Leon eraga, raga, in Sasar rege; both 'you people!' and 'those people,' Vocative and Demonstrative.
4. Interrogative Pronouns are the same in both; ene? who? nane? what? $n$-being the Article. In Leon 'who ?' of a woman, is roene? and ' who?' plural, is reene? the common feminine and plural personal particles ro and ra being used. In both another plural, enepa, is found ; pa, a plural sign in Lakona. These Interrogatives are no doubt also used as Indefinite.
5. In both a Noun 'owogi is used, like tuaniu in Mota, for 'some ;' with lik also, which cannot be explained. In Leon'owo ane, 'owo ane lik some things; in Sasar 'amar' 'owogi lik some men, 'owogi ane lik some things.

The Distributive Particle, not a Pronoun, is vol.

## V. Possessives.

1. General Relation, ro, dro; 2. as belonging to, because proceeding from, mo; 3. of close relation as food, Leon ga, Sasar go; 4. of drink, Leon $m a$, Sasar mo.
2. In Leon ro follows the Noun, vono ron his country. In Sasar the Preposition ma, as in Pak and Motlav, is used with some words as a Possessive ; vono me te his country.

For property such as a pig, pula in Leon, polo in Sasar ; pulak, polok, qo my pig.

## VI. Adjectives.

Though Adjectives are commonly used in Verbal form with ga, they some of them stand as pure Adjectives after the Noun; 'amar lowo a big man, nen wogrig the small house.
Comparison is made by a Preposition 'from;' qo ga lowo ten gosow (Sasar en) a pig is bigger than a rat, kamam ga mew ten ter we are more than they.

The Prefix $m a$ and Termination $g$ characteristic of Adjectives are seen in melegleg black, mulumlum soft, $q a g$ white.

In Leon ma'amar is good man; in both mal'amar bad man; but in Sasar me 'emar is for some reason correct, not 'amar.

## VII. Verbs.

1. Verbal Particles are comparatively little used in either dialect, and there is no difference in those that are used. There are two; ga indefinite, and $-m$ past.
2. $g a$ is used with Adjectives, with words that declare condition; ga we good, ga se bad, ga mav heavy; but also with ordinary Verbs; no ga van alow I go to-morrow.
3. $-m$ is used only with and after no, te, and kimi of the Personal Pronouns, those, that is, that end in a vowel ; nom, tem, kimim; nom van I went, tem ta va'a he has already done it, nom van et te ine I went (and) saw him not.

In Leon this $m$ seems to be a part of the word man, which is used as a mark of past time; no man ta I did, nele man van you went, te man van, \&c.

The First and Third Pronouns Singular take after them, before a Verb, $k$ and $n$ respectively, but without any temporal force: nok van I shall go, ten van alow he will go to-morrow, nok po' ravrav I am sitting writing (Sasar), ten $p o$ ' he is sitting. This $k$ and $n$ might be taken for Suffixed Pronouns, were it not that Ureparapara (compare Motlav) has $k a$ and Mota ni as Verbal Particles. This whole matter is unsatisfactory, from want of examples in which the Subject in the sentence is not a Personal Pronoun.

In Sasar there is a Particle of continuance te; merag te 'awes lo rar the Malay apple flowers in the winter; in Leon there is none, vegig 'awes lo rar.
2. The Pluperfect Particile is ' $i$; Leon, tem 'ur kel ma belel te gen 'i lolon; Sasar, te 'ur kel me belel tem gen 'i lon, he brought back the dish he had eaten in.
The same Particle signifies that something remains, as elsewhere; Leon tiktik va' ${ }^{\prime}$, Sasar ga wogrig lav' ' $i$, there is a little left there.
3. Verbs without Particles appear to be the rule, and without any sign of tense ; in Leon, gotro po'e siksik we two are sitting and seeking; nik van, get van, ter van, you, we, they, will go ; vegig 'awes, te gen, as above; SASAR, nek po' ravrav you sit writing, get van we went; te 'ur as above. All Verbs are thus used.
4. In the Imperative a modification of the Pronouns is used in the Plural; emi van go ye, omro van go ye two, 'ol van go ye three; in the Singular the Verb is as the Indicative, nek van, ten van, go thou, let him go; or without a Pronoun, van gasem go tell.
5. A Conditional sentence is expressed either, as in Leon, as Indicative, nok eso nok asem me te (should) I see him, I (will) tell to him; or with a Conjunction, as in Sasar, si no wo et te no mak aram me te if I should see him I will thereupon tell to him.
6. Suffixes.-r. Consonantal transitive Suffixes are $n$, sonon to put together, n , vepen to seat, $v$, vaqev to cover over. 2. Syllabic, ve, sirve shear close; me, ulme annoy; re, seqre throw away; se, Sasar, porse mock; 'e, Leon, por'e mock (Mota porosag, and, as it might be, porotag); ge, vange go with, ulge fall with, ulge o fall down with, kalge rak kel get up again with.

This last is no doubt the Mota gag, if it be right to spell it $g$ e, for it is inseparable from the Verb. But it has been also written o. It is clear that it is not the Motlav ter, for that word, as in Pak, is 'ur.
7. Prefixes.-1. Causative, va, ve ; va'aka to hang up, vaqev to cover over, cause to turn down, vepen cause to sit, va-pute-n.
2. Reciprocal, ver; tor ro ver vu they two beat one another. 3. Of Condition, $m$-; meser torn, mowor come apart, mele' broken, with shifting vowel ; 'a; 'awag to come open. 4. Spontaneity, 'am ; ' $a \mathrm{~mol}$ come loose of itself as a rope.
8. Reflective Verbs are made with kel back; te ta me' kel te he killed himself.
9. Negative Verbs.-The Negative Particle is 'e repeated before and after the Verb; no 'e et 'e I do not see, te'e van'e me he has not come here, no'e van' $e$ I shall not go. There is no sign of Tense.

This Particle is also used with the Dehortative 'og; 'og 'e pelpel don't steal, 'og 'e ta 'amne don't do so.
10. Reduplication signifying repetition and continuance,' $p o^{\prime} p o^{\prime}$ go on sitting, luklukun, Leon, vasvasgo, Sasar, count.

## VIII. Adverbs.

In both dialects the Adverbs of direction hither and outwards are me and nar, the latter a strange word.

1. Place.--Leon, kes here, etarti there, ekene there; te po' ekene he is sitting there; ava where, nek van ekeva? where are you going to? ten van va? where is he going to? See Demonstratives. Sasar, aken here, etarne there; ge tagen'o aken this thing stays here, ge tene'o etarne that thing stays there; pan and akne there, ava and lokva where? ten van lokva? where is he going? In these there appear the Prepositions $a, e, l o$, and the demonstrative $n e$.
2. Time.-In both, kire now, to-day, alow to-morrow, mana hereafter; in Leon, nanor yesterday, aris day after to-morrow, naris day before yesterday; in SASAR, lova'an to-day, of past time, etegine now, lo mana? at what past time? ras the day after tomorrow, lo naras the day before yesterday, lo nonor yesterday.
3. Manner.-In both, 'am as, like; Leôn, 'ames thus, 'amene so, like this, that ; 'am va (Mota tam avea) how? Sasar, 'amgin thus, 'amne so, ' $a \mathrm{~m}$ ava how?

The Negative in Leon is 'iga (Mota tagai), in Sasar ine.

## IX. Prepositions.

1. Locative, $a$ at; $\dot{a}$ Pak at Pak; seen in Adverbs, ava where alow to-mortow ; $l o, l e_{f}$ in, is more commonly used, lo gemel in the club house; "Leon, le en in the house, leon on the sand; and in the

Sasar Adverbs lo naras, lo nonor; Sasar, le vene in the middle, lo lolo qeqeek inside the house.
2. Motion to a person; Leon, ir ; van ir te go to him; Sasar van gir te; both strange if forms of hir, sur.
3. Motion from, Leov ten, Sasar en; used at the end of a sentence, Leon, tine vono ron te van me ten, Sasar, tine vono me te te van me en, that is his place he has come from.
4. Motion against, gor; Leon, et gor look out after, van gor go after; Sasar, ta nar gor qo make a fence against pigs.
5. Dative, me ; Leon, 'or me te, Sasar, 'or me te, give to him.
6. Instrumental, men; Leon, nom vu' te men ker, Sasar, nom vus te men ker I struck him with a club. But at the end of a sentence me; Leon, ties ker nom vu te me, this is the club I struck him with, Sasar, tigen ker nom vus te'i me, I had struck him with.
7. Relation, general, pe; pe ane? about what? why? pe ma'aen at the door.
8. Relation to I'ersons, me; the same with the Dative and Instrumental; Leon, me no, me nek, me te, men kamam, with me, thee, him, us, te 'og meno he stays with me; Sasar, mo no, me nek, me te, me get, men kemam, men kimi, me ter. The termination $n$ in men with kemam (compare Mota), shows the word a Noun.
9. Relation in Place, ' $a$, belonging to ; 'amar 'a Mo'lav man of Motlav, 'amar'a ve? man of what place? 'amar 'amen kamam man of our place, belonging to us.
On these it may be observed that there is no great use of locative Prepositions; the Noun stands alone: leon Pak on the sandy beach at Pak. The forms ir and $g i r$ may be explained if both are supposed to be hir (of Motlav and elsewhere) borrowed by people who cannot say $h$, though it would be natural that they should make it sir, as at Pak. Similarly ten and en are no doubt the same word, the Mota nan, Motlav den, properly represented by ten with the characteristic change of $n$ to $t$; but en must be supposed 'en by the loss of $t$, and this difference between the two dialects suggests that the Preposition came into them from different quarters.

Nouns used as Prepositions; Leon, lalana en under the house, Sasar, lalane qeqee; Leon, venigi the middle, Sasar, le vene vono in the middle of the place; Leon, te po'e melno ev, Sasar, te poo an pensi $e v$, he sits by the fire. In the last example an shows what is in fact again a Noun used as a Preposition, and with the suffixed Pronoun n. The Mota vawo is wow in Leon, vogo in Sasar; a Noun not used here as as a Preposition but as the Noun 'top;' an wow en on the house, on top of the house; ve' ul an wok a stone
fell on top of me, Leon ; in Sasar, an vogo qeqek on the house, an vogok on me : see also Alo Teqel.

## X. Conjunctions.

The common Copulative is wa, but often omitted; nom van et ten mav I went (and) saw that he was away. Conditional, si if ; si na 'ar if there be a calm. Disjunctive, si, or ; ga we si' 'iga? is it good or not? Declarative and Illative, si that; tem tek si nok van he said that I would go, or was going. 'Lest' is wa, but not used without ten or en the Preposition 'from,' which also is used alone with the sense of 'lest;' et gor ten nek wa ul look out lest you fall, et gor ten ul look out lest it fall; et gor nek en ul, Sasar.
The Noun which is translated by 'and ' is ' $a$, in Leon; ' $a k$ ' isik I and my brother; in Sasar, ok isik, 'am 'isim you and your brother, 'an 'isin he and his.

## XI. Numerals.

1. Cardinals.-Leon, one vowel, two voru, three ve'ol, four veve', five 'evelim, six leve'a, seven liviru, eight livi'ol, nine leveva', ten sanwul. Sasar, one vowal, two voro, three ve'ol, four veve', five 'evelem, six leve'a, seven liviro, eight livi'ol, nine loveve', ten sanwul.

In both the sum above ten is teme; thirteen sanwul wal, or wel, teme re'ol. Hundred meltol. In Leon the sum above a hundred is still teme, in Sasar virnegi; a hundred and forty, Leon, meltol vawel teme sanwul ve', in SASAR, meltol vawal virnegi sanwul ve'. A thousand is in Leon 'er, in Sasar 'ar. The Interrogative and Indefinite in Leon ve vi, in Sasar vo ve.
With the Cardinals is the Verbal Particle $v$ - with shifting vowel ; the true Numeral being shown in sanwul wal, or ve'. After meltol the Leon vavel, and Sasar vawal, do not show the Verbal Particle $v a$, but the Prefix $v a=v a g a$.
2. Ordinals.-Second, Leon vorunagi, Sasar voromegi; third, Leon veolnagi, Sasar veolnegi; with Prefix va and shifting Vowel, and nagi $=$ Mota anai. First, in Leon meagi, Sasar 'ow'ow, Mota towotowo.
3. Multiplicatives with Prefix vag except before $w$; once vawel, vawal, twice vagru, vagro, three times vag'ol; how many times? vagvi?

## XII. Exclamations.

Vocative, ge! Affirmative, Leon wugi, Sasar irgi, the Motlav irue. Negative, Leon 'iga, Sasar ine.

6. Vuras, Vono Lav.

The district called by its inhabitants Vuras, at Mota Vureas, or Avreas, lies between Mosina and Leon on the coast. The same dialect is spoken in the bay of Vuras and on the promontory Nerepot, Mota Nuspaut. It is the part of Vanua Lava which has most communication with Santa Maria.

## I. Alphabet.

## 1. Vowels.-a, e, e, i, o, o, u, $u$.

The tendency is to shorten the Vowels, which are sometimes difficult to distinguish: e represents generally the a of Mota, netui=natui. There is a sharp short e heard in $m$ گ̌s a parrot, as distinct from $m e ̄ s$ a fish.

The only Diphthong is ai.
2. Consonants.-k, g; t, d; p, v, w; q; m, m, n, $n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.
$\mathrm{d}=$ nd often represents the Mota n . Though p is rather to be written, there is a tendency to sound mb; this, however, does not affect $q$, which is kpw.

## II. Articles.

1. Demonstrative Articles, o, na; the latter used only with Nouns which have a suffixed Pronoun; o qotui a head, na qotun his head.
2. The Personal Article $i$; feminine iro, plural ira; o vo a thing, $i$ wo the person.

## III. Nouns.

There are the two classes, as elsewhere, those which take and do not take a suffixed Pronoun; and again there are those which have a special termination as Nouns.

1. Verbal Substantives.-The terminations are $g$ and $e$; vano to go, vanog a going, meat to die, mate death. Verbal Nouns are often reduplicated verbs, tem to love, temtem love; Mota tape.
2. Independent Substantives have the terminations $i$ and $g i$, connected with the stem ending in a consonant sometimes by $u$; qotui head, turgi body.
3. In Composition with a second Noun, which stands in a genitive relation to it, a Noun has the form of the stem to which the Independent termination is affixed ; qotui a head, qot qo a pig's head, doi a leaf, do tenge leaf of a tree, neregi a snout, Nerepot locust's snout. But the final $a$ of a stem becomes $e$, matai an eye, mate govur a door, mateqersal a road. See Mota.
4. Plural.-There is no Plural sign but tare, a Noun meaning an assemblage; tare gover houses, a group of houses; dol signifies totality, o vono dol the whole land, kamam dol ta Vuras veles we are all belonging to Vuras ouly. Reduplication gives the notion of plurality and size ; ranranoi many, or large, legs.

## IV. Pronouns.

## 1. Personal.

Singular, r. ino, no, na; 2. inik, nik; 3. ine, ne, ni.
Plural, r. incl. inin, nin, excl. ikamam, kamam; 2. ikemi, kemi ; 3. iner, ner.

Dual, r. incl. doro, excl. komorok; 2. komoron; 3. roro.
Trial, I. incl. nindol, excl. kamaktol ; 2. kemitol; 3. nertol.
Observations.-In the Singular, na and $n i$ are not used as objects of the Verb. The forms of the Dual are remarkable : doro is a combination of the Numeral ro with the Pronoun which in the Plural is nina, here probably na, of which the vowel has shifted to $o$ to match $r o$, and $n$ has been attracted by r to d. In the terminations of komorok and komoron there are, no doubt, the Suffixed Pronouns $k$, n, of the First and Second Persons Singular ; the vowels of kamam and kemi have shifted to match ro, kamam ro, kemi ro, =komoro. It may be supposed, then, that $k$ and n distinguish komoro- $k$, my komoro, the two of whom I am one, from komoron thy komoro. In roro, $r$, which is the true element of the Pronoun in ner, has become ro before ro two. The Trial is more simple : nindol has d rather than t because of n before it; in kamaktol, k , though not wanted for distinction, must be taken for the Suffixed Pronoun.

## 2. Suffixed Pronouns.

Singular, I. k; 2.n; 3.n.
Plural, r. excl. mam; 2. mi ; 3. r.
In the Singular Second Person $n$ is a change from $m$. In the Plural, in the inclusive, the common $n i n$ is used.
3. Demonstratives.-Oko, iloko this; leke that; gine, that thing, is the same with Mota gina.

The Plural ra makes a Demonstrative; ra ta Mot the Mota people. The Plural Demonstrative which comes from the Vocative is rege.
In calling to a person they use $v o$, a thing, vo standing in place of a name; but a common vocative Exclamation is $i k a$; esi ika, Mota esi gai, I don't know ; $i$ in this being the Personal Article.
4. Interrogatives; ise, feminine irose, plural irase who? o so? what? $i$ the Personal Article. These are also Indefinite.

## V. Possessives.

The Possessive Nouns taking suffixed Pronouns are no, mugu, $g e, m e$; with the same significations as in the neighbouring languages; nok my, mugun thy, of thy doing, gan his for eating, men nin ours for drinking. For a pig, \&c., bula a property.

## VI. Adjectives.

These are generally in Verbal form with $g a$, but there are pure Adjectives; govur luwo a big house, govur netui, or menet, small house. The Comparative is made by the Preposition den, from.

Adjectival terminations are $g$ and $r$; wuwuag dusty, wotwotor lumpy.
VII. Verbs.

1. Verbal Particles have shifting Vowels as in Motlav, according to first Vowel of the Verb. The Temporal Particles are $g$ Indefinite and $m$ - Past ; there is no Future Particle.
2. $g$-: the vowel shifts according to that of the Verb, but does not always become identical with it: thus with Adjectives in the Verbal form, gi tise bad, ga mame red, ge dederes sweet, go korkor black; but go we good, go tutun hot. With Verbs, na gu mul ma I come, na gi siag I sit.
3. $m$-: na ma van me il ne I came (and) saw him, na mi siag I sat, no mo tog $a i$ I stayed there, ni mo tur he stood.
4. The Particle $t i$ of continuance and consequence ; o pak ti nun, ni qoqet sag the banian sheds its leaves (and) buds again.

The same Particle with a Pluperfect sense; ni me le kel me o teper me gengen ti lolon he brought back the dish he had eaten in. Signifying remainder ; ge menet ti there is still a little.
3. The Verb is used without a Particle sometimes in the Present, no qaqaq I write; and in the Future, na van I shall go, na gagneg I shall tell.

The Verb with $a$, which must be taken as the Preposition, is often used in the Present and the Future; nin a siag we sit, ner a tur a tenten they stand (and) cry, win tar a kalo mes if it is calm we shall catch fish. It is used with an optative meaning, as in Mota; nin a van let us go, komorok a van let us two go, nertol a van let them three go.
4. In the Imperative there is no Verbal Particle, but a modification of the Pronoun; nik ke van go thou, ni ne van let him go, ru van go ye two, used also in speaking to many.
5. Suffixes.-These, Consonantal and Syllabic, are the same as
in Mota; meteg to eye, wonot to confine, kokor to keep, ronteg to hear, tegleg throw away, porseg to scoff at, unmeg to annoy. The suffix corresponding to the Mota tak is tek, not a suffix of the same kind as the foregoing teg; vantek go with a thing, mastek fall with, kal raka tek climb up with.
6. Prefixes.-Causative, va, vi; vateqev to hang up, vies to save, make live, vasgir put on the fire. Conditional, m-; melet broken, meser torn, mowor come apart, mamarseg pitiful; ta; tanenig straight, tawag come open, tatewilwil roll over and over. 'Spontaneity, tamo; tamoul come undone as a rope, tamoras fall of itself. Reciprocity, ver ; vervuvus fight, beat one another.
7. Reflective Verbs, with kel; ne me lig meat kel ne he strangled himself to death, no mo vus kel no I struck myself.
8. Negative Verbs; the negative Particle is $t e$, used either without a Verbal Particle, no te ile o so I don't see anything, or with one, no me te ile ai I did not see (him) there.

The Dehortative is $n i$ tog as at Motlav, or mawe, the Mota mawia it is enough ; mave palpal don't steal any more. The word of prohibition is koro; koro palpal don't steal, koro dada timeakgine don't do like that; to many persons ru koro, literally, don't you two.
9. Auxiliary words as in Mota, ti, so ; tikule turn the back, sonogi set the face against.
10. Reduplication ; dada do often, siagsiag sit as a habit, sisisiag go on sitting.

## VIII. Adverbs.

1. Place ; loko, here, =lo oko, Preposition and Demonstrative, in this, gine, demonstrative, there, ai there, indefinite, ave where. Of direction, me hither, et outwards.
2. Time; okoi now, garqe now, to-day, whether present or past, tolow to-morrow, ares day after to-morrow, nares day before yesterday, nais hereafter, nanor yesterday.
3. Manner; timeak as, timeak gine, like that, so; timeak ave, how, in what manner, literally as where? gese, gese ai, how? by what means?
4. The Negative is tege, sometimes as a Verb ga tege.

## IX. Prepositions.

1. Locative, $a$, at; as in ave where? at the place where; 70 in. 2. Motion to, sur; of persons, van sur ne go to him; 3. Motion from, den from. 4. Against gor. 5. Dative, min; la min ne give
it to him. 6. Instrumental, min; min o so ? min o ker with what? with a club. 7. $A i$ at the end of a sentence, the same word with ai there, compare Motlav; iloko ker ne mo vus no te ai here is the club he struck me with. 8. Relation in general, $b$-with shifting Vowel ; bo so why? about what? bo qotuna at his head, be mategovur by the door. 9. Of Persons, me; me no with me, me nik with thee. 10. Of Places, ta ; ra ta Mot the Mota people. 11. A Preposition the same as Ureparapara ri, on ; li tow on the hill, li mekek on me, i. e. on the top of me.

Compound Prepositions; the last example shows meke a Noun; so alclne goour under the house, a lalnak under me, at my underside, bersi ev, without $a$, beside the fire.

## X. Conjunctions.

Copulative wa; Adversative pa, nava; Disjunctive si; Illative si; Conditional win; na win il ne na gagneg min ne if I shall see him I will tell him ; probably the Mota wun.

The Preposition den is used for 'lest,' il gor ten ni mas look out lest it fall.

The Noun $t a$ is used, $t a k$ I and-, $t a n, t a n, \& c$.

## XI. Numerals.

1. Cardinals.-One tuwel, two niro, three nitol, four nivat, five tevelem, six levete, seven lovoro, eight lovotol, nine levevat, ten samul, a hundred meldol, a thousand tar.

The unit above ten deme; thirteen samul tuwel deme nitol ; the sum above a hundred o vivi, a hundred and forty-two melnol vagaro o vivi samul vat deme niro. How many, so many, ni vis.
The Numerals ro, tol, vat, have the Verbal Prefix ni. The vowels in levete, lovoro, lovotol, change with the numeral stem: samul should, probably, be samwul for sanwul.
2. Ordinals, formed by suffixing ne to the true Numeral; second rone, third tolne, fourth vatne, tenth samulne; first is moai.
3. Multiplicatives, with va or vag prefixed; vatewal once, vagoro twice, vagtol, vagvat, vagsamul; vagvis? how often?

## XII. Exclamations.

The Affirmative is we l; ika! esi! have been mentioned.

## 7. Mosin, Vanua Lava.

Mosin is the part of Vanua Lava nearest to Mota of those districts the dialects of which are given here, lying not far from Qakea where Mota is spoken. It will be seen that the language is more like Mota than the rest. The Mota name is Mosina.

## I. Alphabet.

1. Vowels.-a, e, i, o, u. These are all sometimes sharp and short. There are no Diphthongs; the Mota lau, maur, tauwe, au, sau, tursao, lai, are in Mosina lŏ, mur, tow, ă, so, metesă, l̆̌. The Mota $\mathfrak{u}$, when there is a change, is generally represented by $\check{\delta}$.
2. Consonants.-k, g; t; p, v, w; $; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.

## II. Articles.

1. The Demonstrative Article is $o$; $n a$ is remarkably absent.
2. The Personal Article e; e Masre; feminine ero, plural era, feminine eraro. It personifies; e gale the deceiver, gale to deceive; $o v a$ a thing, e va a person.

## III. Nouns.

There is the double division of Nouns into those that do and do not take suffixed Pronouns, and those that have and have not a termination marking them as Nouns.

1. Verbal Substantives have the terminations $r$, ea, $a$; toga to abide, togar behaviour, nonom to think, nonomea thought, nat to die, mata death.
As in Mota mata takes the Suffixed Pronoun, matalk my death. A reduplicated Verb makes a Noun; tap to love, taptap Iove.
2. Independent forms of Nouns end in $g i$; perigi, qatugi, qetgi, ulsigi.
3. In Composition the true word takes a Vowel after a final Consonant ; o peni qo a pig's shoulder, o qatu ig a fish's head, o ulsi gă the end of a line, o qetgi motu the stem of a cocoa-nut.
The last example requires explanation, for the independent form is qetgi. The Mota qetegiu shows the true word to be qeteg and qetgi to be in fact qeteg-gi. The words metesa a landing place, matesala a road, show $e$ as the termination in composition of Nouns which in Mota end in $a$.
4. Plural.-The Noun tare means an assemblage; o tare im houses; there is no other Plural sign, except $r a$ with persons.

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Totality is expressed by nol ; gese is replaced by veles only, Mota vires.
5. Reduplication gives notion of number and size; ronronogi many or large legs.

IV. Pronouns.

## 1. Personal.

Singular, 1. enŏ, nŏ; 2. enik, nik; 3. eni, ni.
Plural, 1. incl. enin, nin, excl. kemem ; 2. kemi ; 3. enir, nir.
The Dual is the Plural with ro, for ru, suffixed; except kemuro for kemi ro. The Trial is the Plural with tol three; except also kemtol for kemi tol.
2. Suffixed Pronouns.

Singular, 1. k; 2. m; 3. n.
Plural, 1. mem; 2. mi ; 3. r.
In the inclusive First Person nin is suffixed. With some Nouns there are vowel changes when the Pronoun is suffixed, e.g. 1. o pinik my hand, 2. pinim, 3. penen; Plural, I. incl. penenin, excl. pinimem, 2. pinimi, 3. pener; the independent form being penigi, and the stem no doubt pen. In the Dual penenro, the hand of them two, shows the introduction, as in Mota, of $n$.
3. Demonstratives; le this, no that ; o va le this thing, o va no that thing; ile this, ilno that, o tare va le, tare va no these, those, things.

Another is $t i$, with the Plural ra, ra ti those persons; vet row mun ra $t i$ tell those people. $R a t a$ Mot the Mota people.

This corresponds to Mota ragai, but is not made with the Vocative va! which means 'thing,' and is used for the person's name.
4. Interrogative; esei, Plural erasei, erosei, erarosei feminine, who? o sav? what? all also indefinitive. The Distributive Particle is val; val sei each one, val nir each of them.

## V. Possessives.

Nouns with suffixed Pronouns, 1. no; nok, nom, non, \&c; 2. mugu; muguk, rather in the sense of done by me; 3. ga, of food; 4. ma, of drink. With the Article o nok, o muguk, o gak, o mak, mine, a thing of mine. A piece of property such as a pig is polak.

## VI. Adjectives.

Adjectives generally are used in Verbal form, ga liwo; but some are used as pure Adjectives, o im liwo a large house, $o i \mathrm{~m}$ manle a small house.

Comparison is made by the Preposition nen from ; o qo ga liwo nen o gusuw a pig is bigger than a rat. The Adverb anan makes a

Superlative; o kau ga liwo anan a cow is very large, is the largest. Greater number is shown with salo; kemem ga marag salo we are more.
As in Mota, mansom is fond of money, meresom possessed of much money; mal is bad, mal matesala a bad road; tir matesala, Mota tur, the right sort of road.

Adjectival terminations are $g, r$; silig black, lenlenir fluid.

## VII. Verbs.

1. Verbal Particles.-The Temporal Particles are, 1. ga, indefinite and Present, no ga sag, no ga ravrav I sit, write ; 2. me, Past, no me sag I sat; 3. te, Future, talow nin te sŏ to-morrow we shall paddle.
To make the Past unmistakable the Adverb vetag is added; no me nag vetag I have already done it.
2. $t i$, of continuance, consequence; o gevig ti taw le rar the gaviga flowers in the winter; used in narrative, $t i$ vet mini speaks to him. 5. The Pluperfect $t i$; ni me le kel me o pok ni me vosvosog ti lolon he brought back the book he had been reading in. The same Particle signifies remaining; manle vog $t i$, there is still a little; and le me $t i$ is a civil way of asking, just give it here.

The Conditional Particle is pe, Mota qe; na pe il ni should I see him.

The Imperative may be the simple Verb; mul, vet row mi ni go tell him ; or modifications of Personal Pronouns are prefixed ; ka van ka vet, go, say, ru mul go ye two, tur mul go ye; ni mul let him go.
2. Suffixes.-These are much the same as in Mota; Consonantal, meteg, from mete eye, sonon, vasager make to sit, from sag ; Syllabic, ronte, savre, sarve, matve, Mota ronotag, savrag, sarovag, matevag. The suffix tek, Mota tak, is not of this character, multek go with, mastek fall down with, mul gaplot tek go quickly with.
3. Prefixes.-1. Causative, va; es to live, vaes save, sag to sit, vasager make to sit. 2. Reciprocal, ver; nir ro ga vergat they two are talking one to another. 3. Of Condition, me; meser torn; mo, molumlum soft ; ta, reduplicated, tatawilwil roll over and over. 4. Of Spontaneity, tav, and tam ; tavror to go down of itself, tatamul, reduplicated, to come undone, $u l$ of itself.
4. Impersonal Verbs ; me vuwul no it has tired me, I am tired of it, ga momos no it pains me.
5. The little auxiliaries $t i$ and so are used as in Mota; tikul to turn the back, sonag to set the face,
6. Reflective Verbs with kel back; ni me nag mamat kel ni he killed, did to death, himself.
7. Negative Verbs. The negative Particle is te, used without a Verbal Particle; no te nag ves I have not done it at all ; but te is also ete and mote; no ete ilman I don't desire, no mote ilman; there is no distinction of meaning or of tense between te, ete, mote. Dehortative as Motlav, ni tog ; ino ni tog let it not be I.
8. Reduplication; sagsag sit often, sasasasasag sit on continuously, the number of reduplications conveying the notion of the length of continuance.

## VIII. Adverbs.

1. Place; ile here, pen there, eve where; of direction hither me, outwards nat. 2. Of Time; garqe to-day, whether present or past, lenor yesterday, talow to-morrow, we ris day after to-morrow, noris day before yesterday, anes when, of future time, nanes when, of past time; vog still, towo, still, vatag already, qarak thereupon, for the first time, ves at all, the Mota wesu to arrive at completion.

## IX. Prepositions.

Locative, 1. $a$ at, and $e$; ave, eve where: 2. le in ; ni ga sag le im he sits in the house, ni me mul le im he went into the house. 3. Motion to a person, sur ; mul sur ni go to him. 4. Motion from, nen; also at the end of a sentence, lele o vanan ni me tó vatag nen, that is his country that he has already gone away from. 5. Motion against, gor; ar gor o vutus fence in a garden, ar gor qo fence against pigs, sar gor mun siop dress, clothe over the body, with clothes, il gor ! look out! look after, van gor go after, fetch. 6. Dative, $m i$; le mi ni give to him. 7. Instrumental, mun; different it should be observed from $m i$; used also like Mota mun; me le mi no mun polak given to me for my property. 8. Of general Relation, pe; pe sav? why? The same with the Mota pe, but never used as a compound Preposition. It is shown a Noun by pen, the Adverb 'there,' which is used also as an Instrumental Preposition; le o ker no me vus ni pen this is the club I struck him with; compare Motlav ai. 9. Of Relation to persons, me; komoru me tog me no you two have stayed with me. This is shown to be a Noun by its being men before kamem and kimi. 1о. Of Relation to Place, ta; ra ta Mot the Mota people, ta Mosin; also ti, combining with pe
and $l e$ and making, in fact, compound Prepositions; ti pen le belonging to this, ti le lam belonging to the sea.

Nouns are used as Prepositions; vogo im on the house, the Mota vawo; lalne im under the house.

## X. Conjunctions.

Copulative, wa. Adversative, $p a$; strong, like Mota nava, vakvo. Connective in narration nag. Disjunctive, si. Conditional, $m u$; $m u$ tar ga sŏ if it be calm can (paddle) go on a voyage; mu wen mote mul if it rain cannot go ; na mu te il ni if I should not see him. Illative, Declaratory, ta; no me vet mi ni ta ni mul I said to him that he should go, told him to go; no me ret ta no mul I said that I should go. This Declarative $t a$ comes after wa the sign of Quotation; ni me gat mi no wa ta ni van me he said to me that he was coming. For 'lest' the Preposition nen, from, is used; nen ni mas lest it fall: 'until' is gin; gin mate till death: 'as' is tama, like.

The Noun of accompaniment is $t o, t a ; ~ t o k, t o m, t a n$.

## XI. Numerals.

1. Cardinals.-One towal, two niru, three nitol, four nivet, five tevelim, six levete, seven livuro, eight livitol, nine livivet, ten sanwul; twenty sanwul ru, thirty sanwul tol; a hundred melnol, a thousand tar.

The unit above ten 0 numegi; eleven sanwul towal o numegi towal. The number above a hundred o vivigi. The interrogative and indefinite ves.
The Prefix $n i$ is Verbal; the Past or Future Verbal Particle can be used; me tol ratag three already, te tol anes will be three hereafter. The Vowels of the prefixes leve, livu, livi, of six, seven, eight, are affected by those of the Numeral stems. The word tar, though used accurately for a thousand, is used also loosely for any great number.
2. Ordinals are formed by adding ne or negi to Cardinals; second ronegi, third tolnegi, and so on, tenth sanwulnegi; or rone, tolne, sanwulne, melnolne; gi and ne are the Mota $i$ and anai.
3. Multiplicative vag; vagtowal once, vagru twice.
4. As in Mota there are signs of the character or circumstances of some things numbered; of men together pulves so many, of men on board sagves, of arrows turves, things in a bunch sogres, money, so many strings talves, things at once sarakres.

## XII. Exclamations.

The Affirmative is we / Negative ni iv.

8. Alo Teqel, Vanua Lava.

The Dialect of alo Teqel, on the Slope, was spoken by the people between Qatpe and the shore opposite Ravena, below the hot springs. It is valuable as showing something of a different type from Vuras and Mosina on one side, and Pak on the other. While it agrees with Pak in casting out t , it has peculiarities such as the Article of its own. This sketch was given by the late Edward Wogale, who had lived at Lalne Qog.

## I. Alphabet.

1. Vowels.-a, e, e, i, o, u.
2. Consonants.-k, g; $\mathrm{t} \cdot \mathrm{p}=\mathrm{mp}, \mathrm{v}, \mathrm{w} ; \mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.

The dropping of t is seen in me'egi eye, 'ansar man, $m a$ ' die; and its substitution for $n$ in ter they, tar blood, togi leaf, all as at Pak.

## II. Articles.

1. The Demonstrative Article is nan; nan pinigi a hand, nan pinin his hand.
This Article, which is peculiar, is not fully pronounced with Nouns with suffixed Pronoun ; it sounds rather $n^{\prime}$ pinin. Before a Vowel also it is cut short; ma' 'ansar, ne'en.
2. Personal Article $i$ and $e$, Plural ere; ise who? ge thing, i ge the person, feminine iro ge the woman, erege those people.

## III. Nouns.

1. Verbal Substantives; ma' to die, me'e death.
2. Independent forms end in $g i$; nan méegi an eye, nan pinegi a hand, nan qu'ugi, or qi'igi, a head, nan lowogi a tooth.
3. Composition ; qui qo pig's head, pine 'ansar man's hand.
4. Plural sign, mateg many; ne' en mateg houses, ansar mateg men. Totality is tol; get tol all of us; ow is Mota gese; iter ow they and only they, they all and no others.

## IV. Pronouns.

## 1. Personal.

Singular, 1. eno; 2. enek; 3. ite.
Plural, I. incl. iget, excl. ikomom; 2. ikimi ; 3. iter.
Dual, I. incl. gotro, excl. kamaro; 2. komro; 3. toro.
Trial, incl. got'ol, excl. kama'ol ; 2. kom'ol; tor'ol.
2. Suffixed to Nouns.

Singular, 1. k; 2. $m$; 3. n.
Plural, 1. incl. t, excl. mem; 2. mi; 3. r.
The Prefixes $e$ and $i$ are used or not at pleasure. In the Dual and Trial the changes of Vowels are in all Persons intelligible except in the First exclusive, in which kama before ro and 'ol can hardly be a change from komom: rather it is that kamam is the true form changed to komom.
3. Demonstrative.-This tiwo, tigen; that tine; this thing ge tiwo, ge tegol, that thing ge tene; te and $t i$ are the 3rd Singular Pronoun ; erege, those people, is demonstrative as well as Vocative.
4. Interrogative.-Who? ise, ine? what? sav? naav?

A Noun 'ewegi is the Mota tuaniu, some, and this with Third Person Pronoun suffixed is 'awan, some. The distributive Particle is vel; vel ansar each, every man.

## V. Possessives.

I. ro; 2. $m \mathrm{~m}$; 3. go ; 4. mo.
VI. Verbs.

1. Verbal Particles are 1. ge indefinite; ge we it is good, no ge po'o I sit; 2. $m$ suffixed, Past, nom po'o I sat; ' $i$ Future, no ' $i$ po'o I shall sit. The last is used also as Mota $t i$; mereg ' $i$ 'aw lo rar the Malay apple flowers in the winter; and also as Conditional, ' $i$ 'ar 'i le should it be calm it will be possible. The Pluperfect is marked by ' $i$; nom po'o ' $i$ I had been sitting: and the same signifies remainder; ge wowrig ' $i$ there is still a little.
2. The Imperative is the simple Verb; van, ege, gasem, go, you fellow, tell; or has a Pronoun before it, kimi gasem tell ye, komro, kom'ol gasem, tell ye two, or three, ten gasem let him tell.
3. Suffixes.-Consonantal Suffixes making a Verb directly transitive are seen in sogog, (Mota sogov), vaqev, and sonon. Syllabic Suffixes are re, le; sopre or opre throw away, siple hang up; mol'or, van'or, go with, show the Pak 'ur, Motlav ter.
4. Prefixes.-1. Causative, $v$-; es to live, ves to save alive; vaqev, Mota vataqav. 2. Of Condition; misir torn, mili'i broken, Mota masare, malate; the same Prefix as in the Adjectives malaklak happy, molunlun soft ; 'a, 'awilwil rolling over. 3. Of Spontaneity, 'an ; 'anul to come undone as a line.
5. The Negative Verb has the two Particles' $i$ and ' $e$; te ' $i$ mol' $e$ $m e$ he has not come hither, no' $i$ mol' $e \mathrm{I}$ shall not go. Dehortatory no'og; no'og polpol don't steal, no'og vus te don't strike him.

## VII. Adverbs.

The common directive 'hither' is me, but that outwards is wel. Of Place; kowo, kogol here, kene there, eve? where? the Noun nan

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ve the place where. Of Time; meren to-morrow, lonor yesterday, wores day after to-morrow, loneres day before yesterday, nes hereafter, lonenes heretofore ; nor, res, nes, Nouns; ne sign of past time. Of Manner; 'eme as, like, 'emewo, 'emegol thus, 'emenle so, 'eme ve ( tama avea, Mota) how.

## VIII. Prepositions.

1. Locative, e; seen in eve where. 2. lo, seen in Adverbs of Time. 3. Motion to a person, sir; from an; against gor. 4. Dative, me. 5. Instrumental, min. 6. Relation; general pe, of place ' $a$, to persons me.

Nouns used as Prepositions; lalne en, or qeqek, under the house, vogo the top, ran vogo, atop, upon, ra a Noun also used as Preposition with suffixed Pronoun $n$; ran vogo ve'e on a stone, ran vogok on me, i. e. on my top. See Leon and Ureparapara, an and re.

## IX. Conjunctions.

Copulative, wa. Adversative, pa. Disjunctive, si; ge we si na'ager? is it good or not? Conditional, si. Declarative, si; tem tek $s i$ 'emenle he said that it was so. For 'lest' en, away from, is used; et gor en mos look after it lest it fall; but the Mota wa is used as Cautionary; wa enek out of the way with you, take care of yourself. The Noun is mo'o ; eno mo'ok 'isik I and my brother.

## X. Numerals.

1. Cardinals.-One vo'owal, two varo, three vo'ol, four ve ve'e, five 'evelem, six livi'e, seven liviro, eight livi'ol, nine livive'e, ten sonwul: thirteen sonwul 'awal temegi vool: a hundred and forty meltol sonwul ve'e ran (upon it): a thousand 'er: how many? veves ?
2. Ordinals.-First 'ow'ow, second vorogi, third vo'olgi.
3. Multiplicatives.-Vagve'e four times, vagues? how often ?

## XI. Exclamations.

Yes we; No iine ; na'ager nothing, no, a Noun.
Vocative, e ge! ge a thing, standing for the man's name.

## 9. Merlav, Star Island.

Merlav, Star Island, the nearest of the Banks' Islands to the New Hebrides, shows a little approach in' language to Maewo.

The language of the people of the leeward side appears to the Mota people to be 'thick;' those, however, who speak it say that the natives of the windward side speak 'heavy.'

There is a way of almost cutting off a final $a$; vanov' for vanova.

## I. Alphabet.

1. Vowels.-a, e, i, o, u. No true Diphthong.

The Mota lau becomes lou, lai becomes lei.
2. Consonants.- $\mathrm{k}, \mathrm{g} ; \mathrm{t}, \mathrm{d}=\mathrm{nd} ; \mathrm{b}, \mathrm{v}, \mathrm{w} ; \mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.

The sound of $b$ is mb , but tends towards $\mathrm{mp} ; q$ in consequence is rather kmpw, or kmbw. There is no h.

## II. Articles.

1. The Demonstrative Article is $n a$. This goes with names of places; na Vun Lav nu lav dan na Mot Vanua Lava is larger than Mota.
2. The Personal Article $i$, feminine iro, plural ira. It personifies; $i$ gale the liar; na vei a thing, $i$ vei the person, iro vei, ira vei; see Mota.

## III. Nouns.

The class taking the suffixed Pronoun is of course present; not, however, always the same words with Mota, e.g. nok vus my bow.

1. Verbal Nouns.-The terminations are va, ne, ia, a; vanova, muleva a going, togne behaviour, matea death, vatgoa teaching, dodomia thought.
2. The termination of Independent Nouns is $g i$ and $i$; and the Vowels of a dissyllabic stem are in some cases modified when the termination is suffixed, appearing in their true form when a Pronoun is suffixed. Thus sesei a name, from sasa, nasasak my name; teqei stomach, from taqa, limei hand, from lim $\alpha$; qoii knee, from qou; qati head from qatu; while daloi, neck, dalok; nusui, lip, nusuk; qotogi, beginning, qotogina; show no change.
3. When two Nouns are compounded together in a genitive relation, and the former ends in $a$, it changes the final $a$ to $e$, and the foregoing vowel also may be shortened, as in Volow ; na sese tadun a man's name, sasa ; na sinsine aloa ma sin lue le turodid, the sunshine shone through at the window.
(1) When the genitive of a person is signified, when the second word is a Personal name, or a Pronoun, the Suffixed Pronoun is used, na liman Wenag Wenag's hand ; yet the lighter ending is used, and $i$ is also sometimes inserted, na limei sei whose hand? In na ak iseil na akki Woqas, whose canoe? Wogas'
canoe, it may rather be thought that $i$ is the Personal Article. The house of the two $i m i$ rarua, by the hand of the two ni lime rarua.
(2) Words ending in a Consonant, which in the Independent form have the ending $i$ or gi, are compounded in their true form; na qat qoe a pig's head, na $u t o l$ ov a hen's egg, kesin nu sag be bag bei he sits by the water side.
4. Prefixes.-An instrumental Prefix is ga; gabala tongs, bala to take up with crossed ends of sticks, gabulut glue, bulut to make to stick, gasva, ga sava, how. A roller for a canoe is geilan, in which $g a$ is apparently combined with the Prefix $i$ of the Mota and Fiji.
5. The Plural sign is ges; na im ges the houses, ges having the same radical signification as the Mota gese. A word meaning a company is also used; na tore tadun.

Dol is 'all,' with the sense of totality; tagu, an Adverb, signifies completion; na im dol all the house, na im ges tagu all the houses.

A Plural Prefix, with terms of relationship, \&c., ra.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, 1. ino, no, na, o; 2. iniko, nik, ko, k; 3. kisin, a.
Plural, 1. incl. igida, da, excl. ikamam; 2. ikamiu; 3. ikera, ra.
Dual, 1. incl. durua, excl. kamarua; 2. kamrua; 3. rarua.
The Trial has no distinct form, the numeral is added to the Plural Pronoun; igida bultol, we three.

Observations.-I. The Prefix $i$ is used or not with more or less of emphasis. 2. The Third Singular kisin is evidently not the original Pronoun, but is the same with the Gaua demonstrative kosen; the original was probably ke. 3. In the Dual inclusive $d a$ has become $d u$ by the influence of $u$ in rua. The longer forms of these Pronouns are regularly used as the subject, but may be the object of a Verb.
2. Personal Pronouns as the object of a Verb, or after Prepositions, have a form so far different from that which they have when the subject, that it is desirable to exhibit them separately.

Singular, 1. 0; 2.k; 3 a. Plural, ı. incl. da; 3. ra, r.
After a Consonant $i$ is introduced before the Pronoun; vus to strike, vusio strike me; dan from, danik from thee.

These forms are the true Pronouns without the prefixed parts of the Pronouns used as subject in a sentence: a via na tadun nik ma matania? where is the man, you saw him? nik sa surmeleir nes be im? when will you pay them for the house? kisin ma gon mi o he was angry with me.

The Pronouns in these forms are generally written in one with the Verbs, or -Prepositions which precede them are taken as Suffixed.
3. Pronouns suffixed to Nouns.

Singular, I. k; 2. n; 3. na. Plural, 1. incl. da, excl. mam; 2. miu; 3. ra.

In the Second Singular $n$ represents the more common $m$. It is remarkable that in one case, at least, the form of Pronoun used as suffixed to a Verb occurs where, in other languages, the form suffixed to Nouns is employed. In Mota inau magesek is I by myself, alone, magesema thou alone, and so on, magasei being in fact a Noun; in Merlav it is ino gaso, iniko gasek, kisin gasea, gasegida, gaskamam, gaskamiu, gasera, as if gas were a Preposition.

The Dual is not formed simply with the ordinary Dual Pronoun after the Noun (with $e$ if the termination be $a$ as given above), except in the 3rd Person: e.g. na limadrua, inclusive, na limamarud, exclusive, hands of you two. In the 3rd Person na lime rarua. The hands of us three na limada bultol.
4. Demonstratives.

Ke, kei, kekei, this, kekei ges these; ne, nia, that, ges nia those.
The Demonstrative formed from the Vocative is vatlumer ; and another rava $=$ Mota ragai.

A Vocative 'you people!' is semiu; vatlumer and rava can be explained by the Gaua exclamation vae! ( $=$ Mota gai) and mer ( $=$ Mota mera), a common word for boy; vatlumer is then vae! tolu mer! 'three,' being used often in addressing a number of persons.

Examples.-Na tankei nu wia ikei be vus the tree is good this for a bow; na ak isei ke? whose canoe is that? non isei na tevtev keke? whose is this knife? na tadun ne kisin ma bal na mavid that man, he stole the glass (bottle), literally, the obsidian ; na sava le tamber nia? what is in that dish? rava ta Qaur ma tor gasva na imara? how do those Bauro people build their houses? avia nik nu maros? keke gina, which (where) do you wish? this, to be sure.
5. Interrogatives.

I sei? feminine, iro sei? plural, iva sei? who?
Sava? what: 'which' is expressed by 'where.'
6. Indefinitive.

Sei and sava are indefinite as well as interrogative, some one and some thing. There is also tia any ; taga tia not any, not at all.

The Relative in English is represented by a Demonstrative, or has nothing to represent it: le ma na ve na ma warek apen give me the thing I spoke to you about it (observe ware to 'speak to' has the object Pronoun $k$ ); na tadun ma le mino na gagav ma mat vita the man (who) gave me the garment is already dead; kisin na tadun nik ma vusia he is the man you struck (him).

## V. Possessives.

1. no, general relation; 2. mugu, relation of proceeding from the person whose the thing is; 3. ga, of closer relation, as of food; 4. ma, of drink.
2. no, with the Article, na nok mine, na non thine, i.e. a thing of mine, \&c.; le ma, nanok, give it here, (it is) mine. The word is never ano.
3. mugu, or mug; na mug isei? or na mugun sei? whose doing is it? na ma mata muguk I saw it myself. The word has the same use as the Mota mo, on behalf of ; mugun for you, mugumam for us, on our behalf.
3, 4. ga and ma, as at Mota and elsewhere.
For property, such as a pig, bili is used; na bilira sei na qoe? whose (plural) property (is) the pig?

## VI. Adjectives.

1. There are pure Adjectives; na tadun lava a big man, na ima wirig a small house; but Adjectives generally have a Verbal Particle; na tankei nu wia a good tree.
2. Adjectival Terminations are $g a, g, r a, r$. Mamaraniga lightsome, (maran light), silsilig dark, wotwotor rough.
3. The Prefix ma is common in Adjectives.
4. Comparison is made by dan, from; na qoe nu lav dan na gasuw, a pig is bigger than a rat; kamam nu karea danira we are more than they, many from them. The word vever, Mota vara, signifies comparison; ikike vever nu lava this is comparatively large.
5. The expression that in Mota, and elsewhere, means 'possessing much' here means 'fond of;' mersom fond of money; tagsom is rich in money, Mota tag, proprietor.

A depreciatory or diminishing prefix is wes; nu wes lav rather large.

## VII. Verbs.

1. Verbal Particles are, Indefinite $n u$; Past ma; Future sa; of Continuance $t i$; Pluperfect $t u$; Conditional mi.
2. $n u$ is Present and Indefinite; na nu sag I sit.
3. $m a$ is Past, but to mark decidedly past time is assisted by vita; kisin ma mat vita he is already dead.
4. $s a$ is Future ; but probably is Fiji $s a$, which is Indefinite.
5. $t i$ describes what is habitual, or of constant occurrence, and continued action; na gavig ti tawgas le raravia the Malay apple flowers in the winter; wo ti na bul na im ti mamaraniga light a candle, the house is light with it.
6. tu throws the time back ; kisin ma le kel me na bok ma vevev tu lolon he brought back the book he had been reading in (it).
The same Particle signifies that something remains: na werig tu there is still a little left; and is used in the way of civility, le ma tu just give it here.
7. mi; si na mi matania, na sa sur if I should see him I shall tell him ; si nik mi gan, nik sa mat ben if you eat it, you will die of it.
8. Verbs are used without Verbal Particles in subjoined clauses, in the Imperative, and after certain Adverbs.
I. Avia na gagav? na sasar, where is the garment? that I may put it on; le me, na tara nok vus, give it here that I may cut my bow, a bow for myself.
9. In the Imperative the Verb may be simply used, or with a Pronoun, or with certain signs.

Lin suwo na be ile tan sugsug pour the water into the bath; wor na eb make valis spread the mat to dry on the grass; mab na qoe le taber put the pig into the dish; nik sag be liwak sit you by my side; nik mul go you, gida mul let us go.

The signs of the Imperative vary with each Person: Singular, Second, wo, Third, ti. Plural, First, inclusive, da; Second, aru; Third, ge. Singular, Second, wo vasog na tankei be ban geara, or nik wo vasog, plant the tree beside the fence; Third, kisin ti mul let him go. Plural, First, da mul let us go, da being the true stem of gida; Second, aru sua me kalke be liwe ak paddle here to the side of the vessel, aru mul me be gatogok come here behind me; Third, ker ge mul let them go. To three persons aru mul bultol, which shows that aru cannot be, as it would seem, the Mota ura, a Dual.
3. There are no doubt other words besides kere, which is not easy to explain. In one sense it gives reason or ground, as in Mota: na ma vusia sur kisin kere da nok bok I struck him just because he damaged my book; but also, as in Motlav, it has a negative sense; si Suw kere gar goroa mar kisin ma mat if Sawa had not swum after him it was as if he (would have) died.
3. Suffixes.

The Consonantal Suffixes as they are used in Mota, $n, r, t$, appear in matan, kokor, wonot, but $g$ is absent; the place of $g$ is taken by a lengthened $\bar{a} ;$ mata an eye, mat $\bar{a}$ to eye a person, man influence, mana to convey influence.

The Syllabic Suffixes are those common in the Banks' Islands but without g; va, vanva to couvey, ra, vilra to distribute, la, sibla to hang up, na, besn $a$ to lean against. The Suffix van represents the separable vag, besides va.

Examples.-Barta be gub im throw it at the back of the house; ma visra na gatogon make vat his back was broken on a stone; na wot tankei ma malatvania ti soe suwo the branch of the tree broke with him he falls down; van gui va na taber go through with a dish, va separable.
4. Prefixes.
I. The Causative is va; vatabu to make holy; but it is not commonly used, the Verb $d a$ to make, taking its place; na mug isei $m a$ da sar na gagav? who tore the garment? whose doing was it?
2. The Reciprocal is var; rarua ma varvus rarua, they two beat one another, na ak irua sua vardin two canoes paddled to meet one another.
3. The Conditional ma and ta; wor asunder, mawor broken; lat to break, malat ; taavav to be unsteady.
4. The Prefix of Spontaneity is tawa; na boto ma tawadan (Mota tavanana) make qatuna, na matan ma qel a breadfruit came off on his head, his eyes were blinded.
5. The Impersonal use of Verbs is shown by examples ; na lua ma salna be beresin the arrow was put lengthway on the wall; nu da gasva na revrev how is writing done? sa da sava nia? sa da na gatgat nia, ti maw ben, to do (future) what with it? to do the sore with it, it heals with it.
6. Negative Verbs are preceded and followed by the particles $t i$ and tia ; na ti maros tia I don't like.

In the Present and Past $t i$ alone is used before the Verb: na ti matania tia be tankei nu tur goroa I do not see him because a tree stands before him, or I did not see him ; na ma valgira iniko amoa nik ti manas tia I knew you at first, before you had spoken, literally, you spoke not; no Verbal Particle.

In the Future $b i$ (see Lepers' Island and Araga) is added before $t i$ : no bi ti maros tia I shall not wish, si kisin bi ti maros tia if he should not be willing. To this vit also is added, si na bi ti vit maros tia if I should not like; vit, however, has much the appearance of $b i t i$.
7. What were called in Mota compound Verbs are thus shown, nik ma din avea? na ma mul din a le qil, na ni kel me, where did you get to? I went-to-get to the pool, then came back hither.

## VIII. Adverbs.

These are either simple Adverbs or Nouns with Prepositions; they can be shown by Examples.

1. Place.-With demonstrative Particles, kalke here, kalne there, avia kisin? kalke le im, where is he? here in the house ; nik ma matania avia? ka vano ne, where did you see him? there, up that way. Direction hither me, outwards at; up kalo, sag; isei ne ma kal sag? who is that who has climbed up? down suwo, sur; na madun sage, na velen suwo, your nose above, your mouth below; rev sur suwo na gaban haul down the sail; out lue; was lue na liwoi pull out the tooth. With the Preposition $a$ and ia, aia there, nik ma mul aia be sava? Be gagav, what did you go there for? for clothes. The place where, via, with Preposition $a$ at, avia? where? with me hither, whence, kamiu me avia whence are you? kamiu ma mul me avia? where have you come from? with $i$, to, whither, na metsal kei nu mul i via? nu mul $i$ Veverau, where does this path go to? to Veverau; amoa first, Woqas amoa, Wober be gatogon, Woqas first, Wober behind him ; nik wo mul amoa, ino tagur, go thou before, I after.
2. Time.-Qarig present, na qarig past, to-day ; rarua ma sua na qarig na manigi be iga they two have gone out in a canoe (have paddled) to-day for fish; nes when, of future, na nes of past; nik sa surmeleir nes be im? when shall you pay them for the house? kisin ma mul me na nes? when did he come here? weis the day after to-morrow, na weis the day before yesterday; na nanoa yesterday (na the sign of past time) ; ronia now, na qetogi na sava
kisin me matur ronia? ma nal be suasua, why is he sleeping now? he is tired with paddling. The Verb pas, finish, is used, as Mota paso, adverbially; kisin ma mogmogi pas ti mul i varea when he has finished work he goes into the village; varea the village; mab a varea put it outside, i.e. not in the house; $i$ varea into the place.
3. Manner.-How gasva, ga the instrumental Prefix to Nouns, and sava what; na sa vasogi gasva na tankei? how shall I plant the tree? mar as; mar avia as where, how, ker nu da mar avia na gabe? how do they do the net? Why, be sava, what for ; nik ma vus bal na tadun be sava? why did you secretly strike the man? manigi a cause, reason ; na manigi na sava nik ma da? na manigi na nu maros? why did you do it? because I like; gab without cause or consideration; nik ma kasia gab? tege, na manigi ben, did you illtreat him without cause? No, there was a reason; bal secretly ; bat inwardly; wolwol crossways, na tankei nu lan wolwol make bei the tree lies crossways over the water; visol over, na tadun ma row visol na bei the man jumped over the water; barta visol na im throw it over the house; tal round about, nik ma van tal? have you come round about? waliog round, geara waliog na $i m$ fence round the house.

The Negative is tege; isei ma bal? tege, na gasuw ma norot who stole it? or did anyone steal it? No, a rat ate it : taga is the same word, a Noun; taga tia none at all.

## IX. Prepositions.

1. Simple.-Locative, a, le; Motion to, $i$, sur; Motion from, dan; Motion against, gor; Dative, $\min$; Instrumental, mi, ni, gi, nia; Relation, general, be, of place, $t a$, to a person, me, $m i$.
2. $a$ at, as in many examples ; gid nu tog a Kohimarama we are staying at Kohimarama; to, nik ma din avia? a Tasmat, where did you get to, arrive at? to Tasmate; from, according to Melanesian idiom, kamiu ma mul me avia? a Mot, where have you come from? from Mota.
3. le in, na sava le taber? what (is) in the dish? na qatia ma leia, me revea lue le banen, the arrow struck him, came out through in his arm; kal tal le turodid, come round and climb, climb round, in at the window. With $i$, as below, into: kisin ma kal sara le turodid i le im, he climbed and got in by the window into the house; sara move into an opening.
4. $i$, motion to a place; $i$ varea to the village, $i$ via? to what place? With le into; na iga ma sara $i$ le gabe the fish drew into the net ; aru mul i le im go ye into the house.
5. sur, motion to a person; wo van suria go to him. There is, however, a more general use of the Preposition, with a sense of motion, but not to a person; sur sa? what to? what for?
6. dan from; aru le reag na ker dania take away the club from him; gid ma mul dan na Mot we have come from Mota; kisin ma soe dan na im he fell from the house. The sense of motion is not always present; na Mot nu asau dan na Merlav mar Vun Lav a Vava Mota is distant from Merlav as Vanua Lava is from (at) Vava; kisin ma tur ron dan no be liwe tankei he stood in hiding from me by the trunk of a tree. The Preposition may come
at the end of a sentence, na im keke kisin ma soe dan this is the house he fell from.
7. gor, same as the Mota, always with a sense of 'against,' motion to meet; kamam nu sage gor na nagon, we are sitting, have come to sit, before your face.
8. $\min$ is no doubt from a word $m i$; $\min$ being $m i$ with the Pronoun $n$ suffixed. It is necessary to allow the form $\min$ as a Preposition ; wo le minia give to him.
9. $m i$ instrumental, with : na qolag ma vuvur mi na bei the cask was filled with water.
10. ni instrumental, with, by : nik ma vusia ni na sa? ni na ker, what did you strike him with? with a club; ma wet maremare ni na gae he was tied fast with a rope. There is a use of $n i$ corresponding to the Mota use of mun, a man buys a thing ni na bulan for his property, takes a boy ni natun for his son, Mota mun pulana, mun natuna. It is introduced into a sentence also as 'withal ;' le me, na ni tara nok vus, give it hither, that I may cut myself a bow, my bow, withal ; and with something of the same meaning, na ma mul din a le qil, na ni kel me, I reached (the place) at the pool, with that I came back.
11. $g i$, also 'with;' gi na sav? gi na ker with what? with a club.
12. nia, as in Mota, comes at the end of the clause: be sav nik me tor na ker? na si a vus na qoe nia, why have you got a club in your hand? that I may strike a pig with it; na ben kalke no ma rev tu nia this is the pen I have been writing with. As in Mota nia is used with ris to turn, na bei ma ris dar nia water turned into blood; also gasva nia? how ? $a$ is the Pronoun, nia as mia.
13. be, of general relation, by, near, at: Woqas ma besna be mate im Woqas was leaning at the door, nik sage be liwak sit by my side, kisin nu sag be bag bei he sits by the water side. The suffixed Pronoun in ben, shows it a Noun; ben is used as thereby, thereat, therewith, ti maw ben it heals with it, na manigi ben there is a reason for it; ben is also 'because,' nik ma le na bei minia be sava? ben kisin ma siam why did you give the water to him? because he was ill; and be alone must sometimes be so translated ; na ti matania tia be tankei nu tur goroa I did not see him because a tree stood before him, though be here is a Preposition before the clause tankei nu tur.
14. ta has the same meaning as in Mota; rava ta Qaur the Bauro people.
15. $m e, m i$, relation to a person. There are two forms, $m i$ and $m e$, the Mota ma, and this mi must be distinct from min. The form of Pronoun governed by the word is that which follows Verbs, not Nouns ; it is mia, not $\min$; with me me or mio, with thee mi iko, with him mi $a$, with them me ir; tog meo stay with me, nik ma tog mi Woqas you stayed with Woqas; kisin ma gon mi o, mi iko, he was angry with me, with you.
16. Compound Prepositions are made up of Nouns with Prepositions; with which must be taken Nouns serving as Prepositions, though perhaps they are strictly the members of a compound, as lan im under the house.

Above, on, muke; na aloa make gida the sun above us; na maligo make maram a cloud above the earth; makek above ne, maken above thee, maken
on him, it; kisin ma mule Qakea make sava? on board what (canoe) has he gone to Qakea? avia kisin? make nei where is he? up an almond tree, on; kal make matua climb up a cocoa-nut tree; tavala side, the other side, avia na qoe? tavala geara, where is the pig? beyond, the other side of, outside, the fence; avia kisin? where is he? kisin $n u$ on tavala tankei suwo he is working down there beyond the tree; na Go tavala Merig suwo Gaua is on the other side of Merig to the west; na lul gasuw lan im the rat's hole (is) under the house; lalanan under it ; lolon inside it; mab na manman be gatogo tabera put the cloth under the dish, at the back of; na tadun nu tur le wesan nei tan na boto the man stands between the almond and the breadfruit tree; kisin nu sag le ratitne rarua he sits between them two.

## X. Conjunctions.

The Copulative is dan; in connected narrative le nei'in that:' $s i$ is Disjunctive 'or,' Conditional, 'if,' Illative- and Declarative 'that;' si nik ma gan if you eat; si sa asiko sa magavsik ben if it should sting you you will suffer pain from it; na ma warea si kisin sa mul I told him that he was to come ; na me sur si na sa mul I said that I would come; kamiu ma van me si sa mogmogi you have come here that you may work.

In these examples it is to be observed that $s i$ is followed by the future Particle sa. In an example given above there is a difference; na si a vus that I may strike, the order is different, and $a$, the Preposition before the Infinitive Verb, is used as in Mota.

The sign of quotation is $a=$ Mota $w a$, with $s i$ before it, or not.
The Noun ta is used as in Mota, tak, tan, tan, and I, and thou, and he, tarsei? they and who besides? na nei tan na boto the almond tree and the bread fruit tree.

## XI. Numerals.

1. Cardinals.-One tuwale, two irua, three itol, four ivat, five tavalim, six livetia, seven livearua, eight liveatol, nine levvat, ten sanavul, twenty sanavul rua, thirty sanavul tol, a hundred meldol, a thousand tar.

The Verbal Particle $i$ is prefixed to rua, tol, vat, being, as is commonly the case, one not used except with Numerals.

The unit above ten is demei; eleven sanavul tuwale demei tuwale. The sum above a hundred avavi; a hundred and ten meldol vatuwale avavi sanavul.

The Interrogative and Indefinite 'how many ?' 'so many,' visa, with $i$; na ak ma mul me na qarig $i$ visa? $i$ tolu how many canoes have come here to-day? three.
2. Ordinals are formed by prefixing vaga to rua, tol, vat, and by suffixing to those and others substantival terminations.

There is some irregularity ; second vagaruei, third vagatoli, fourth vagavati, fifth tavalmei, sixth levete, seventh livearue, eighth liveatoli, ninth lev-vati, tenth sanavuli. First is moai.
3. Multiplicatives are formed with va or vaga; vatuwale once, vagarua twice.

Men together are bul visa, on board sage visa; things taken up together sogo visa, things done at once sarak visa.
Examples.-Taga tia na vaguruei tadun kalke, ino gaso, there is not a second, an other, man here, I by myself; na sa sin vagavisa le qon tuwale? how often shall I drink in one day? sage visa make ak? how many on board the canoe?

## XiI. Exclamations, Expletives.

Exclamations are much the same as in other Banks' Islands. We! = Mota e! we si! I don't know! na sava ne ? we si! na sava? what is that? I don't know ! what is it?

The Expletive gina; avia nik nu maros? keke gina, which do you wish? this to be sure.

## 10. Gog, Santa Maria.

The Island of Santa Maria has two languages very much unlike, one of which, that of Lakon, occupies but a small part of the island. There are dialectical variations in the language which generally prevails, but the difference between any two is small in comparison with that between any one of them and that of Lakon. The north-eastern part of the island is properly Gog, by which name, in the form of Gaua, the whole island is known in the Banks' Islands and Northern New Hebrides.

The dialect here represented is that of Tarasag, which is substantially that of Gog. The people have a good deal of intercourse with Mota, Merlav, and Vureas in Vanua Lava.

Compared with Merlav the language is 'thin.' There is a good deal of elision of Vowels, and some such attraction of vowel sounds as is characteristic of Motlav.

The examples here given are almost all written by a native translating from the Mota.

## I. Alphabet.

Vowels.-a, e, $\mathrm{i}, \mathrm{o}, \mathrm{u}$; a and o are by some persons made very short. There are no Diphthongs.

Consonants.-k, g; t, d=nd; b=mb, v, w; $q=k m b w ; m, m$, $\mathrm{n}, \mathrm{n} ; \mathrm{r}, \mathrm{l}$; s .

The elision of Vowels is conspicuous in Nouns with the Article na and a suffixed Pronoun: liman hand, nalmak my hand, govur a house, nagavrur their houses. In the latter example the Vowel $o$ is changed to $a$. This modification of Vowels by attraction to the sound of a succeeding Vowel is seen in the Prefix va, we, wo; wa lo, wo vul, we v(i)tig, we liw, the Vowel does not, as in Motlav, anticipate the following sound, but is modified to meet it, a before $o$, o before $u, e$ before $i$.

## II. Articles.

1. The Demonstrative Articles are $u$ and $n a$, the latter used only when a Pronoun is suffixed to the Noun.

It is necessary to write $n a$ together with the Noun to which it belongs when the first Vowel of the Noun is elided: le ma na te tar navsuk give it here, I will cut my bow, na vusuk; nu sar lu nalwon his tooth was pulled out, na liwona. It is natural, therefore, to write together always this Article with the Noun. Before a Vowel this Article is $n$-, nak a canoe.
2. The Personal Article is $i$, the feminine iro, plural ir. This personifies as in Mota; va a thing, $i$ va a person.
3. There is a Particle in frequent use which is not an Article, but approaches to one. Since the Vowel in it shifts according to the one that follows, it has no fixed form, but it is the Mota wo, a word originally meaning something round or a lump. This is used with the names of things of a generally round or lumpish form, but is more widely applied, so much so that it is likely to be taken for an Article. Sometimes when it is used there is no Article, sometimes $u$ is used with it. Examples : wa lo makeked the sun above us, $u$ wak me ru me su vardin two canoes paddled to meet one another, nik me le u welizo mini abe sa? abe ni me sem why did you give the water to him? because he was sick, $u$ weg me sar ale gab the fish drew into the net, wor u web meke we relis spread the mat to dry on the grass. In these the particle is used with $l o, a k$, liw, eg, eb, velis. With Nouns which begin with a Vowel, $w$ - coalesces.

For a similar use of $w a$ see Nengone. The same $w o, w a, w e$, is prefixed to shortened forms of personal names.

## III. Nouns.

The division of Nouns into those that take and do not take the suffixed Pronoun of course obtains.

1. Verbal Substantives end in $g$, and $i$; vano to go, vanog a going, dodom to think, dodomi a thought.
2. Independent Nouns have the only certain termination $n$; $\lim a$ hand, the true word, na lima-k my hand, liman a hand independently. Other Nouns end in $i$ or $u$ when unconstructed and grammatically independent; suri a bone, natu a child, vini skin,
qotu head; but it may be doubted whether these terminations have any distinctive character.
3. Nouns in Composition. The former of two Nouns, the latter of which is in a genitive relation, appears in the true form of the word, without an added termination; nus the root form of the independent nusun, snout, nus qo a pig's snout; qotun, independently, a head, qot qo a pig's head ; tawagesin, tawages, a flower, tawages regai flower of a tree; met govur a door, house's eye. It is thus when the root form ends in a consonant.

Many words the root forms of which certainly end with a Consonant assume a Vowel before the suffixed Pronoun, but only for the sake of pronunciation: qot the root, but naqotun his head, nus, nanusun its snout; tawur back, taw(u)ruk my back, natawru teber the back of the dish.

When the root form of the Noun ends in $a$ the termination in composition with another Noun is modified to $e$; lima hand, lime todun a man's hand; $u$ sinsine walo me sin lu ale turudid the sunshine shone through at the window. This is the case also when a person is the possessor, nake se u wakkere? Woqas, whose canoe is this canoe? Woqas'.

Here, however, ak is the ordinary form ; aka, whence ake, seems to be used rather to show the character of the construction; compare Merlav. In the word for 'name' the vowel changes to $i$; sa is the root, nasak my name, but $u$ si todun a man's name.
4. Prefix.-The instrumental prefix is $g a$; ga-manman a cloth for wiping, man to wipe.
5. Reduplication of Nouns signifies size and number ; ronronon great or many legs, limliman great or many hands.
6. Plural.-The word, no doubt a Noun, vaweg, added to a Noun gives a plural sense; todun vaweg; but it is not common to mark the plurality of Nouns. The common word ges is used in its more proper sense ; $u$ todun ges including all in view as men, and excluding all others, men and nothing but men. Totality is signified by $d o l$.

## IV. Pronouns.

## 1. Personal.

Singular. I. ina, na.
2. inik, nik, ke, k.
3. ini, ni, i.

Dual.
r. incl. idoru, doru. excl. ikamar, kamar.
2. ikomur, komur.
3. iroru, roru.

Plural. 1. incl. igid, gid. excl. ikama, kama.
2. ikemi, kemi.
3. inir, nir, ir, r.

Trial. 1. incl. idotol, dotol. excl. ikamatol, kamatol.
2. ikomtol, komtol.
3. irotol, rotol.

Observations.-The Prefix $i$ is used or not, according to the emphasis desired to be laid on personality.

In the Second Singular ke corresponds to the Mota ko; ke te van ve? where are you going? si ke qe moros if you please. In the Third Singular and Plural $i, i r$, are used as the object after Verb or Preposition, and are written as Suffixes. In the First Plural exclusive kamă is pronounced shortly, as if $m$ were cut off from kamam.

The Dual and Trial are seen to be made by adding the Numerals ru, tol, to the true Pronouns, d, kama, kem, $r$; and the Vowel in the Pronoun is modified by that of the Numeral ; do, ro before ru and tol, komur for kem ru.
2. Suffixed Pronouns.

Singular, 1. k; 2. $n$; 3. n. Plural, 1. incl. da, excl. mai; 2. mi ; 3. r .

Example.-liman a hand.
Singular. I. nalmak, my hand.
2. nalman, thy hand.
3. nalman, his hand.

Dual.

1. incl. nalmadru. excl. nalmamar.
2. nalmamuru.
3. nalmaruru.

$$
\begin{array}{ll}
\text { Plural. } & \text { 1. incl. nalmada. } \\
\text { excl. nalmamai. } \\
\text { 2. nalmami. } \\
\text { 3. nalmar. }
\end{array}
$$

1. incl. nalmadotol. excl. nalmamatol.
2. nalmamtol.
3. nalmarotol.

In the Second Singular $n$ is a change from $m$. In the Dual and Trial it is to be observed how $u$ and $o$ are introduced before $r u$ and tol, but not in the exclusive Trial, where mai changes to ma.
3. Demonstrative Pronouns.

Kere, kerel, kose this; keren, kosen that.
Kere, keren, kose, kosen this, that, thing ; $i$ kere, $i$ kose, $i$ keren, $i$ kosen this, that person.

The Plural of kere, and keren, is ker vawege.
There are also Demonstrative Particles rather than Pronouns, $e$ and nene; u regai ve wi e abe vus a good wood this for a bow, $u$ sa nene? what is that? $u$ todun nene ini me bal $u$ wetov that man he stole the bottle.

The Demonstrative made from the Vocative vae! is irava, or rave; rave ta Qaur me ter gasag na gavrur? How do the Bauro people build their houses? irava is the Mota iragene, not iragai. There is also, corresponding to the Merlav words, ra melmer Vocative and Demonstrative, you people! and those people; rarmer you two! and those two; ratolmer you three! and those three; mer meaning boy, child.

## 4. Interrogative Pronouns.

Se? ise? who? feminine irose, plural irase.

Sa, u sa ? what? Both se and $s a$ are also used as Indefinite Pronouns.

The English 'which?' is represented by an Adverb 'where;' ave nik ve moros? which do you wish for?
5. Examples will show how the Demonstrative is used where the Relative would be used in English : u todun me le mina na gagav ve mat vata the man (who) gave me the garment is dead already ; ave u todun nik me kervi? where is the man whom you saw? you saw him ; ini u todun nik mevsi? me $v(u) s i$, where is the man whom you struck?

## V. Possessives.

The Noun of ordinary relation no; of closer relation as of food $g a$; possession as of a thing done or caused by oneself $m u$; of things to drink ma. Of a chattel such as a pig bula.

1. With the Pronoun suffixed nok, non, non my, thy, his, and so on; and with the Article nanok mine, \&c.; le ma, nanok give it here, it is mine. It seems that no becomes $n a$; nan se $u$ gasal kere? whose is this knife?
2. Namun sei, or namusei, me da meder u gagav? whose doing was it that the garment was torn? na me kere namuk I saw myself. With an elided vowel, nablerase $u$ qo? whose property (plural) is the pig?

## VI. Adjectives.

1. Adjectives are commonly used in a Verbal form; u todun ve lav a big man; though there are some pure Adjectives like weskit; u todun weskit a small man.
2. Adjectival terminations $g, r$; wirwirig black, taninig straight, qotqotor rugged.
3. The Comparative is expressed by den from; u qo ve lav den u gosug a pig is bigger than a rat; u Vunlav ve lav den $u$ Mot Vanua Lava is larger than Mota; gid ve lol denir we are more in number than they. Adverbs wos, leler, express a Superlative; ve lav wos, ve lav leler very great. 'Rather' is man; man lav rather large.
4. Meresom rich, mansom avaricious, as in Mota.

## VII. Verbs.

1. Verbal Particles.-The Temporal Particles are, ve Indefinite, me Past, te Future.
I. ve corresponds to the Mota we, but it is used when the Past me would be used in Mota: ve qon vata it is already night, ve mat vata he is already dead.
2. te is used both for the Future and as the Mota $t i$ of sequence or habit. The sentence ave u gagav na te sar? where is the garment I shall put on? was written by a Gog native as a translation of the Mota avea o siopa si na saru? where is the garment? that I may put it on. It may be that a Future is more natural in the language than a subjoined clause; where is the garment?

I shall put it on; or it may be translated by the Relative, where is the garment that I shall put on?
2. The Pluperfect Particle $t i$ is used; le me u va na me vavarek ti aben give me the thing I spoke about, ni me nor ti he had been asleep.

The same $t i$ in the civil way of asking; le me $t i$ just give it here; and of remaining; weskit ti there is still a little.
3. The Modal Particles are qe and te; si ni qe moros if he should wish, si ni te moros the same. But to is another form of the latter; mu to tar if it should be calm.
4. Another Verbal Particle $i$ is used with Numerals; with which again te, not the Future sign, is used.
5. Verbs are used without Verbal Particles after a Conjunction such as mu above. After Adverbs such as tov: nik ve din ave? na me van din a le qil, na tov kel ma where did you get to? I went as far as to the pool, I then came back; tov=Mota qara. After kere, with a negative sense as in Motlav and Merlav : ise kere gar goro ve tan ni ve mat; if some one had not swum after him it was as if he would have died; literally, some one just swum after him (if not) it was as if he were dead.
6. Imperative Verbs have no Particles, either the Verb is simply used, or with a Pronoun, or other sign.

Examples: sa suw sit down; mab u manman abe tawru teber put the cloth at the back of the dish; nik van go you; ar, though it must properly refer to two persons, is addressed to two or more, ar su mei belwe ak paddle hither to the side of the vessel ; ar mul i govur go into the house; tol, the Numeral, is used in addressing three, tol van go you three. For the Third Person, ni, nir, van me, let him, them, come hither, and the First, na, gid, van, let me, us, go.
7. The Verb in what may be called the infinitive is a Noun: te surmaler abe nor mowmowr they will be paid for their work.
8. Suffixes, transitive and determining.

1. The Consonantal Suffixes are the same as in Mota, $g, n, v, r$, $s, t, \mathrm{n}$. For example, kere to see generally, kerev to see some thing or person, na me kere namuk I saw myself, na me kerevi I saw him; magav pain, magavsi to cause pain.
2. The Syllabic Suffixes are vag, tag, sag, lay, mag, rag, gag, nag, but these are sometimes cut short to te, sei, nai, ni.

Examples: vanvag convey, rontag hear, mabsag breathe, gaslag hang up, udumag annoy, matarag gaze at, sargag put together; u qeti me salanai abe bersin the arrow was laid lengthways upon the top of the wall; Woqas me pasini abe met govur Woqas stood leaning against the door; me visarag na gatogon a meke vat his back was broken on a stone; ke tivsi u regai abe ban garar plant the trees alongside the fence.

The Suffix vag, with, is separable; $u$ wut regai ve malatvag ni, ni tov so suw the branch of the tree broke with him, he thereupon fell down; ni me van revaglu leme vag $u$ teber he went through the garden with a basket.
9. Prefixes, Causative, $v a$; of Condition, $m a, t a$; of Spontaneity, tava, tav; Reciprocal, ver.

1. $v a$; tur to stand, vatru, for vatur, to set on end.
2. ma; wor apart, mowor come apart, broken; lat break, malat broken; seksek, maseksek cheerful ; metil, Mota matila, vain. The Vowel shifts to some extent in sympathy with the one following.
3. ta; wak to open, tawak to come open.
4. tava; here also the final Vowel changes: rus to draw out, tavurus to draw out of itself like a rope, tavaras to fall of itself; $u$ pata me tavadan (Mota tavanana) amek qotun, namatan me qel, a breadfruit came off its stalk on to his head, his eyes were blinded.
5. ver; iroru ve vermanas they two are talking to one another.
6. Verbs have no Voice, and therefore must frequently be translated as if Passive: ve da gasa u reverev? how is writing done ? how do they do writing? te da u sa ni? te da u gagarat ni, te maw aben to do what with it? what will be done with it ? will do the itch with it, it will heal because of it.
In the sentence given above, u qeti me salanai, the subject of the Verb is $u$ qeti, but it must be translated as if the Verb were Passive, the arrow was laid lengthways. The Verb magavsi is impersonal, like vivtig in Mota: si mu to asik, ve tan ni ce magarsik aben if it were to pierce you in that way it would hurt you.
7. Reflective Verbs; Kel back, gives a reflective sense ; ni me da. mat kel $n i$ he killed himself.
8. Negative Verbs.-The Negative Particle with Verbs is $t a$, inserted between the Verbal Particle and the Verb : na ve ta moros I don't wish, na ve gil inik amo, nik ve ta manas I knew you at first, you did not speak; na ve ta kervi I did not see him.

With the Future man is added; na man ta moros I shall not like; with the Conditional, na mo to ta vana ma if I should not come here.
13. The union of two Verbs, the latter of which becomes almost an Adverb, such as was called in Mota a Compound Verb, is shown in the sentence above, nik ve din ave? na ve van din a le qil, where did you reach to? (din= Mota nina arrive at) I went (and) reached the pool.
14. Verbs are reduplicated much as in Mota: vus to strike, vuvus, vuvuvus go on striking, rusvus strike often.

1. Of Place.-The Pronouns kere, keren, kosen, serve as Adverbs
for 'here' and 'there;' ave ini? where is he? kere a govur here at the house; aben (see be the Preposition) is 'there.' The Adverbs of direction, hither and outwards, are ma, me, and at. Many Adverbs, like $a$ ve where, $i$ ve whither, are compounds of Nouns and Prepositions.

Examples: ve the place where, ave? where? ma ave? whence? kemi me mul ma ave? a Mot where have you come from? from Mota; kemi ma ve? whence (are) you? nik me mul aben abe sa! be gagav what did you go there for? for clothes; mo the fore part, tuwur the back, Woqas amo Wober be tawrun Woqas before, Wober behind him; vere the village place, mab a vere put it outside the house; $U$ Gog tavla Merig suv Gaua is the other side of Merig westwards; sag up, suw or sug down; isei me deg sag? who has climbed up? na modun sag, na valan sug his nose above, his mouth below; ror down, the Mota roro deep; rev suv ror u gapan draw down the sail, lin ror weliw le ten sugsug pour down the water into the bath; waleg round about, garar waleg $u_{i}$ govur fence round the house; lu through, out, mul lu go through, me sara lu nalwon his tooth was pulled out; u qeti me la agni me reva lu ale benin the arrow hit him, came through in his arm; tal by a roundabout way, nik me van tal? did you go round? kal tal le turidid go round and climb in, climb round, by the window; viteg away, gar viteg sal govur throw it away over the house. Perhaps sal should be a Preposition, but it is rather an Adverb 'over ;' $u$ todun me row sal weliw the man leapt over the water.
2. Of Time.-The Nouns nes distant time, no yesterday, is two days off, make up many Adverbs of Time; na signifying the Past.

Examples : qerig now, to-day, naqerig to-day of past time; Iroru me su naqerig $u$ qetgin abe eg they two have paddled out to-day because of fish; nik te surmaler anes abe govur? when shall you pay them for the house? ini me mul ma nanes? when did he come here? nano yesterday, ais the day after tomorrow, nais the day before yesterday. Of Present time, now, anoknok: $u$ sa ini ve nor anoknok? ve nal abe susu why does he sleep now? he is tired with paddling. The Verb bas finished, is used as in Mota as an Adverb: ini me mowmowu bas, tov mul vere, when he had finished work, he went into the village; tov thereupon, is an Adverb.
3. Of Manner.-As, like, is tan, used commonly with ve as a Verb; as that, like that, $\tan n i$, so; tan $n i$ ave how. Many are simple Adverbs.

Examples: inir ve da tan ni ave u gab? how do they make a net? also gasa how? na telwun gasa $u$ regai? how shall I plant the trees? The Mota gap, without due cause or consideration, $a b$ : nik ve kesi $a b$ ? did you beat him for nothing? Cause is qetgin beginning: u qetgin u sa nik me da? u qetgin na ve moros, why did you do it? because I like; wolwol crossways: $u$ regai ve lan wolwol ameke live the tree lies crossways over the water. The Verb bal to steal, is, as Adverb, stealthily: nik me vus bal u todun abe sa? why did you murder the man?

Negatives.-_' No' is tagar; nik me kesi ab? tagar, u qetgin aben did you illtreat him without cause? No, there was a reason for it; isei me bal? tagar, u gosug me nonot who stole it? No, a rat eat it. Another word bek is a Noun, nothing; $u$ bek $u$ ruanan $u$ todun kere, ina magesek there is no other man here, I alone; literally a nothing, a second, a man.

## IX. Prepositions.

Simple Prepositions are Locative, a, le; Motion to, $i$, sir; Motion from, den; Motion against, gor; Dative, mi, min; Instrumental, $n i$; of Relation, general, be ; of Place, ta ; with Persons, me, ag.

1. $a$ at, as with names of places, a Tasmat; gid ve tog a Ver we are living at Ver. By native idiom $a$ comes to be the English 'from;' inir me gam me a Mot they sailed hither from Mota.
2. $l e$ in ; which, being originally a Noun, has the Prepositions $a, i$, $t a$, with it; lin ror weliw le ten sugsug pour the water into the bath; u weg me sar ale gab the fish drew into the net; $u$ sa ale teber apen keren? what is there in that dish? mab u qo ile teber put the pig into the dish.
3. $i$ to, the same as in Mota; $u$ matawirsal kerel ve mul $i$ ve? ve mul $i$ Ver, where does this road go to? to Ver; ar mul i govur go into the house.
4. sir to, of persons only; van siri go to him.
5. den from; ar le rag u ker deni take away the club from him ; gid me mul den $u$ Mot we have come from Mota; ni me tur dodo den na abe live regai he stood hidden (or hiding) from me by the trunk of a tree; $u$ Mot ve asau den Merlav ve tan ni Vunlav a Vav Mota is as far from Merlav as Vanua Lava from Vava. This Preposition comes also at the end of a sentence: $u$ vonu kosen nir ve van ma den that is the place they came from.
6. gor, same as Mota goro; kama me sa gor nanagon we have come to sit before you, sit over against your face; used also rather as an Adverb; na ve ta kervi, abe u regai ve tur gor I did not see him because a tree stood in the way.
7. $m i$ to; in lemni give to him, the Vowel of the Preposition is elided; $\min \operatorname{sei}\}$ to whom? mi $n i$ to him.
8. ni, with, Instrumental ; $u$ qolag me vuvur ni weliw the cask is full of water, filled with; me it mamartig ni u gae it was tied firm with a line; ni me vusi ni ker he struck (bim) with a club. This also comes at the end of a sentence; kose $u$ ker ni me vusi $n i$ this is the club he struck him with ; abe sa nik me ter uker? na te vus u qo ni, why have you got hold of a club? I shall strike a pig with (it); ti wobul, u govur te marmaran ni light a candle, the house will be light with it. As in Mota $n i$ is used after the Verb ris to change ; me ris qo $n i$ turned into a pig. This $n i$ is used like the Mota mun: ni me wol o qo ni nabulan he bought a pig for his own property; a man takes a boy ni notun for his son.
9. $b e$, shown to be a Noun by the use of Prepositions $a, i, t a$, before it, and the Pronoun $n$ suffixed in aben; the Mota $p e$. The word is used simply, or
with a Preposition, making really a compound Preposition ; nik me mul abe sa ? be gagav ; many examples have been already given. In the constructed form aben, with the Preposition and the suffixed Pronoun, the Mota apena, the word is either the Adverb 'there' (see Adverbs of Place) or is an Adverb translated 'thereby,' 'therewith,' 'withal ;' nik te gan nik te mat aben if you eat it (you shall eat it) you will die of it; $u$ qetgin aben there is a cause.
10. ta of, only with reference to place: u manas ta Gog the language of Gaua. It joins with be and le, tabe, tale.
II. me with, of accompaniment, is shown to be a Noun by being often preceded by $a$. It is used simply : nik me tog me Woqas you stayed with Woqas; ini me vogol mek abe sa? why was he angry with you? With this word, as with the Mota $m a$, being a Noun, it would be reasonable to expect the suffixed form of the Pronoun $k, \mathrm{n}, n$, amen, as in fact we find aben; but the Personal Pronoun, in the shortest form in which it is the object of the Verb, is in fact found suffixed, as it is in Mota; with me ame na, with thee amek, with him ame $n i$, with us, inclusive, amed, exclusive, ame kama, with you ame kemi, with them amer.
11. $a g$ with, in reference to persons, seems peculiar to Gog; ag na with me, ag nik with thee, ag ni with him; u geti me lai ag ni the arrow struck him, came to meet with him; but it is remarkable that aginsei? with whom? seems to show $n$ suffixed as to a Noun; although it may be agin for ag ni like tawrun for tawur-n.
12. Compound Prepositions, properly Nouns with a Preposition, are often represented by the Noun alone : a meke upon, a mekek on me, that is, at top of me; and also meke alone; walo ameked the sun above us; u melig a mek maram a cloud above the earth; ini me mul i Qeke a meke sa? on what (canoe) did he go to Qakea? deg meke motu climb up on to a cocoa-nut tree. So lanan the under side, tavali the other side, vetitnan the middle, wasenin the space between, lon the inside; u lule gosug ale lan govur the rat's hole is under the house; ave ini? ini ve on a tavla regai iror, where is he? he is lying on the other side of the tree down there; ini ve sa ale vetitne roru he sits between them two; ve tur ale wasen nae tan pata stands between the almond and the breadfruit tree. In abe ban liwi beside the water, there is nothing of a Preposition in ban.

## X. Conjunctions.

The common Copulative is wa. As in Mota si is Disjunctive, Conditional, and Illative. Another Conditional is mu. The mark of quotation is $w a$.

The Conditional si is used together with $m u$; si mu to asik if it should pierce you; or $m u$ stands alone, $m u$ to tar should it be calm.

The Cautionary Particle is tov, used with the Preposition den in the sense of 'lest:' ker gor den tov so take care lest it fall; tov so ! don't let it fall!

The Noun ta is used as in Mota, tak my companion, he and I, $t a n$ he and you, $\tan$ and he; $u$ nae $\tan u$ pata the almond tree and the breadfruit.

## XI. Numerals.

1. Cardinals ; one tuwal, two iru, three itol, four ivat, five tevelim, six levete, seven leveru, eight levetol, nine levevat, ten sanovul.

The unit above ten is domen; twelve sanovul tuwal domen teru; twenty sanovul ru; a hundred meldol; a thousand tar.

The sum above a hundred avavin; a hundred and thirty-four meldol vagatuwal, avavin sanovul tol domen tevat.

The Interrogative and Indefinite 'how many ?' 'so many' is vis.
The Verbal Particle $i$ is only used in counting numbers ; in numeral statements $t e$ takes its place, which is not the same as the Future Particle; $u$ wak me mul ma naqerig te vis? te tol, how many canoes came here to-day? three. In a statement concerning the past, the Past Verbal Particle me may be used: u wak me ru me su var din two canoes paddled to meet.
2. Ordinals are formed by adding nan, an, to the Cardinals; second rua nan, third tol nan, fourth vat nan, fifth tevelman, sixth levetan, seventh leveran, eighth levetol nan, ninth levevat nan, tenth sanovul nan, a hundredth meldolanan. First is amo, no Ordinal.

In these anan, nan, is evidently the Mota anai; and an in levetan, leveran, must be taken to be the same.
3. Multiplicatives are formed by prefixing vaga, or, before $u$ and $o$, vago; once vagatuwal, twice vagoru, thrice vagotol, four times vaga vat, and so on ; vaga vis; na te sim vaga vis ale qon tetwal? how many times shall I drink in one day?
4. Particular accompaniments of the Numerals are used as in Mota in view of certain circumstances; ve sa vis ameke ak? how many men on the canoe? so many men together are te bul vis, things done at once sarako, sarako tol three at once.

## XII. Exclamations, Expletives.

U sa nen? a si! u sa? what is that? I don't know, what is it? nik me mat ni ave? a van in where did you see him? up there, to be sure, Mota gina. 'Yes' is in words 've dun,' true.

## 11. Lakon, Santa Maria.

The language of Lakon is spoken in a district on the North-West of Santa Maria, from Lakon itself to Lotarar, some seven miles along the coast and reaching back to the Tas, the central lake. Beyond Lotarar to the East the people speak nearly as at Gog.

At Togla inland and Ulrata, to the South of Lakon, the language is more like Mota. The language of Lakon is indeed remarkably different from the speech of the rest of the island; the people who speak it themselves consider it to be hard (gona complicated), and do not expect others to learn it. They say that they 'hear,' that is, that they understand when they hear, a good deal of the language of Torres' Islands; and the Torres' Islanders say the same of Lakon. They have in common the change of $t$ to tch, written j , which is traced along the West side of the islands from Api to Santa Cruz, in Espiritu Santo in the New Hebrides, and in Lakon and Ureparapara in the Banks' Islands. The language is characterised by a sharp, quick, and abrupt pronunciation; their peculiar $r, t$, and $d$, make the words difficult to catch.

## I. Alphabet.

Vowels.-a, e, $\mathrm{i}, \mathrm{o}, \mathrm{u}$; a is sometimes very short and sharp.
Consonants.-k, g; t, t, d, $d ; \mathrm{j} ; \mathrm{p}, \mathrm{w}, \mathrm{v} ; \mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l}$; s , h .

The dentals $t$ and $d$ are modifications of $t$ and $d$, produced by an imperfect contact of the tongue and the teeth ; there is a certain vibration as the breath passes over the tongue, and with quick and abrupt pronunciation the Consonant is sometimes hardly heard. The sound represented by $j$ is tch, and sometimes rather dch, taking the place of t and d ; as jelnan for talina ear, $j i \mathrm{me}$, meljel for $n u \mathrm{mei}$, melnol, Mota, and domen, meldol, Gog. The compound q is kpw . There are two ways of sounding r ; at the end of words it is not trilled, and sometimes with abrupt pronunciation is not heard; it is convenient to indicate the cut-off r as $t a^{\prime}$ for tar. The Aspirate is explosive, as if vh , or hv; when it closes a syllable it has not this character.

## II. Articles.

1. The Definite Article is en; which is never used when the Pronoun is suffixed; umek my house; nor when the notion is general.
2. The Personal Article is $i$; $i$ Qotenen; with the feminine sign ro, iro, and with the plural sign ge, ige; e.g. vă, a thing, $i$ vă a person, isei, irosei, igesei who? masculine, feminine, and plural; ige at Gau the Gaua people.

## III. Nouns.

There is the double division of Nouns; with and without a special termination; and capable or incapable of a suffixed Pronoun.

1. Verbal Substantives; terminations $e, g$; mat to die, mate death, van to go, vanog a going. A reduplicated verb is often used; galegale lying.
2. Independent Substantives; the terminations are $n$ and $g i$; en panen a hand, en qotun a head, en qetgi a beginning, vingi skin.
3. In Composition these Nouns are not always the mere stem to which $n$ or $g i$ is suffixed, as en pane qo a pig's shoulder; but change, as en qată măh a fish's head, en qete raga a tree trunk.

A final $a$ of a Noun with suffixed Pronoun is in some cases lightened to $e$; $u \mathrm{~m} a$ a house, $u \mathrm{mek}, u \mathrm{men}, u \mathrm{men}, \mathrm{my}$, thy, his, house; but lima a hand, limak, liman, liman.
4. Plural; the particle pa is not properly a Plural sign; its meaning is rather that of the Mota gese; tatun at Lakon pa all Lakona men and no others; uma pa houses, taking in all; still there is no other sign used to mark a plural; iheog pa these things.
5. Reduplication signifies size and number; ronronon many or great legs.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, I. ina, na; 2. nik, ke; 3. ne.
Plural, 1. incl. get, excl. gama ; 2. gamu; 3. ge.
Dual, 1. incl. woto, excl. gamar ; 2. gamou; 3. woro.
Trial, I. incl. teleji, excl. telema ; 2. telemu; 3. tele'.
Observations.-1. The Prefix $i$ may be used probably with any one of these, as ina, iwoto, iworo. 2. The Second Singular alone has two forms; of which nik is used both as Subject and Object, but ke only as Subject of the Verb. 3. In the Plural $g e$ instead of the common $r a$ is remarkable, $r$ being in use as a Suffix to Nouns. It would seem that it is the demonstrative stem of get, which is no doubt the gid of Gaua. 4. The Dual is remarkable as being something more than the usual Plural with the Numeral. The First Inclusive appears to be compounded of four elements, if iwoto be taken. Of these the personal Prefix $i$ is plain; the second is $w o$, which may be taken to be $w o$ used with Proper Names, and in the Exclamation wote! the third is $t$ the true Pronoun, as $t, t a, d a$, in so many languages; the remaining $o$ may be taken to represent ro, two, the $r$ having been absorbed in $t$. To pronounce r after $t$ is perhaps impossible; at any rate, an educated native would not allow $r$ to be written, while he still asserts the virtual presence of the Numeral. The First Exclusive is plain; the Second appears to be gamu $r u$ in a modified form; the Third shows again wo. The Trial is equally remarkable in that the Numeral precedes the Pronoun; in teleji, $j i=t$ represents $t$ of get, and tele is $t e l$ three. In the Third Person nothing but the Numeral is heard, ge or $r$ are expected; probably r is, according to the habit of the language, cut off: tele' not tele.
2. Pronouns suffixed to Nouns.

Singular, 1. k; 2. n; 3. n.
Plural, ı. incl. $t$, excl. ma; 2. mu; 3. r.
In the Third Plural $r$ is not trilled. The Pronouns are not suffixed simply
in the Dual forms; e.g. 1. $u$ metru, $u$ memar, 2. $u$ memou, 3. $u$ meru, in which there is no appearance of woto or woro. In the Trial the ordinary Trial Pro-noun is added, not to $u$ me, but to $u$ men ; umen teleji the house of us three; compare Mota, \&c.
3. Demonstrative Pronouns; iheog, heog this, iherek, herek that; for the Plural, these, those, iheog pa, iherek pa.

There is no Demonstrative made from the Vocative: the Personal Article with the Plural sign ge becomes a Pronoun, ige at Lakon the Lakon people.
4. Interrogative Pronouns; isei, irosei feminine, igesei plural, who? en naha? what? These are used also as Indefinite; there is also otun some.
5. The Distributive Particle is val; val tatun each, every man, val vanu each land, or the land in every part.

## V. Possessives.

1. na general ; 2. mo; nat vat mok I shall go myself; 3. ga; 4. $m a$ of drink.
$g a$ is used of food, a garden and reef producing food, of an arrow meant to kill one, of rain or sunshine obtained for one by charms, of a ghost with whom one has magical intercourse. A pig is pulansei qo someone's property. These are the Possessive Nouns with suffixed-Pronouns, nak, nan, nan, nat, \&c.

## VI. Adjectives.

Adjectives appear always to be used with the Verbal Particle $g a$.

There is the Adjectival termination $g$, and the Prefix of Condition $m a$.

Comparison is made with den from; en qo ga rig den wohow a pig is bigger than a rat; gama ga qihi den ge we are more than they. A Superlative expression is ga rig ga won very large; won to complete.

## VII. Verbs.

1. Verbal Particles are of two kinds; ga, te, and $e$, of the ordinary character, and $t$, and $n$, combining with Pronouns. Of these $g a, e$, $t$ are indefinite in point of Tense, $t e$ is Future, and $n$ Past.
2. $g a$ is used with all words which convey quality, such as Adjectives in Verbal form; but also nek ga hag heog you are sitting here, ke ga maris oha? why do you want it?
3. e corresponds to Mota we ; na e teh, nik e teh I am, you are, writing.
4. te is Future; na te van atăa mok I shall go see for myself. The same is used of continued, regular, action or condition; gavig te tatwag le mawu the Malay apple flowers in the winter.
5. $t$ is suffixed to a Pronoun, with which it coalesces; nat hag I sit, ket hag
thou sittest, and so net, gamat, gamut, hag, he sits, we, ye, sit. After the First Inclusive, get, there is no room for the Particle, it is get hag; for the Third Plural re, the very common Plural Particle, is introduced, ret hag. In this alone the Pronoun, if the Nominative, is not expressed; but it is correct also to use ge ret hag, they sit, and nik ket hag, thou sittest; compare Lepers' Island. The Particle is also et; Kama et, and kamat.
6. $n$ the sign of the Past is suffixed to the Pronoun, but has also an independent form en: qirig nan hag nere nik to-day I sat waiting for you; ken hag thou satest, nen hag he sat, and in the Plural ge ren, or ren hag they sat. At pleasure, however, en is used; get en hag, gama en, gamu en; en vat en siv maken a stone fell upon him.
7. The Pluperfect Particle te can hardly be the same as the Future; nen as sapel nen gan te lolon he washed the dish he had been eating in. Observe sapel for taper of Mota.
8. Another Particle is to; van ma to just come here, will you? It is used also of remainder; ga sik to there is still a little.
9. Verbs are used without Particles in the Conditional and the Imperative.
10. Conditional; na won ate ne te vala mun ne if I should see him I will tell him, speak to him; in this won is the Mota Adverb wun, probably, I suppose.
11. Imperative; without Pronoun, van ma come here, or with the Pronoun expressed, ke van, ke vala ehe go thou, tell thou there. In the Plural, tu' van go ye, wu' van go ye two, tel van go ye three. In the Optative, ne van let him go, na van, ge van let me, let them, go.
12. Suffixes.-The directing transitive terminations are present as in neighbouring languages, manag, sogov, porsag; and the separable vag; siv vag fall with, siv hew vag fall down with. There is also a word of another character ses; van ses to go with; compare ter, in Motlav.
13. Prefixes.-1. Causative, va; taka to hang, neuter, vatka to hang, transitive. 2. Reciprocal, $v a^{\prime}$; $v a^{\prime}$ ateate see one another, va' vuh strike one another, fight. 3. Of Condition, ma; mawra burst ; ta, tawilwil rolling over, tatwag coming open. 4. Of Spontaneity, tav; tavulvul come undone of itself.
14. Reflective Verbs; nen vuh kel ne he killed himself, struck himself back.
15. Negative Verbs.-The Negative Particle is te, and it is used with the Verbal Particle ga, as in Mota; na ga te ate I don't see. After the Verb avo is added; nik ga te ate avo ne ehe you will not see him there, na ga te maris avo I don't wish : avo is probably an Adverb 'at all.' The Negative sentence need not have ga; na te van avo I shall not go. There is no sign of Tense. The Dehortative is sao ; sao noo don't sleep.
16. The auxiliaries $t i$ and so are present ; nen ti nawon he set his face; sotal.
17. Reduplication.-As in Mota a different idea is conveyed by different ways of reduplicating; hag to sit, haghag to sit repeatedly, hahag to sit continuously. The word above, tavulvul, shows how a consonant belonging to another part of a word is added to a reduplicated syllable, tav, ul, tavul-vul.

## VIII. Adverbs.

Adverbs of direction hitherwards and outwards, ma, at. Adverbs of Place; heog here, herek there; Demonstrative Pronouns; herek is there not far off, hou is there at a distance, ehe is indefinitely 'there;' iri ve, have, where; ve is the Noun, the place where. Of Time; noknok now, qerig to-day, no'no' yesterday, na'ihni day before yesterday, talow to-morrow, a'ih day after tomorrow ; no' is nora, a'ih in other languages aris. Of Manner; mere as, like, as at Oba; mereheog like this, thus; oha why, makala how.

## IX. Prepositions.

1. Locative, a; a Lakon at Lakon, amina with me. 2. Motion to a person, uh; van uh ne go to him. 3. Motion from, den; la den ne take from him ; herek uman nen rowol den that is his house he has come out from. 4. Motion over against, corresponding to goro, wo; kama et peret wo mas den qo we fence gardens against pigs, fence against garden from pigs; nik ken sar wo nek men ulosalsal you clothe yourself over with garments; ată wo leog ne mete siv look after this lest it fall ; ată wo nek mete siv take care, look after it, lest you fall, van won tun go after water; the last example with suffixed Pronoun $n$ shows wo a Noun. 5.Dative, mun; la mun ne give to him, nen wel mun pulan he bought it for his own. 6. Instrumental, men; nen vuh ne men ke' he struck him with a club. At the end of a sentence it is $m i$; iheog ke' nen vuh ke mi this is the club he struck him with. 7. Relation in general, to; ne tu to mate$u \mathrm{~m} a$ he stands at the door; to oha? why? concerning what? what for? 8. Relation as to Place, at; en tatun at Lakon a Lakon man. 9. Relation to Persons, mi; no doubt the same word with $m i$ and men above, shown to be a Noun, not only by $n$ in men, but by the use of the Preposition $a$; mi na and $a$ mi na with me, mi nek, a mi nek with thee, mi ne, mi get, \&c.
The diversity of these Prepositions from those common in the Banks' Islands generally marks the peculiar character of the language; the absence of the
familiar $p e$, as well as the presence of wo, uh, to, which are unknown in this region, show that this language represents some distinct branch from the common stock which has somehow made its way into Santa Maria, and into which no doubt many words and uses have been introduced from the other parts of the island.

Nouns used as Prepositions are make top; nen siv make vat he fell on a stone, en vat en siv makek, maken, maken, a stone fell on me, thee, him ; talva; to en vahu talva $u \mathrm{~m} a$ a fowl laid eggs under the house ; there is also the common $\operatorname{laln} a, \operatorname{la} \ln a n$ underneath you. The common le also is used as a Noun with to; ne nen hag, or net hag, to le $u \mathrm{~m} a$ le is sitting in the house.

## X. Conjunctions.

The Copulative is ton, but not often used. The Adversative, but, is to; nan van, to na te ate avo I went, but I did not see anything; it has little adversative sense; to noha? but what is it? to nik? but you? what did you do? Disjunctive, le; heog ga we le ga sa? is this good or bad? Declarative, sa; ke ga maris oha? sa na teh $m i$, who do you want it for? that I may write with it. There is no Conjunction in the following: ken van ehe ken makav naha? he went there that he might do what? went there, did what? 'Lest' is mete; ate wo mete siv look after it less it fall. 'Till' is gai; nan mawmawu gai qen I worked till night.

There is no Conditional Conjunction; won, the Mota wun, cannot properly be called so ; ne won ta' te hal wes, ne won naw, sao if it should be calm it will be possible to catch fish, if there is surf, it cannot be : wes $=$ Motlav weh as lai in Mota; sao is used like the Mota pea, ' nought.'

The Noun of company translated 'and,' is mete; ina metek Weqan $I$ and Weqan.

## XI. Numerals.

1. Cardinals; one tuwa, two niru, three nitel, four nivas, five tivilem, six letuwa, seven lavuru, eight lavitel, nine lavas, ten gapra; eleven gapra jime tuwa, twenty-three gapra ru jime nitel; a hundred meljel; a hundred and thirty meljel tuwa gapra tel; a thousand tar. Interrogative and Indefinite vih.

These are the ordinary Banks' Islands Cardinals with the exception of gapra, ga pra, Mota we purat, many, become however a Numeral. The first of the second hand has turva instead of the common tea. The Verbal Particle $n i$ is used with ru, tel, vas. There is no name for the sum above a hundred.
2. Ordinals do not appear; mo is first, niru second as well as two. Multiplicatives are formed with rag; vagtuwa once, vagru -twice, vaggapra ten times, vagwih? how many times?

So many men together are pulvih; on board a canoe hagvil; bats hang takavih; two at once halakru.

## XII. Exclamations.

Affirmative hoo; Negative gaiv, a Verb; ga iv heog there is nothing here.

## 12. Norbarbar. Ureparapara. Bligh Island.

The native name of Bligh Island, commonly called Ureparapara, is Norbarbar, the place full of slopes. Its language is more like that of Saddle Island than any other of the Banks' Islands, having the Vowels of Prefixes assimilated to those of the stem, and being of much the same phonetic character, with the change of $r$ into $y$, and the introduction, as in Volow, of $i$ before a Vowel. The change of $t$ to tch, written j , occurs here on the Western side of the group as in Lakona and Torres' Islands. The dialects represented here are, in the first place, that of the bay on the Eastern side, and in the second, that of Retan on the Western. The difference is not considerable; there is a certain variation in Vocabulary, and in Retan $r$ is always $y$, $b$ is $p$, there is no $j=t c h$, and $i$ is not inserted before e. There is some difference of dialect even between a village on the beach of the bay and one on the heights above.

## I. Alphabet.

Vowels.-a, e, i, o, u. In Retan e. There are no Diphthongs; Mota tauwe is tow, tau is te.

Consonants.-k, $\mathrm{g} ; \mathrm{t}, \mathrm{d}=\mathrm{nd}, \mathrm{j}=\mathrm{tch} ; \mathrm{b}=\mathrm{mb}, \mathrm{p}$ at Retan, $\mathrm{v}, \mathrm{w}$; $\mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{h}, \mathrm{s}$.
The change from $t$ to $\mathrm{j}=\mathrm{tch}$ is before i and $\mathrm{u}, j$ in for $t \mathrm{in}, q u j u g i$ for $q u t u g i$; not at Retan. d represents often n, as in Motlav. The practice of pronouncing $r$ as y cannot be limited precisely; it is always followed at Retan, but in the Bay children and some adults do it; $r$ would at any rate be written. In some words there is a dialectical difference in the use of s and h , vasger and vahger. The nasal n is sometimes slightly palatal.

## II. Articles.

1. The Demonstrative Article is $n$-, coalescing with a Noun which begins with a Vowel ; en, nen (pronounced nien) a house; and when the Noun begins with a Consonant taking a Vowel corresponding to the first of the Noun; na tar a calm, ne men a bird, ni til a cer-
tain fish, no to a fowl, nu qujugi a head. Norbarbar shows it used with the name of an island.
2. The Personal Article $i$, feminine iro.

A Plural does not appear; de tovea is Mota ira tavea the people of any place; de a Plural Particle; see ihei.

## III. Nouns.

Two divisions of Nouns have or have not a termination as such, and take or do not take the suffixed Pronoun.

1. Verbal Substantives: the terminations are $e$ and $a$; mat to die, mete death, Retan mate; van to go, vana a going.
Verbs are, as of course, used as Nouns, but, what is unusual, not always reduplicated when used in the sense of a Verbal Substantive; don is thought, thinking, while dodon is to think, though tabtab is loving, love, tab to love.
2. Independent Nouns have the terminations $g i$ and $n$; pinigi a hand, hegi a name, tojin a beginning, hirin a bone. In Retan gi is not so often used; pini hand.
3. Composition of two Nouns is simple; ni pini men (ne peni mon, Retan), a bird's wing, nu quju qo (no qotu qo, Retan), a pig's head, ne heat a man's name.

A Noun with a Suffixed Pronoun is, in fact, a composition of the same kind; ni pinik, ne hek, nu qujun, my hand, my name, thy head; but with some words $e$ is introduced before the Pronoun; no tojin a beginning, no tojein its beginning; sina food, ni sinaen at man's food, ni sinaen no qo the pig's food.

The Vowels change in some words, as elsewhere, when Pronouns are suffixed; see below under suffixed Pronouns.
4. Plural.-Many is moson ; nien moson, houses, is in fact many houses. Totality is expressed by dol, del; no vonio dol (ne vene del, Retan), the whole island. The meaning of geh is properly to exclude all that is not included; kemem to Norbarbar geh we are all of us Ureparapara people and no others; but geh is used, less strictly as in Motlav, as a Plural sign.

## IV. Pronouns.

1. Personal Pronouns; Singular, I. ino, no ; 2. niek, nek; 3. kie, ke.

Plural, I. incl. ren, excl. kemen; 2. kimi; 3. kier.
Retan, I. incl. gen, excl. kamam; 2. kimi ; 3. ker.
Dual, 1. incl. renro, excl. kemro; 2. komoro ; 3. kiero.
Retan, 1. incl. genro, excl. kamaro; 2. kemero; 3. kere.
The Trial is made by the addition of tol, tel, three, to the Pronouns.

Observations.-1. Where kie is used $k e$ is the form for the object of a Verb; kie mo wuh ke he struck him; probably because the position does not favour a lengthened form. 2. The two forms of the inclusive Plural probably represent the two forms of Mota and Motlav, ren=nina, gen=ged; the Pronominal element being $\mathrm{n}=\mathrm{d}=\mathrm{t}$, and re and ge being demonstrative Prefixes; gen is plainly the same as ged ; the Prefix re cannot equal $g e$, but naturally connects with $n$. 3. The Dual has the Pronouns to some extent modified by the suffixed Numeral. There is no real Trial.

## 2. Suffixed Pronouns.

Singular, 1. k; 2. n; 3. n.…
Plural, 1. incl. ren, gen, excl. mem, mam ; 2. mi ; 3. r.
Example, showing change also in the stem ; ni pinigi a hand.
Singular. I. nipinik, my hand, Retan, ne penik. 2. ne penen, thy hand. na panen.
3. ne penen, his, her, its hand. na panen.

Plural. I. incl. ni pininren, our hand. excl. ni pinimim, our hand.
2. ni pinimi, your hand.
incl. ni piningen. excl. ni pinimam. ni pinimi. 3. ne penier, their hand. na paner.

Dual.-1. incl. ni pininro, excl. ne penememro; 2. ni pinimoro; 3. ne peniero. Trial, tol in place of ro.

The inclusive Plural has no special form; the introduction of $n$ before gen and ren corresponds to the Mota na panen kamam when the suffixed form mam is not used.
3. Demonstrative Pronouns; keke this, gene that, keke geh, gene geh these, those; with the Article ne keke, ne gene; ne itself is demonstrative in Retan ihe ne? who is that?

The Demonstrative made from the Vocative gei is in Retan raga, but on the other side there is no such, qer corresponds to it. Another Pronoun, as it must be called, is $d e$, which takes the place of the common ra (which still is suffixed in the Third Plural), de to Motlav (da ta, Retan), those of Motlav, the Motlav people.
4. Interrogative Pronouns; ihei, plural dehei who; na hav what; Nouns with Articles i, na; plural particle de; also used indefinitely.
5. Indefinite; takalegi a somewhat, Mota takelei a part; takal 'at, (Retan tekel at) a somewhat of men, some men.

The distributive Particle is val, vel; val at every man.

## V. Possessives.

1. Ro; 2. mu, mo; 3. ga, ge; 4. ma, me.
I. As in Pak ro=no; the Possessive comes after the Noun, nu wuh rok my bow, no woh rok my paddle, nien rok my house. In Retan rok is not used; it is, as in Motlav, rekes; nu wuh rekes. In the inclusive Plural ro does not appear ; the Preposition, or the word used as Preposition, mi or me, takes its place; wh miren, or mogen, our bows, as in Motlav ih mino my bow. The

Vowel in ro is also affected by that of the Suffixed Pronoun; remem our, exclusive (in Retan, remam), rimi your. 2. As with ro the Vowel in $m u$ changes; $n u$ muk a thing of my doing, but no mon thine, no mon his, no momem, no momi, no mor; the inclusive no mon gen. In Retan, however, it is always mo. 3. The Vowel changes ; ne gek a thing for my eating, or in close relation, na gan, na gan, gan ren; in Retan na gak. 4. So with a thing for drinking; ne mek, na man, man ren; in Retan, na mak, man gen.

## VI. Adjectives.

There are pure Adjectives; nat luwoa a big man, nat set a bad man, nien sosogut (in Retan, nen seget) a small house.

Comparison is made with the Preposition den; no qo ne luwoa den gosow a pig is bigger than a rat, kemem ne moson den kier we are more than they. As a superlative sign re, above, is used; luwoa re exceedingly large. In Retan sal is used in comparison; luwoa sal larger than.

Adjectival terminations are $a$, ra; mililia black, wuwua dusty, qaqara, from qaqa, lumpy. The Prefixes of condition $m a$ and $t a$, with assimilated Vowels, appear as with Verbs ; mosur calm, togolgol straight.

## VII. Verbs.

1. Verbal Particles.-Those that mark Tense, Past and Future, present no difficulty; but it is otherwise with those that are indefinite in respect of time and only mark the Verbal character and employment of a word. These indefinite particles appear to be four, and to be employed in the Singular Number only, each Person having its appropriate Particle; (see Motlav.)
2. The Particle belonging to the First Person is $k$-, either coalescing with a Verb which begins with a Vowel, as no ket I see, no $k$-et, or else with a shifting Vowel assimilated to that of the Verb, no ko toron I desire, no ki risi I pay, no ku wuh I strike, no ka van I go; sometimes with a less perfect assimilation, no ke $j i$ I stand.

In Retan $k$ is suffixed to the Pronoun; nok van, as in Motlav.
2. With the Second Person $w u$ is used; niek wu van you go; but in Retan it does not appear, nek van.
3. With the Third Person ni, ne, $n$ - is the Particle; kie ni van he goes, lon ne toron your heart desires; in Retan ken van he goes, len ni tirin.

In the Plural no Verbal Particle is used; ren, or gen, van; kemem, kimi, ker, tan, we, you, they go.

A fourth Particle not specially marking time is $v a$; ke $v a$ ta va? ke va to ve? Retan, where is he staying?
2. The Particle marking Past time is $m$ - with shifting Vowel ; ke ma mat he has died, kemem mu mugu we have worked,

Retan kamam mu mumuw; nom et, I saw, as in Retan nom van, I came, shows the Particle coalescing with the Pronoun. The assimilation of Vowels is not always complete; me tir, Retan, not mi tir.
3. The Future Particle is $\ddot{j}$ without any change; no $j i$ van I shall go. But in Retan it is $t$-; no tet, $t$-et I shall see, ke te tir he will stand, no ta van I shall go. This Particle $j i$ is used to express continuance; ne geve ji tewa le rara the Malay apple flowers in the winter. So the future Particle in Retan, ne vege te tawa le rara. Observe the metathesis vege, geve.
4. The Pluperfect Particle is $j i$; keke no bok ke ma vatah $j i$ lon this is the book he has been reading in; in Retan te; ke mo ho lok ma ne pelel ke ma gangan te lon he brought. back the dish he had been eating in.
5. The same signifies remainder; sosogot lap $j i$ there is still a little; in Retan na sogot ve ti.
6. There is no Conditional Particle of the same character with the foregoing; but there is a Particle added to a Future Verb which expresses condition, and is interesting as being the same with that similarly used in Florida, ke; no ji van ke if I should go.
A Conjunction is also used, wo : no wo van ke if I should go, no wo ket ke if I should see him; in Retan, nek wo van if you go; and with the Verbal Particle suffixed to the Conjunction; no wok van, ke won van.
7. Imperative.-The Indicative sometimes serves as an Imperative; niek wu ran go thou, ke ni van let him go; but ro van is go ye two, tol van mo come here you three.
8. Negative Verbs.-The Verb, or the word which conveys the idea negatived, comes between two Negative Particles teji and $t a$; teji ke ta it is not he; ke teji van ta he has not gone; ke teji moros ta he does not wish; no teji van te I will not go, or I am not going; ke teji van qo he is not going yet; niek wo teji moros teji mas $t a$ if you don't wish it cannot be. In Retan it is tat and te; ke tat van te he has not come; no tat lolmaran te ne I don't understand that ; ne lek tati tirin te my heart does not desire. It may be conjectured that teji and tat are in fact a negative $t e, t a$, and the Verbal Particle $j i, t$.
9. Suffixes directing transitive force of Active Verbs are, Consonantal, $v$; heriv, Mota sarav to rub; n, hogon to stow; Retan, harav, hegen; Syllabic, te; ronte tere feel pain; Retan ronta; sa, meksa to breathe ; ran, mav heavy, mavran to bear heavy upon.

As in Motlav, Pak, \&c., tor, Retan ter, is used as a Suffix equivalent to the
separable vag of Mota, to be translated 'with,' vantor, or ter, to go with, hator to sit with; no wot tenge ma melet tor ke the branch of a tree broke with him; in Retan na sawan tenga me melet ter ke.
10. Prefixes.-I. Causative, $v$ - with Shifting Vowel ; $j i$ to stand, vijgigir make to stand; Retan, vatgir; hag up, vahger, Retan vasger, to place up upon; visis, Retan vusus, Mota vasus, to give birth. But the Vowel does not always assimilate ; vatogar to establish, vabulbul to make to stick. 2. Reciprocal, ver; Retan rar; verwuh beat one another, vervav converse. 3. Of Condition, $m$-; mowor come asunder, melet broken, motoltol thick; t-; togolgol straight. 4. Of Spontaneity, tovo, tava; tovohora drop of itself, tavases drop suddenly of itself; in Retan tavohoro, tavses.
11. Reflective Verbs are made with lok back; ke ma da mat lok ke he killed himself; Retan ke me ge mat lok ke.

## VIII. Adverbs.

The general Adverbs of direction are, hitherwards $m o, m a$; of direction outwards lok, which is also 'back.' The Particles ke and $n e$ which appear in Demonstrative Pronouns make up Adverbs of Place; keke here, gene there, in Retan kene here, en there: 'where' is $v a$, ve, a Noun, sometimes used with the Article; ne $v a$; and in Retan with the Preposition $a$, ave ; 'there' is $e$; ne vene ron en ke mo wot $e$ that is his place he was born there, i.e. where he was born. Adverbs of Time; qiri to-day; nor, Retan nonor, yesterday, reh day after to-morrow, nereh day before yesterday; of future indefinite time naih, Retan neh; of past indefinite nenaih, Retan neneh, Adverbs of Manner; venan like, as, venan keke thus, venan gen so ; venan va how, as Mota tam avea; ve is probably a Verbal Particle, ve nan is like. In Retan, danon ke thus, danon en so, da geta how.

## IX. Prepositions.

I. Locative; the Retan are, ve being a Noun, shows the presence of the Preposition $a$, but it is certainly not often found; le properly meaning 'in' is used as a locative; le en in the house (in Retan len), le vene in the place. 2. Motion to a person, hiv; van hiv ke go to him. This is also Dative ; ho mo hiv no give it hither to me; (see Torres Island.) 3. Motion from, den; shown in its use in comparison. 4. Motion against, gor; as in other Banks' Islands. 5. Instrumental, mi; ke mo wuh mi ni qejige he struck with a club; Retan mun; mo wuh mun qetiga. At the end of a sentence in Retan ne; keke ne qetiga no mo wuh ke ne this is the club I
struck him with ; but in the other dialect $e$, the Adverb used for 'there' is employed as in Motlav; keke ni qijige mo wuh ke $j i$ e this is the club he had struck him withal. 6. Relation in general, be, Retan pe; no ji rise be ron mamugu I shall pay him for his work; be hav? be qo what about? about a pig. 7. Relation to persons, mi; mi no with me; no ko toto mi ke I am staying with him, mi niek with you. Retan me ke, mi no. 8. Relation to Place, to, Retan ta; de to Mot the people of Mota; Retan da ta Mot.

For 'upon' re, which is no doubt a Noun, is used; re vet on a stone, (see Ambrym and Nengone.) The more common vowo is also used; vowo vet on a stone, shown to be a Noun by vowok on me, i.e. top of me; in Retan vowo, vowok. In Retan lalane en is under the house. The Adverb lon is literally 'in it;' na hav gene lon? tejigai, what is that there, in it? nothing; Retan na hav lon? tatiga son.

## X. Conjunctions.

The Copulative is $w a$; Adversative, $b a$ but, and no stronger; Disjunctive, si; ne wia si tege? good or not? lon ne toron ne va ? keke si keke? which do you like, this or this? Conditional wo, as shown with Verbs.

The Preposition den is used for 'lest;' et gor den tovohora take care lest it fall. As sometimes in Mota 'till' is not expressed in the sentence; kemem mu mugu qon we have worked (till) night.

There is no Noun, as in the Banks' Islands generally, signifying a companion, and used where we should say 'and.' The Preposition $m i$ is used ; no mi Kere I and (with) Kere, no mitihik I and my brother.

## XI. Numerals.

1. Cardinals ; one votowa, two voro, three votol, four vovet, five teveliem, six levejea, seven lerero, eight levetol, nine leveret, ten sanowul. In Retan vetwa, vera, vetel, vevat, tavalem, levete, levera, levetel, levevat, sanwol. In these vo and ve are Verbal Particles. The completeness of ten is shown by the addition of wonowon; ten sanowul towa wonowon, twenty sanowul ro wonowon.

The unit above tens is deme, Retan dome; eleven sanowul towa ne deme votowa; twenty-two, Retan, sanwol ra dome vera. Hundred is meldol, and there is no name for the sum above; a hundred and thirty-six meldol vatova, sanowul tol, ne deme levejea. Thousand is ter, tar.
2. Ordinals; second voronan, third votolnan; Retan veranan, vetelnan; but tenth sanowulin, hundredth meldoldin; first is
maran made of ma, Mota moa fore, and the suffix ran, which appears in Retan sanwolran tenth.
3. Multiplicatives with the Causative va; once vatowa, as meldol ratowa above, twice varo; vatol, varet.

## XII. Exclamations.

Yes is ne; No tege. The Noun, nought, none, tejigai, Retan tatiga son. The Vocative to call a Person is gei !

## II. Torres Islands.

## 14. Lo.

The Torres Group lies some forty miles to the N. W. of Ureparapara, the nearest of the Banks' Islands. The Islands of the group, beginning from the North, are Hiw, Metoma uninhabited, Tegua, Lo, and Tog. The whole group has got the name of Vava, from a certain part near Lo with which the Ureparapara people were acquainted; but there is no native name for the group. Tog has in some unexplained way come to be called Pukapuka by traders. The names of the islands here given belong properly in fact to a single district in each, not to the whole of each island.

The language of Lo represents the group very fairly, though there are several dialects. It belongs evidently to the group of Banks' Island languages, and to that division of them to which Lakon belongs. The explosive h , the peculiar $t, d$, and $\mathrm{j}=$ tch, belong to both, and those who speak one or the other recognise the likeness. The following Grammar of the language was obtained from the native Deacon Edward Wogale, who established, and died in carrying on, a Mission Station at Lo.

## I. Alphabet.

1. Vowels.-a, $a$ short and sharp, e, e like French e, i, o, o German ö, $u, u$ French $u$. There are no Diphthongs.
2. Consonants.-k, $\mathrm{g} ; \mathrm{t}, \mathrm{t}, \mathrm{d}=\mathrm{nd}, \mathrm{d}, \mathrm{j}=\mathrm{tch} ; \mathrm{p}, \mathrm{v}, \mathrm{w} ; \mathrm{q} ; \mathrm{m}, m$, $\mathrm{n}, \mathrm{n}, \mathrm{n} ; \mathrm{r}, \mathrm{l}$; h.
The sound of $t, d$, resulting from an imperfect dental check to the breath, is the same as in Lakon; $t$ answers to the Mota n, tomtom to think, Mota nomnom ; j represents the change of t before i into tch, as in Ureparapara. As in Vanua Lava $p$ is pure; $v$ approaches nearly to $b$. In $q$ the sound of $p$ is not
as conspicuous as of the other components, $k, w$. The sound of in is a palatal nasal, not very clear, though certain in the words in which it occurs; it is not worth while to mark it by a separate symbol for native use. As at Lakona $h$ is explosive, except when it closes a syllable; s is not used at Lo, or elsewhere in the group except at Tegua; but, unlike the Santa Cruz people, the natives have no difficulty in pronouncing it.

## II. Articles.

1. The Demonstrative Article is $n$-, coalescing with a word which begins with a Vowel, and before words which begin with a Consonant taking a Vowel more or less assimilated to that of the following Noun; nima a house, $n u$ a bow, ne tela a man, no qo a pig, ne hur a bone, ne pe water.
2. The Personal Article is e, but it is not used with men's names. It personifies; $j a$ a thing, $e j a$ a person; e lololnew the surf-board swimmer. To feminine names ro is prefixed.

## III. Nouns.

1. The distinction between Nouns that take and do not take the suffixed Pronouns is a matter of course; but the language differs from those of the Banks' Islands in not having any independent form of the Noun.
2. Verbal Nouns.-Terminations are $i, v e, r$; met to die, miji death, mule to go, muleve a going, tog to abide, jigar behaviour.
In miji and jigar there is a double change in the stem, of met to mij, and tog to jig; as in Motlav the addition of the Suffix has changed the vowel of the stem, $e$ to $i$ by assimilation, $o$ to $i$ by shortening; $t$ then before $i$ becomes by the custom of the language $j=$ tch.
3. In Composition the final $a$ changes, as in Mota, to e; dalina ear, daline qo a pig's ear, vala mouth, vale iga fish's mouth. Nouns which end with a Consonant prefer to take a Vowel when compounded with another; qat head, qatu tela man's head, pan hand, pane tela.
4. Reduplication signifies number and size ; puhpuhgav crab's claws; te qatqatranona! what large legs he has!
5. Plural.-The plural sign lol comes before the Noun; lol ima houses, lol tela men, ne lol hinega food of all kinds; it is a collective Noun.

Another sign pah is used with not much more than a plural sense, thnugh its proper meaning is 'all' of many things, the word being the same as the Mota paso finish ; tela pah the men, all of them, ne temegjor pah tomagos of all sorts. A word answering in meaning to gese, geh, of other islands is apparently $i a$; kemen ta Lo ia we are Lo people all of us, and no others.

Nouns are often Plural that have no Plural sign.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, I . noke, nok, no ; 2. nike, ke; 3. ñia, ñi, a, e, Plural, I. incl. daga, da, excl. kemem ; 2. kemi ; 3. ñihe, he.
Of these $n o, k e, \mathrm{~d} a, k e$, are used only as the object of a Verb; noke ma nat $\tilde{n} i a$ I struck him ; $\tilde{n} i a$, or $\tilde{n} i$, ma nat no he struck me; nihe $m i j i$ he they saw them; nike mi $j i$ he you gaw them; ñihe mi $j i$ ke they saw you, mi $j i$ d $a$ saw us.

Dual, r. incl. doro, excl. kemaro; 2. komor ; 3. hor.
Observations.-Of these Pronouns only $\tilde{u i a}$, kemem, and kemi require no particular notice. 1. The use of $n o$ alone as 'me'shows that it is the common $n o=n a u$, and the use of $k \mathrm{e}$ alone as 'thee'shows that it is the Pronoun without $n i$, as $k o$ in Mota. It may be said, then, that $\tilde{n i}$ in $\tilde{n i k e}$, and in $\tilde{n} i a$, is a demonstrative like $n e$ and $n i$ in Mota neia and iniko, The Suffix ke in noke remains to be explained, and may possibly, but not very probably, be $k$ the suffixed Pronoun. 2. With the Preposition $m i$ there is used $e$, making mie with him; with hiv, $a$, hivia to him; showing $a$ and $e$ to be forms for the Third Singular Pronoun. 3. In daga, $\mathrm{d} a$ is the Pronoun in a form common as a Suffix, but $g a$ cannot be explained. 4. In $\tilde{u} i h e, \tilde{n} i$ is a demonstrative Prefix, and $h \mathrm{e}$, the Pronoun, is quite an unique example. 5. The Dual is made by the suffixing of ro, representing the Numeral rua two; the Vowel of the Pronoun is modified by the approach of ro, or of $r$ in the anticipated form of ro. 6. There is nothing to be called a Trial ; daga palagatal we three-at-once, and so on.
2. Pronouns suffixed to Nouns.

Singular, I. k; 2. (ma); 3. na, n.
Plural, i. incl. da, excl. mem ; 2. mi ; 3. he.
The second singular is not commonly used; as in Motlav the Noun without a Suffix stands alone, but with a Vowel as its termination.

Examples: na pan a hand. Singular, 1. na penile my hand, 2. na peni thy hand, 3. na penina his, her, its hand. Plural, 1 .incl. na penid $a$, excl. na penimem, 2. na penimi, 3. na penihe. Another word for 'hand,' lime: I. na limek, 2. na lima, 3. na limena.

1. In these, as in Motlav, the addition of the Suffix affects the Vowel of the Stem, but in a manner not easy to explain. No doubt pen, pan, is the true word, with $i$ as the Vowel termination, and $l i \mathrm{~m}$ with $e$; but the suffixing of $k$ makes limek, as naie, a name, makes naiek. 2. It will be seen that ma is used with Possessives. 3. In the Plural, as elsewhere, the ordinary Personal Pronouns are suffixed, with the modification only of mem and mi.

There are no special forms of suffixed Pronouns used with the Dual : (see below, Possessives.)
3. Demonstrative Pronouns.-Demonstrative Particles ke and na point here and there and become Pronouns this and that. With
the demonstrative ni prefixed these become ñieke this, nina that; there is also kike this. With the Article nak is 'this thing,' nana 'that thing;' and with the sign pah, nake pah these all of them, nana pall those.

The Vocative Pronoun is haqoqera! you people! which is not used as a demonstrative, though qiqera is; qiqera ta Mim the people of Mim. Another Demonstrative Pronoun corresponding to the Merlav vatlumer and Gog melmer, though not connected with a Vocative, is hemer, compounded of he, they, and mer, in many languages a boy; hemer te Lo the Lo people.
4. Interrogative Pronouns.-Who? singular paiia? plural paike; ne va is what? $v a$ being a Noun, as appears in the expression na ven ge in which $n$ is a suffixed Pronoun.
5. The Noun tekele, in Mota takelei a part, makes as in Ureparapara an Indefinite Pronoun; tekel tela na mot, pa tekel tela na wia some men are foolish, but some men are good.
6. The distributive Particle is valu.

## V. Possessives.

1. The Possessive Nouns, stems to which Pronouns are suffixed to make the equivalents to my, thy, his, \&c., are $1 . n o$; 2. na; 3. $g a$; 4. ma.
I. no; this is only used as equivalent to 'mine,' 'thine,' \&c., and not to ' my,' ' thy ;' is not used to qualify a Noun like a Pronominal Adjective (see 2, below) : nok ge mine this, or that, nom ge thine, non ge his, nohe theirs this, or that. As in Motlav the Pronoun ma is suffixed.
2. na; this corresponds partly to the Mota mo ; nok ite nak let me see for myself; nak, nama, and so on; but is used of property, nak qo my pig.
3. $g a$, but with the First Singular Suffix $g o-k$, as usual of things to eat, and producing food; gok ten my ground, gama jieg your field, gamem hinega our food. But, as usual, it is applied to all things regarded as in peculiarly close relation; gana wonor a club to kill him with.
4. ma, of things to drink; mak pe, mama, mana, my water for drinking, thine, his.
5. It has been said above that no is not commonly used as a Possessive : the ways in which the Possessive relation is commonly expressed are two, by the use of the Preposition $m e$, mi, and by juxtaposition; as, first, in Motlav, second, in Mota. Examples of the Dual and Trial of one Noun ima a house, in a Possessive relation, and of the Singular and Plural of another, $u$ a bow, will show both ways.

Examples: 1. $u$, with the Article $n u$, a bow; nu mino my bow, nu meke your bow, nu mie his bow, nu meda inclusive, nun kemam exclusive, our bows,
nun kemi your bows, nu mehe their bows. The Preposition $m i$, with, is in simple juxtaposition with the Personal Pronoun, with the genitive or possessive relation which obtains in these languages. With kemem and kemi the construction is different ; as in Mota, the suffixed Third Person Pronoun appears with $u$, it is nun his bow, nun kemem, nun kemi, literally, his bow (and) ours, yours (see Mota, page 267.) 2. The other Example will require no further comment ; im $a$ a house, with the Article nima, and with the Vowel modified by the Suffixes nime; Dual, nime mi doro inclusive, nimen kemaro exclusive, the house of us two, nimen komor of you two, nime mi hor of (with) them two. Trial, i. e. Plural with added Numeral expression, nime me da house of (with) us, nimen kemem our house, palaga tal three of us, nimen kemi your, nime me he palaga tal the house of (with) them, three of them together.

## VI. Adjectives.

1. Words are used as pure Adjectives ; nima ririg a small house, tela luuo a big man; but. Adjectives are commonly used in a verbal form; tela na wia a good man.
2. The Adjectival terminations $g a, h=$ Mota $s a$, and $n a$, are seen in meligliga black, tatereh, Maewo tatarisa, equal, magmagarina pitiable; and the Prefix $m e, m a$, in the last word and in melunlun soft.
3. Comparison is made with the Preposition den from; ne tow na wia den mi̋iv water from a spring below high-water mark is better than water from the hollow of a stone. More in number is expressed by levi; kemem na vehe levi he we are more than they.
4. The superlative expression varamat; na wia varamat exceedingly good; is compounded of vara, used in Mota as to enhance a quality, and mat, wbich in Florida expresses a superlative (uto mate exceedingly, perfectly, good); ho luwo is rather large.
5. Prefixed words expressing character and quality are: to ; towuhwuh fond of beating, the Fiji dau; lili, Mota lul to abound; liliqo possessed of many pigs, litihuru possessed of much clothing; jir, Mota tur, real; jir mena almighty, truly powerful, jir tewotner true virgin.

## VII. Verbs.

1. The Verbal Particles are remarkable because among them, as in Maewo, there are secondary Particles which are only used in subjoined clauses. The direct primary Particles are, Indefinite na, $v e$, Past $m a$, Future $j i$.
2. na, the common sign of a Verb, as used with Adjectives in Verbal form. It has no temporal force, but translates the Present; noke na hag tehteh I am sitting writing, na gaviga na teteteweh li rara the Malay apple flowers in the winter. The Vowel may be modified by that of the Verb.
3. ve, va; the Particle used with Numerals, the Mota we, having no temporal force; ne tela va hag the man is sitting; nike mun ne pe ve he you
have drunk much water; nihe ma gal ve pero they came slowly, delaying; ve he, ve pero like Mota we qoqo, we maul, are indeed Verbs, though translated by an Adjective and an Adverb.
4. ma; before a Vowel $m$-coalesces with the Verb, mun, m-un drank, mije saw them; though ma is the usual form, the Vowel shifts as modified by that of the Verb; nia me ven me na temee he came here to-day; nihe me lia no qo they chased the pig; nike me qulqul mino you made friends with me; ne vat mo ho the stone fell; nike miji he you saw them. In the latter example it takes $i$ euphonic before $h \mathrm{e}$, and $i t i$, by rule of the language, becomes $i j i$, with which the Verbal Particle coalesces to make miji. The addition of $t e, t$, to ma makes it more decidedly past, and $t e$ must be taken as an Adverbial Particle: nike mat un ne pe? have you drunk the water?
5. $j i$, simply a Future Particle ; ja kike ji mola? will this person go back? ne va niji da hivia? what shall he do to him?
6. There is another way of expressing the Future which is not simple, by the use of $t$ e $k$; and this in two ways, either $r$. the two particles combined before the Verb, or 2 . the particles separated by the subject; te being the Future Particle $=\mathfrak{j}$.

Examples: I. maren kemem te ke rav niga to-morrow we shall catch fish. 2. te noke ke ven, te nike ke ven, te nina ke ven, I, you, that person, will go; $k e$ must be taken as an Adverb. When the Plural Pronouns are the subject of the Verb, a further Particle $g a$ is introduced (see Secondary Particles); daga te gakeven; kemi, uihe, te gake ven; we, ye, they, will go.
3. The Pluperfect Particle is te; na wonor ki (or ñiek) ni ma nat nia te this the club he had struck him (with). The same makes a civil demand; ola te ma give it to me.
4. Secondary Particles.-If it were not for the use of Secondary Particles in Maewo these would be much less intelligible; (see the Grammar of that Language.) It is remarkable that as in Ureparapara, (see Norbarbar, VII. 1,) these Particles, which are there the common Indefinite, change with the Number and Person of the subject. These are mostly used in a subjoined clause, and therefore are called Secondary. They are $k a, w a, g a, g e$.

Examples: noke ma hag ve pero nateme ka hag ve jege nike I sat a long time (delaying) to-day, sat waiting for you; te nihe ji hipa rake nohe winin, te ge ton, (they say) that they began to peel off the rind, that they planted it. After the Second Person Singular, and the Third, the Particle is wa; nike, nia, ma hag wa hag ve jeje, sat, waited; wa before a Vowel is $w$-, wite $=$ wa ite. After a Plural Subject in any Person, the Particle is $g a$ or $g e$; and no doubt $k a$ and wa have their Vowels also modified by the succeeding Verb.
5. The Conditional is expressed by ven, as in Ureparapara; te ven tar $\mathfrak{j i}$ rav jige, te ven new tat rav joge if it should be calm we shall be able to catch (fish), if there should be surf we shall not
be able to catch; nike ven mola ji mol wele ma if you should return come here again; nike ven ite $j i$ vahe no $e$ if you see him tell me about it.
6. Imperative.-The Verb without any imperative sign is enough; ven go, kimi ven go ye, nike domvite do thou forgive; in ven wite go see, wite is made up of the secondary Particle $w$ - and ite; to two persons gor ven is said, $r$ representing ro.
7. Verbs are used without Particles in an Optative sense; ni mula ma let it come; and after some Adverbs, like Mota qara; te noke ven it te, kaka vejia hivia if I should see him, (I will) thereupon speak to him.
8. Prefixes to Verbs: 1. Causative, va; hem to hang, neuter, vahemig hang, active. 2. Reciprocal, ver; verwuh to beat one another. 3. Of Condition, ma, ta, da tal to break, matal in a broken condition, ta vava to be unsteally; the Vowels are modified; melunlun, teweh. 4. Of Spontaneity, temor; ho to fall, temorho fall of itself, ruh slip down, temorruh slip down of itself.
9. Suffixes making Verbs transitive or determining their transitive force; ig as vahemig above; $j i$; na mevejike, Mota mavatiko, it weighs upon you. These are in fact the Consonantal Suffixes $g$ and $t$, the latter becoming $j$ before $i$. Syllabic Suffixes are $t e$, ronte to hear or feel; ge, venge go with; ne, halne to lay lengthways; ve, hove fall with.
10. Reflective Verbs are interesting as not being formed as in the Banks' Islands with an Adverb 'back,' but as in the Solomon Islands with the word signifying 'by himself,' 'alone ;' nia me lige mejia magena he strangled himself, tied himself to death by himself; Mota magesena, Florida hegena; mejia is met die, $i$, and $a$ Pronoun.
11. Negative Verbs.-The Negative Particle with Verbs is tate, tat; and there is no distinction of Tense; kemem tate venven e we don't go there; daga tate gengen eqe we have not eaten yet; ni tat mola ma he will not come back; noke tate mule I shall not go ; noke taj it te I do not see completely; tat become taj before $\boldsymbol{i}$. The Dehortative is tat, don't.
12. Reduplication signifies repetition; venven go as a habit, gengen, unun, eat, drink, habitually; prolongation, teteteweh flowers continually; the form haaag, tuuu, from hag and tu, go on sitting, standing, is peculiar.

## VIII. Adverbs.

The Adverb of direction hither is the common ma, me; but that of direction outwards is ven, Mota vano. The Demonstrative Particles ke, ne, with the Noun veta, make the Adverbs of Place, vetak here, vatane there (the Mota vatike vatine), and vata ta ha place at a distance, i. e. there far off: venin, there, is ven with the demonstrative ne. Where? is avia? and ave ? but na vea is the Noun, the place where. There, not demonstrative, is $e$; (see Prepositions, IX. 3.)

Time; the Noun rea, ve, makes lurneneke now, luvlo ve; and while iane is hereafter of distant time luvnenevia is heretofore. To-day is temee, to-day in the past na temee; to-morrow, maren, yesterday nanora, neweria day before yestesday, weria day after to-morrow. The demonstratives ke and ne make up Adverbs of Manner; weke, wene, $\mathrm{t} a$ weke, $\mathrm{t} a$ wene, thus, so; $\mathrm{t} a$ being to make; ta ue via? how? in what manner? $\mathrm{t} a$ make, we as, via what, where? ta vetenia? how? by what means? With the Preposition pe, pewek thus, pewen so.

The word vetog is used like Mota apena; ne hinega vetog? is there any food? ve tog, meaning 'there is,' is probably a Verb.

## IX. Prepositions.

1. Simple Prepositions.

Locative, 1. $a$; 2. li. Motion to, 3. hi which is also Dative. Motion from, 4. den. Motion against, 5. gor, or. Instrumental, 6. ene, (mi); 7.nia. Relation, general, 8. pi; of place, 9. ta ; to persons, ro. mi.

1. a.-Not commonly used, but shown in ave, avia.
2. $l i$, properly 'in,' but the common Locative; li lema in the sea, $l i$ pakih in the box (the English word), li matoen on his right hand. Also 'into,' ugon li gat stow into the bag.
3. $\hbar i$ and $h i v, v$ being introduced before a Vowel ; ven hivia go to him. As Dative, ola hi no give to me, hivike, hivida, hi kemem, hi kimi, hivi he to thee, us, you, them. There is also a meaning of Relation; hi no concerning me; and hiv at the end of a sentence refers back; ne venge ni na vijia hiv? what did he speak about?
4. den from; ola denia take away from him.
5. gor, with the meaning which oltains in the Banks' Islands; kemem ge ha gor na lata den no qo we fence over against the garden from the pigs; nike na hor goroke mi na venge? you clothe yourself over with what? qur gor ne mete ima shut against the doorway. It seems strange that or also should be used, but it cannot be doubted; ven or ne pe go after the water; ven or $j a$ go after the person; it or look after (it).
6. ene, probably not a simple Preposition; me teh ene va? written with what? ma kar ene liwa? shot with an arrow? ni ma nat iia ene wonor he struck him with a club. For $m i$ see below.
7. nia; this is not used in the simply instrumental sense common in the Banks' Islands, but in the other sense, as in Mota, in which, coming at the end of the sentence, it can be translated 'withal,' 'wherewithal;' $j i$ t $a$ vete nia? how shall it be done? shall do how withal? Also, as in Mota, ne temet ma ta tela nia the ghost became a man withal, turned into a man. For the Instrumental $e$ see below.
8. pi, the common pe, be; pi ava? about what? why? ni na tu pi mete ima he stands at the door ; pi nina, in regard to that, becomes an Adverb; pinina therefore.
9. ta, te; tela te ve? tela te Lo, man of what place? of Lo; nat ta Mot a Mota man ; nat, as in Lepers' Island, the native of a country; in na ta rie ka he is from on board ship, belongs to the ship, $t a$ is used as a Verb as in the Mota we tavune aka.
10. mi, me, the common Preposition ; mi no, mi ke, mie, meda, mi kemem, mi kemi, mehe, with me, thee, \&c.; mi paia? with whom? you and who? It has been shown under Pronouns and Possessives how this Preposition is used in a Possessive sense, vono mehe their land, land with them. The same is also used instrumentally; ni ma nat nia mi na wonor he struck him with a club. It may even become a Conjunction; riena mi viena heaven and earth.
11. Nouns used as Prepositions; 1. ri is interesting as found in the Loyalty Islands, as well as re in Ureparapara, ra at Ambrym : na vat ma ho riek a stone fell on me, literally, my top; ne tela va hag ri ema a man is sitting on the house, rie raga on a tree; riena on it. 2. vi, under, is no doubt of the same character; no to ma gara vi ema a fowl has laid an egg under the house.

Like vunana, lalanana, in Mota, riena, viena are used for heaven and earth, its part above and below. It is plain that $l i$ also is properly a Noun; liona its inner part, within.
3. The Adverb of Place $e$, is, as at Motlav, used at the end of a sentence, and translated as a Preposition; na wonor niek ni ma nat nia te e this is the club he struck him with, nike $\mathrm{d} a$ ve nia? te noke tar lit $e$ what are you going to do with it? that I may chop firewood with it. The same, however, cannot always be translated 'with,' and no doubt remains an Adverb; nike ven ite $j i$ vahe no $e$ if you should see him tell me about it.

## X. Conjunctions.

Copulative, e. Adversative, pa, but. Disjunctive, $s i$, or. Conditional, ven if, (see Verbs, VII. 5.) Illative te that, (see IX. 3.) The same is Declarative, and marks quotation; like Mota si it is used in telling a story, meaning 'they say that,' 'the story goes.' 'Lest' is mit; it or mit ho take care lest it fall; 'until' wahe; kemem ge mewmewgu wahe no qon we work till night; wahe is no doubt a Verb, arriving at.

## XI. Numerals.

1. Cardinals.-One vujia, two vurua, three vetal, four vevat, five tevelima, six livijia, seven laverua, eight lavetal, nine livvat, ten henawul; twenty henawul rua; thirteen henawul tuwaga mahalin vetal; a hundred na won; a hundred and twenty-one, na won vaga tuue, na avavin henawul rua, makaiin tuwe; a thousand ter.
With the first four Numerals, as is usual, the Verbal Particle is used. Three words for 'one' appear ; jia $=t a$, sa, tuwe $=$ Fiji dua, and an Adjectival form of the latter, tuwaga. The unit above ten is mahalin, its (sum) above, mahali being a Noun meaning what is above, the air, sky. The word for a hundred is a Verb, complete, Mota wono; but this is only used in counting things up to the number; if 'hundred' is used as an Adjective tela is used; no qo tela tuwe a hundred pigs. This word also means ' man ,' but is not allowed here to have any connection with that meaning; it is probably the same as Savo tale. The sum above a hundred corresponds to the Mota avaviu.
2. Ordinals; formed by adding an, ian, or $n$, according to the termination of the Cardinal; with certain modifications of the vowels, and change of t to j : second vuruan, third vutelian, fourth vuvejian, fifth tevelemian, sixth livijian, seventh laveruan, eighth lavetalian, ninth livvajian, tenth henawulian. There is no first Ordinal ; 'first' is towtow.
3. Multiplicatives; by prefixing vaga; vagajia, vagarua, once, twice; vagavia how many? or so many, times.
A great number is figuratively called na dor paka banian roots; many beyond count is also na midal. So many men together are palaga via; palaga rua, palaga tal; two men on board a canoe are hag rua, two things at once horave rua, two bats hanging together hem rua.

## XII. Exclamations.

The Vocative to a man is jia! Affirmative weoh! Negative tatege. The Verb na vewia, it is true, is also used as an affirmative. A quasi Expletive is pa, Mota qa, explanatory or emphatic.

## XIII. Examples.

Kemem te Lo na gengen ne lol hinega vehe; ne da, ne temeg, ne voh, ne molo, ne gohowa, ne dula, ne via; ne temegjor pa, na wia varamat; na gengen gaga; tate leraler; ne hinega pah ven ler, ne temegjor no tog ret pewen. Pa kemen na unun ne mijiv, ne tow, ne wage: tat pe row mi kemem; te ne Wu ma linere den ne tela te Lo. Ne hinega wele tate liliwo hia mi kemem : te hemer te Lo ma tog poro li qot met, tat ite ne hinega liwo. Qiqera ta Mim ma rav tel me le vano mehe, te nihe ji hipa
rake nohe jije winin, te ge ton: pa nihe ma vile ne gilit worono, ma qul ji pi guruh raga, luwomejal ; nihe ake ton. Ne hinega tat lilav mi kemem pinina.

Translation.-We of Lo eat ${ }^{1}$ many kinds of food (names follow, the last, Via, a gigantic arum, has the same name in Madagascar); the temeg jor to be sure (a kind of temeg, Mota tomago) is good exceedingly; we eat (them) always; they never ${ }^{2}$ fail ; if all kinds of food fail, the temegjor remains ${ }^{3}$ always so. But we drink rain-water in stones, water from springs below highwater mark, water from wells: there is no running water with us; (they say) that the Spirits hid it from the men of Lo. Food also is not very large ${ }^{4}$ with us; (they say) that those Lo people remained lingering on the edge of the reef, did not see the large-sized food. Those people of Mim came (drew) round about in the uninhabited country, (they said) that they should begin to pare off ${ }^{5}$ for themselves the rind of them, that they ${ }^{6}$ should plant them: but they took the rough bark only, (which) had stuck to the projecting limbs of the trees, (in) the path; they thereupon planted. Food is not large with us on that account.

Notes.- ${ }^{1}$ The reduplication here and with unun shows the habit, lol is a Noun, ve he a Verb, literally, the collection of food (they are) many. ${ }^{2}$ The reduplication showing continuance, the simple negative becomes ' never.' ${ }^{3}$ The word ret $=$ Mota rot to bind, but is here equivalent to ga (gae a bond), in Mota galava, (see p. 262). ${ }^{4}$ liwo is generally luwo, the reduplication gives plurality. ${ }^{5}$ nohe is here used like Mota mora; jije is not translated. ${ }^{6}$ Observe secondary Particle ge; ton, to bury, Mota tanu, Malay tanam, Malagasy tanim.

The Lord's Prayer.-Ne Vavteme nan Lord. Ma riena; Naie ni araru; ne mil meke ni mula ma; ne menehie meke ni ho ta viena tawe riena. Ole me ne hinega hi kemem teme na tatereh pi teme. Nike tomvite na hamemem tawe kemem na tomvite naha mehe. Tate vanavanoke kemem li wulima; nike ola kemem den ne hiwhiw. Na mil meke, e na mena, e na herher, ni tog ni toga.

## III. North of Fiji.

## 15. Rotuma.

The particular interest of the language of Rotuma lies in the fact that the people of the island are counted as Polynesians, as distinct from Melanesians, and that their language is naturally taken to be a branch of the speech of the Eastern Pacific, and to be specially connected with Samoan.

I am indebted to the Rev. Lorimer Fison for the Vocabulary already given, and for very careful phonological notes. The Rev.

George Brown has kindly supplied me with a short Grammar of the language compiled by the late Rev. W. Fletcher, a Missionary on the island. From these it appears plainly that the language can by no means be classed with those of the Eastern Pacific, but must be ranked as Melanesian. In the following sketch of the Grammar, which embodies Mr. Fletcher's information, differently arranged and sometimes differently interpreted, the Samoan forms are given for comparison.

With regard to the Vocabulary; of the seventy words twentynine appear to be common to Rotuma and Samoa, but many of these are very dissimilar in form; e.g. roh Rotuman and levulevu Samoan; falian Rotuman, taliga ( $\mathrm{g}=\mathrm{ng}$ ) Samoan; maf Rotuman, mat Samoan; kakae Rotuman, 'a'ao Samoan; ufa Rotuman utu Samoan; nuchu Rotuman, gutu Samoan; boni Rotuman, po Samoan; onusi Rotuman, anuga Samoan; sasi Rotuman, tai Samoan; hefu Rotuman, fetu Samoan; oi Rotuman, la'au Samoan.

The Rotuman Vocabulary, then, cannot be said to be Polynesian, certainly not characterised by similarity to Samoan. On the other hand, of the seventy words there are more than thirty known as belonging to Melanesia, of which several are not found in Samoan.

As regards Phonology it is almost enough to point out that besides the fourteen letters of the Samoan Alphabet Rotuma has ö as in German, $\mathrm{k}, \mathrm{th}, \mathrm{b}, \mathrm{r}, \mathrm{h}$, ch; and also has such close syllables as faplut. These close syllables are indeèd produced by the habit of clipping the final $a$, iris for $i r i s a$, and by the singular propensity of the language for metathesis, by which tiko becomes tiok, falina falian, epa eap, hula hual, lima liam, and Rotuma itself Rotuam.

Rotuma lies some four degrees North of the Fiji Islands. The language, according to Mr. Fison and Mr. Fletcher, is in the course of corruption through intercourse with European and other foreigners. There is every reason to suppose that many words and perhaps forms of expression have been in recent times derived from Tonga, Samoa, and Fiji. To ascertain the sound and orthography of the language is evidently difficult; $n$ is used here for $\mathrm{n} g$ where Mr. Fletcher uses g , and $t$ for the sharp th.

## I. Alphabet.

1. Vowels.-a, â, e, i, o, $o$, u .
2. Consonants.-k; t, $t ; \mathrm{p}, \mathrm{b}, \mathrm{v}, \mathrm{f} ; \mathrm{m}, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}, \mathrm{h}, \mathrm{ch}$, perhaps j .
3. The Vowels a, e, $o$, u, are marked by Mr. Fison long and short, and i long; he found â, as a in ' all,' very distinct, and equally distinct the sound of the German ö, here printed $o$.
4. Although k is abundantly present, it is sometimes represented by a break, as $i^{\prime} a$ fish, and $v a^{\prime} a$ root, Samoa $a^{\prime} a$, Maori ika, aka. The word for 'sun' is given by Mr. Fletcher as asta, but Mr. Fison says that t is nearly th in the English 'thin;' he marks the same sound in matit cold. A singular and characteristic change in the language is that of $t$ to f ; as in for belly, Mota tur, falian ear, in many languages $\operatorname{talin} a, f a \operatorname{man}=t a$, $u f a$ louse, $h e f u$ star, maf face, hof $=v a t$ stone. That the sounds are not kept perfectly distinct in pronunciation is shown by Mr. Fison's writing both fânu and tanu for water, no doubt the Malagasy rano. In some words a more common $t$ is represented by s, as sunu hot, sasi sea. There is no w. Mr. Fison notices an explosive h , 'short, sharp, and strongly breathed,' as in roh ashes, râhe fire, as well as the common aspirate. The sound of ch is soft, as in nuchu, picha; Mr. Fletcher wrote nuusu, as indeed Mr. Fison writes nusu ra. It is a modification of s ; nusu, nuchu, is Mota nusu, Samoan gutu, $\mathrm{g}=\mathrm{ng}$. Mr. Fletcher writes in a few words $j$, which may represent this sound, nanaja a chief, nonoj right.

## II. Article.

The Indefinite Article is the Numeral ta, one, by the customary metathesis $a t$. It either comes before or follows the Noun; ta fa, or fa at a man. After the Noun it becomes $t$, the final vowel being dropped; or with a change of vowel at becomes et and it; famorit a man (tamoli of New Hebrides), ta hofu or hofut a stone, ta afo or afot a basket, ta lee or lee et a child, ta ri or ri it a house. With vanua land, and nusura door, there is a change of Vowel, vanuet, nusuret.

The Samoan Articles are le and se. Mr. Fletcher adds, 'Sometimes both $t a$ and $t$ are used, with the change of Vowel ; ta oris parofita, ta oris parofiet, ta oris parofitet.

What is said to be used with the Vocative Case, ko, is no doubt Samoan 'o, 'a kind of Article;' the Fijian Article ko.

## III. Nouns.

1. Verbal Substantives are formed by suffixing un to the Verb; alaki to kill, alakiun killing. This termination is no doubt the same with $\mathrm{n} a$; amaurina a saviour, from amauri to make to live; furimaria easy, furimariakia to make easy, comfortable, afurimariug or in $\alpha$ a comforter, afurimariakina comforting, hoiafurimariakin $a$ comforting one another. It is the Samoan $g a=n a$, the $a \mathrm{n} a, n a, a n a, \& \mathrm{c}$. of the Solomon Islands and New Hebrides.

The Suffix $u$ n applied to Nouns gives a remarkable meaning to them; ri a house, iris riun esea they have a house in common; koinana friend, iris hoi koinanun esea they are mutual friends; esea is not explained.
2. There is of course no gender in moa cock, uof hen, ko boar, tinanom sow. Gender is marked by adding fa and hen or honi, male and female; kau fa bull, kau hen cow, o fa male parent, o honi woman parent. Samoan terms for male and female po'a and fafine.
3. As the sign of plurality, teu ne comes before the Noun; teu ne te things, teu ne ri houses; these words no doubt mean an assemblage. Another word meaning many is mave; ri mave many houses. To signify 'all' akatoa, Samoan 'atoa, is used in addition, teu ne ri akatoa all the houses.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, I. nou ; 2. ae; 3. ia.
Plural, 1. incl. isa, excl. omis; 2. ausa; 3. irisa.
Dual, I. incl. itara, excl. omiara; 2. aura; 3. iria.
Observations. -In the Singular the First nou and Second ae are not very far from what are common in Melanesia, and the Third ia is well known there, as in Samoa. In the Plural s is characteristic, as t is in Duke of York. In the inclusive isa may be $t a$, as shown in the Dual ; in the exclusive omi= kami ; in the Second $a u=$ Florida $g a u$; and in the Third is the common $r$. The Dual shows the Plural s supplanted by the Numeral ra. In regard to presumed connection with Samoa, it should be observed that here is a true Plural, as in Melanesian languages, and not a Trial used for Plural, as the tatou, matou, \&c., of Samoa and Polynesia.

The termination sa becomes $s$, is, omis, aus, iris.
2. Suffixed forms of Pronouns are only to be gathered from the Possessives; they appear to be

Singular, 1. ti, to ; 2. u; 3. n.
Plural, 1. incl. s, excl. temis, tomis; 2. mus; 3. ris.
In these $t i$, to, of first Singular and Plural are alone strange; the characteristic $s$ of the Plural again appearing.
3. Demonstrative Pronouns : tei, teisi this, ta, taana that; plural on those, famor on those persons.

Taana is used of what is near, on of what is distant; teu ne te ta, teu ne te taana, teu ne te on, these, those, things. Another word is heta. Sasar, Vanua Lava, ties this; Samoa, le nei, lea, lena.
4. Interrogative Pronouns; sei who ? tis, is, or suffixed, what? which ? ri tis? which house? or ri is ? vakas? which canoe? afos? which basket? pukus? which book? and with change of final vowel, hanues? hanua, what land? lee on sei? whose child? Samoan ai? who?

## V. Possessives.

The Possessive Nouns are two; o of things in general; and e of food and drink, and rarely with other words. With Personal Pronouns suffixed, see above, these become equivalent to Possessive Pronouns.
r. o. Singular : oto my, ou thy, on his, her, its. Plural : os inclusive, otomis exclusive, our, omus your, oris their. Dual : otara incl., otomiara excl., of us two, omuara of you two, oria of them two.
2. e. Singular : eti, eu, en. Plural : es, incl. etemis, excl. emus, eris. Dual : etara incl., etimiara excl., emuara, eria.

By the insertion of $n$ after the Possessive $o$ and $e$ in oto, eti, otonis, etemis, or by prefixing on and en to the other forms given above, words are made which are equivalent to 'mine,' 'thine,' i.e. 'a thing of mine,' \&c. corresponding to the Mota Possessive with an Article.

Example; oto te my thing; if it is asked whose? on sei? the answer is on tou mine; oris ri their house; whose? onoris theirs.
These words are, with o: ontou mine, onou thine, onon his; onos, ontomis, ours, onomus yours, onoris theirs. Dual : ontara, ontomiara, onomuara, onoria. With $e$ : enteu, eneu, eneu; enes, entemis, enemus, enerisa. Dual: entara, entemiara, enemuara, eneria.

It appears as if the added $n$ has the same meaning that it has in Mota ; na imara their houses; if it be asked whose? naiman ragai those people's houses; nor o gene their thing; whose? non ragai theirs; gar o sinaga their food; whose? gan ragai theirs. But this does not explain $n$ in the Singular also. Another form with $a$ appears in use with the Verb.

## VI. Adjectives.

1. There are Adjectives used after the Noun; tanu (ton) momi fresh water. Some are formed by reduplication of a Noun ; peara dirt, pearapeara dirty, hof a stone, hofhof stony, pul gum, pulpul gummy. The Prefix faka, as in Fiji vaka, in Samoa fa'a, turns a Noun into an Adjective; fakrotuma Rotuman like ; nanaja a chief, faknanaja chief-like.
2. Comparison: oi teisi roa e oi ta this tree is longer than that tree; oi teisi roa e ter ne oi this tree is the longest of the trees. The statement in roa is positive ; if $e$, as in Melanesian languages, may be taken as 'from,' the form is the common one 'long from' that tree, the trees. A word $a k$ modifies the force of the comparison: oi teisi roa ak e oi ta, this tree is rather larger than that tree. Another word introduced is un; Sotoma lelei un e noho $\operatorname{ta} a n a$, better than that place.
3. The Prefix es signifies 'having;' es koroa having property, es veveni alat having a dead husband.

## VII. Verbs.

1. There are apparently no Verbal Particles as there are in Samoan; the Verb is conjugated, as in Santa Cruz, with the Possessive o or $e$; is in fact treated as a Noun.

Example : mauri to live, with $e$.

Singular. I. nou mauri etoua.
Plural. I. is mauri esa, incl. omis mauri etomisa, excl.
2. ae mauri oua.
3. ia mauri ena.
2. au mauri omusa.
3. iris mauri erisa.

In this $e$ does not regularly appear; there is probably some mistake. In another example, pumu to excel, given by Mr. Fletcher, $e$ and $o$ are mixed in the same Verb; and another, $a$, is introduced with mose to sleep. It is as if in Mota one were to write nau we matur mok, ko we matur noma.

Singular. I. nou mose atoua, I sleep. Plural. I. is mose asa incl.
omis mose atomisa.
2. ae mose aua.
3. ia mose ana.
2. au mose amusa.
3. iris mose arisa.

The Verbs which have the Possessive in this way are intransitive: and the Possessive is not invariably used, it can be ia mose he sleeps, as well as ia mose ana, and with some difference of meaning; asta poni mea the sun shines.
2. Tense.-The Future is signified by tala; nou tala lao I will go. For Present time, kota re ma it is only now done, re makikia is still being done. Past, re vehia or voihia is finished doing; veh is no doubt the Motlav veh, Mota wesu: a te see finished eating.
3. Suffix.-The transitive suffix $k i$ appears in the Verb alakia kill, from ala to die.
4. Prefixes.-Causative $a$; mauri to live, amauria make to live; Samoan fa'a. Reciprocal hoi; Fiji vei, Samoan fe; hoi afurimariakina comforting of one another.
5. There is no form of Passive, so characteristic of Samoan and Polynesian Verbs.
6. Negative Verbs; eaki not; eaki nou inea I do not know; or kat before the Verb and ra after; nou kat inea ra I don't know; $r a$ comes after words which qualify the Verb; iris kat lao hoiaki mijim ra they will not return quickly. With Adjectives se is the Negative Particle (Lepers' Island se); te se nonoj, not right. The Samoan negative is le.

## VIII. Adverbs.

The Adverbs of direction hitherwards and outwards are mea= $m a$, and of $=a t u$; leum come hither, leu of go away; Florida liu mai, liu atu.

Time is reckoned by days not nights. There are many names for the days to come; to-day terani tei, to-morrow eka, day after to-morrow tean, days after that up to the ninth day, fapan, fapanse, fapluf, fapluk, faprere, faplop. Yesterday easa, day before reetana, day before that reetaneri.

## IX. Conjunction.

The Copulative is ma; ia ma on hoiena, he and his wife.

## X. Numerals.

1. Cardinals; one ta, two rua, three folu, four hak, five lima, liam, six on, seven hif, eight volu, nine siva, siav, ten sanhulu; twenty ruunhulu, a hundred tarau, a thousand ef.
Eleven is sanlulu ma $t a$, ten and one. The Interrogative and Indefinite is his; ri his? how many houses? Mota visa, Samoan fia.
2. Ordinals: on is placed before the Cardinal on rua second, as if 'its two.'
The Numerals are those of the common decimal series, with the exception of hak four. Hundred, ta rau, is one leaf. The word for thousand, ef, is probably Samoan afe.
3. Some things are counted in sets of twos, tens, or twenties; niu asoha two cocoa-nuts, poa he ten cocoa-nuts, kauni twenty yams.

## XI. Some Remarks of Mr. Fletcher's on the Language.

r. There is a great tendency to clip the words and run them together. The final vowel is very generally dropped; on for ono, hos for hosi a paddle (Fiji voce, Mota wose); $m$ for mea, and of for ofu, noom for noo mea. Words are run together as mauroa for mauri roa, hirun for hiri un.
2. In many words there is an interchange of Vowels; fe and foi; fa ta fe teu ne te, puk ta ne foi; pen and poni; asta pen sio sun shines down (hio, Mota siwo, Samoan ifo), asta poni mea sun shines hither; fel and foli, fek and fokia, vev and vovi, peri and pori banana, mem and momi fresh, rep and ropi swim ; hen, honi, hoiena are all used of a woman, hen on sei whose wife? ia ma on hoiena he and his wife, honit a woman.
3. There are many catches and incomplete vowels; many words so like in pronunciation that probably none but a native can with confidence detect the difference.
4. The language of the past is rapidly dying out; the young men do not know many words familiar to the old men.
5. There are many words used to chiefs; mariu mea come here, to a chief, leu mea to a common man.
6. Some words were introduced from English into Tonga, and by Tongan teachers to Rotuma; one of these, vito widow, was declared to be a genuine Rotuman word.

## IV. New Hebrides.

The languages of the Northernmost of the New Hebrides are not very different from those of the Banks' Islands, though they are distinguished from them by some characteristic differences. Such are the languages of Aurora, Maewo, Pentecost or Whitsuntide, Arag, Lepers' Island Oba, and Espiritu Santo Marina. The language of Ambrym, South of Whitsuntide, is very distinct from these. Further south the languages of Api, the Sheppard Islands, and Sandwich Island Fate, are much more like those of the Northern Islands than Ambrym, though the difference is considerable. Among these are intermixed the Polynesian language of Mae, Fila, and others. The language of the large island of Malikolo, with no doubt many dialects, may be presumed to connect Marina and Api. Between the middle islands of the New Hebrides and the three Southern, Eromanga, Tana, and Anaiteum, is a considerable gap; and the Southern languages no doubt differ much from those above mentioned. The Anaiteum language only of these three will be at all noticed here.

## 16. Maewo, Aurora Island.

The language here represented is that of the Northern extremity of the island, near Merlav of the Banks' Islands, and particularly that of Tanoriki, a place some twelve miles from the end of Maewo. There is but little difference in the speech of this and other parts of the north of the island. The language of the southern part is more like that of Lepers' Island and Whitsuntide.

The pronunciation of the language is 'thick,' broad; the syllables are mostly open; indeed, though it is common to close a syllable, it is hardly looked upon as correct. The language is now well

known, and a Prayer-book, with Psalms, Hymns, and Catechism, has been printed under the care of the Rev. C. Bice.

## I. Alphabet.

1. Vowels.-a, e, i, o, u. Diphthongs, au, ao, ae, ai.
2. Consonants.-k, g, g rarely; t, $\mathrm{d}=\mathrm{nd}$; $\mathrm{p}, \mathrm{b}=\mathrm{mb}, \mathrm{v}, \mathrm{w}$; $\mathrm{q}=\mathrm{kmbw} ; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.

## II. Articles.

1. Demonstrative Articles.- $a$ and na.

The distinction in the use of the two Articles is not very clear. As a rule it may be said that $a$ is used with a Noun which is the subject of a sentence, and $n a$ with one under government of a Verb or Preposition. As in Mota, na is always used with a Noun which has the Suffixed Pronoun; nalimak my hand, not a limak. When a Conjunction joins on another Noun to one under government, which has therefore the Article na, the conjoined Noun has $a$; matagoro na vanua dan na adoana ti a maro guard the land from sickness, ( $n a$ ), and famine, (a). It is not easy to say why na is used in ira na pita, the white people.
2. The Personal Article is $i$; Plural ira. The feminine sign with a proper name is ro and te, making $i$ ro and $i$ te. This Article personifies; $i$ masinagi the person engaged in the work; $i$ sava tatua? what is the man's name ? a sava? what thing ? i sava ? what person? See Demonstrative and Interrogative Pronouns.

## III. Nouns.

1. There is the common division into those which take and do not take the suffixed Pronouns.
2. Verbal Substantives are common; they are formed by adding ana, na, or $a$ to a Verb; rasu to go, rasuana a going, toga to sit, togana, or togaana, a sitting, mate to die, matea death, dodomi to think, dodomia, also dodomana, thought.
3. Independent forms of Nouns have the termination $i, u i, i i, g i$, suffixed to the true form of the Noun; sasai a name, qatui a head, tolii an egg, veigi the under side.
4. Such Nouns generally take the Pronoun suffixed with a genitive or possessive sense, the Pronoun being suffixed to the true form of the word; yet always, as the language dislikes close syllables, with a vowel before the Pronoun; sasak my name, qatun $\alpha$ thy head, tolina its egg.

In some cases the vowel changes in the stem when the Pronoun is suffixed; dai blood, deiku, deina, my, thy, blood.
5. In a composition of two Nouns, if the former of the two end in 0 or $a$, the vowel is modified to $e$; sasa the stem of the independent form sasai name; sase tatua a man's name; roro, roroi, report; rore meroana report of fighting.
In Mota it is only $a$ that changes to $e$.
If a Personal name be the second in the composition, there is the change of Vowel ; lime Duvu Duwu's hand : the construction is not, as in Mota, with a suffixed $n$.
When the second Noun qualifes the first, without genitive or possessive meaning, the Vowel also changes, though not always; tatue masinagi the ministering man.
If the true form or root of a Noun ends in a Consonant, it is common to introduce a Vowel between it and a second Noun in composition with it, as before a Suffixed Pronoun; qatu qoe pig's head, toli kur fowl's egg; but it may be qat qoe, tol kur.
6. Plural.-For a simple Plural maraga is added; a vale maraga the houses; or sometimes ririki.
The word expressing totality is odulu (at Tanoriki) or dolu (at Qarangave), the Mota nol; odolu a vanua the whole country. But many things brought together in one, not one thing in the lump, odolu, are expressed by murimuri; a tatua murimuri all the men, nona aniani riviki wuriwuri all his works; a tatua odolu the whole man, a tunubua odolu all the crowd, as a whole. These words are Adjectives, as is gasegi, 'all' in an exclusive sense.

## IV. Pronouns.

1. Personal Pronouns, disjunctive.

| Singular. 1. imau, nau, na. | Plural.1. incl. igida, gida, da. <br> excl. kami. |
| :---: | :---: |
| 2. iniko, niko, go. 2. ikamu, kamu. <br> 3. ia, ni, i. 3. ira, iri, ra. |  |

There is no Dual or Trial, gida irua we two, ira itol they three. These forms, in the Singular, are used as subject in a sentence, and may also be the object after a Verb if it be desired to bring the Pronoun into prominence. The short forms na, go, ni, da, are only used before an Imperative or Optative Verb, never in an Indicative sentence. The third Plural ra is not confined to persons.
2. Pronouns suffixed to Verbs and Prepositions.

Singular, 1. au; 2. ko; 3. a.
These forms are only used after Verbs and Prepositions, to which they are suffixed. There is nothing distinct for the Plural; ira, however, or $r a$, is suffixed. After a Consonant $i$ is introduced before the Suffix; vagis to strike, vagisiau strike me; and after a Vowel $n$ is introduced before ia, ira ; dago to make, dagonira make them.

## 3. Pronouns suffixed to Nouns.

Singular, 1. ku, k; 2. na ; 3. na.
Plural, 1. incl. da, excl. mami, mi ; 2. mu; 3. ra.
Example: limai a hand. Singular: 1. limaku, k; 2. limana; 3. limana. Plural: I. limada, limamami or limami; 2. limamu; 3. limara; my hand, thy hand, and so on.

For Dual and Plural irua or itol is added to the Plural ; a valera irua, itol, the house of them two, or three.

For the change of na from ma see Vuras and Merlav.
4. Demonstrative Pronouns.

Demonstrative Particles are na and $k a$; a qatagii na that the beginning, a qatagii ka.

This, kiaga, ikiaga, kaikiako; that, kiala, ikiala, kaikiala. With the Article, a nika this thing, a nikala that thing; and with the Personal Article $i$ aka this person, $i$ kala that.

From this it appears that $k a$ is generally demonstrative, and that $l a$ points to a distance.

There is no Pronoun made from the Vocative ae !
5. Interrogative Pronouns.

Of Persons isei? plural irisei? (at Tasmouri irasei) who? Of things sava what?
6. Indefinite Pronouns are the same, sei somebody, sava somewhat. The distributive val makes 'each,' 'every.'

## V. Possessives.

The Nouns which with the suffixed Personal Pronoun are equivalent to the Possessive Pronouns 'my,' 'thy,' \&c. are only three; no of general relation, $g a$ of closer relation as of food, $m a$ of things to drink.
I. As in Mota, \&c., $a$ is sometimes prefixed to no; anoku as well as noku 'mine.' This cannot be the Article $a$, because $n a$ is always used with Nouns that have a Pronoun suffixed.
2. It has been observed above (II. 5) that 0 at the end of the first of two Substantives in composition is modified to $e$. In accordance with this (and it is a proof, if such were needed, that these Possessives are really Nouns), no also becomes ne, and so becomes equal to 'his, her, its,' ne sei ? whose? a laqana ne, or ane, tamana, the word of thy father. This is only before a proper Noun; and the Maewo use of $n e$ where the Mota has non corresponds to the use mentioned above (II. 5) of the lightened termination of the first Noun when the second in composition is a proper name, lime Duvu Duwu's hand, where Mota would have liman.
3. A pig my property is bulak qoe.

## VI. Adjectives.

1. There are pure Adjectives; a vale riki a small house, a tatua nagonago an influential man; but it is common to use qualifying words in a verbal form ; a tatua u lata a big man.
2. Adjectival terminations are $g a, g i, s a$; anoaga yellow from ano turmeric, gasegi only, tantanisa merciful.

The termination $s a$ in an Adjective becomes si when the word becomes a transitive Verb; tantanisa is pitiful, either an object of pity, or feeling pity, tantanisi is to feel pity for, or show mercy to, some object. See the similar distinction between $a$ and $i$ in Prepositions, Adverbs, and Verbs.
3. The Adjectival Prefixes $m a$ and $t a$ are shown in masarusaru fleeting, tagologolo straight. These words are pure Adjectives when used without a verbal Particle.
4. Comparison is made with the Preposition dan; a qoe u lata dan na garivi a pig is larger than a rat. When numbers are in view liwi is used. A Superlative is made with ranai very.

A prefix modifying a quality is malamala; malamala lata rather large. Words of the same kind are muro gangan fond of eating, gangan to eat ; tagtagsom rich, som money, tag possessor.

## VII. Verbs.

There are found in this language Verbal Particles of a kind not used in the Banks' Islands, those namely that have in combination with them the Personal Pronouns, and therefore change with the Person and Number of the Verb. These Particles are here called Secondary, and those which are of the character already exhibited in the Banks' Islands languages, and do not change with the Person and Number, are called Primary.

1. Primary Verbal Particles.-These are all used in indicative sentences. The distinction of Past and Present time is not definitely expressed.
(1) The most common and Indefinite Particle is $u$, in itself devoid of temporal significance. It is to this that the Verb reverts when the time has been set by some other means, and it is this which is used when Adjectives are in a verbal form.
Though devoid of special temporal force, $u$ may be taken to represent the Present. It makes a word a Verb, and a Verb with $u$ may be sometimes an Infinitive ; kamu u lolomu u lailai you wish to take. It is the same with Mota we.
(2) mo is also devoid of temporal force. But when the Past is represented it is with, though not by, this Particle; to express
time positively $t a$ (as below), or the Adverb tau, already, has to be added ; (see Pluperfect).
It is said that mo is destitute of Tense, because it is used when the time before the mind is present, past, or future; it is ma of Araga: nevertheless it is that which naturally seems to go with the Past. In the sentence nau $u$ ete kamu mo riwuriwu kumara the Verbs convey no tense, though the meaning is 'I saw you planting sweet potatoes.' When $t a$ is added it brings its tense with it; iniko mo ta lai you took it. Compare the double Particles in Florida.
(3) ta is Past; kami ta riwu wuriwuri na kumara qariki we have all been planting sweet potatoes to-day; ta baso it is finished.
(4) $n i$ is Future; ni tig sikul tea qariki, ni riwuriwu kumara, there will not be school to-day, there will be planting sweet potatoes.
This Particle is used often as $n$, combined with a form of a Pronoun in the Singular Number, and therefore like one of the Secondary Particles ; nan ras I will go, gon ras thou wilt, in ras he will go ; and in the Second Plural also gin ras. But it must be placed among the Primary Particles, because it is used as $n i$ after all the Pronouns, nau ni ras, go ni, ia ni.
(5) ti conveys the notion of continued or regular action; $\boldsymbol{a}$ gaviga ti mamatasa le wule rara the Malay apple flowers in the winter. This Particle is employed in Narrative. It is used also with a future sense in the First Person Plural.
(6) tei optative or of supposition; tei tewa si tei visa, should it be one or so many more, let it be one or so many.
The word $w a$, which is a Conjunction, is used before Verbs in such a way as to appear like a Verbal Particle with a conditional sense, or even with a future signification when there is supposition ; nau wa etea na na laqa minia if I should see him I will speak to him ; a sava qa niko wa dago? what are you going to do? what do you suppose that you shall do? expect to do?
2. Secoridary Verbal Particles are combinations of a Particle and Personal Pronouns, and consequently vary. These can be used in a simple indicative sentence, but appear generally in conjoined clauses, signifying consequence, logical or in time. There are two forms which may be said to be characterised ( I ) by $e$, and (2) by $a$.
(1) e.-Singular, 1. ne; 2. go; 3. ti or it or iti. Plural, 1. incl. te, excl. ge; 2. ge; 3. ge.
(2) a.-Singular, I. na; 2. go; 3. na. Plural, incl. ta, excl. gana; 2. ge; 3. gana.
The first form $e$ appears to be used as consequent on a former clause with the Particle $u$, i.e. when present or past time is in view. The second form $a$ after a former clause in the Future.
(r) Example: nau u toga ne revereve I sit and write, niko $u$ toga go revereve thou sittest and writest, ia $u$ toga $t i$ (or $i t$ or $i t i$ ) revereve he sits and writes; and so in the Plural, r. gida u toga te revereve, gami u toga ge revereve, 2. Kamu $u$ toga ge revereve, 3. ira $u$ toga ge revereve. In this the Secoudary Particle does instead of a Conjunction.

It is possible to use these Particles in a simple sentence without any prior clause, but it is not the common use.

It is difficult to separate the Pronoun and the Particle said to be combined; it can only be said to be plainly a combination in $n e, t e, g e$.

Example in the Past: na u sage ne tig saqea tea I went but did not see him. The sentence in the other Persons and Numbers follows accordingly. Here the Secondary Particle is equivalent to 'but.'
(2) Example of the other Secondary Particle with the Future in the prior clause: 1. nau ni rasu qatea na ete I shall go and see for myself; 2. go ni rasu go ete; 3. i ni rasu na ete. Plural : 1. gida ni rasu ta ete, kami ni rasu gana ete, 2. kamu ni rasu ge ete, 3. ira ni rasu gana ete.

In these the combination of Pronouns with a Verbal Particle $a$ is more easily seen. The Secondary Particle again is equivalent to a Conjunction.
(3) Further, to both these Secondary Particles another Particle $v i$ is added. This is no doubt the Future Particle vi of Arag and Lepers' Island: it is used here to convey the idea of consequence after a certain interval; not only, I shall go and see, as at once, but I shall go, and then I shall see; or I went, and then I saw.

Example : in a sentence of Past time with the Secondary Particle (I) $e$; nau u suwo le tas, ne mule taliwura, ne vi suwo le qarana, I went down to the sea, (and) came back, (and then) went down into the valley. Here the Secondary Particle ne does the work of the Conjunction 'and ' in English, and ne vi in the third clause does as well as the Conjunction and Adverb, 'and,' 'then.' In the other Persons, Singular and Plural, the sentence can be followed with go vi, tivi, te vi, ge vi.

This form is used, strangely, with the sense of 'lest,' without any kind of negative particle ; tura goro kami dan na tavala meroana tivi rowo suri kami protect us from the enemy lest he assault us; kami ge vi sova qariki le an seseta lest we fall to-day into evil.

So also with the Secondary Particle (2) a, in a Future sentence: na ni reve na vi valu I shall write (and afterwards) read; and Singular, 2. go vi, 3. na $v i$; Plural, 1. ta vi, gana vi, 2. ge vi, 3. gana vi.

The ordinary arrangement may be reversed, the Secondary Particle with $v i$ may come first; na vi vano na ete I shall go and see; and here the notion is that an interval is to elapse before going.
3. Pluperfect.-There is no use of a Particle to express it; but the notion of a Pluperfect can be sufficiently conveyed by the use of tau meaning 'complete;' u lai taliwura mai na taratara mo dago masina tau ginia, he brought back (brings) the hoe he worked
complete with, completed his work, had worked with. The word tau means to make.
4. A Verb may be used without a Verbal Particle in a direct statement, positive or negative, where $u$ would be used; but it is not common, and is recognised as an exceptional way of quick speaking.
5. Imperative.-The use of the Verb without a Particle in the Imperative is by no means the rule. A direct Imperative has the Verb preceded by a form of the Personal Pronoun; go van go thou, ge van go ye. These are the Secondary Particles. The Secondary Particles (2) are also used in the Plural; da ta van let us go, gana van let them go.
The Future is used with the sense of 'let :' nan van let me go, in van let him go, kami ni van let us go; and if gida, not $d a$, is used as the Pronoun, gida ti van let us, inclusive, go.
6. Suffixes.-Transitive terminations of Verbs are not conspicuous; these are $i$; weda heavy, wedei to be heavy upon; va; siri to shave, siriva to shave off something; nagi in kokonagi, Mota kokomag, to take care of; rag in tektekerag to put away from oneself, reject.

The remarkable form of this kind is that of $s i$, where $s a$ is the termination of an Adjective; as tantanisi to be pitiful to some one or thing, tantanisa pitiful; though the termination $s i$ is not necessarily connected with an Adjectival termination sa; garusa to wash, garusi to wash some one; bunibunisi is to kiss in native fashion by smelling at, for example, a baby, bunibuni to smell without any direct object. Nor is the termination only si; seseta is bad, dago sesetagi libatina is to do evil to one's neighbour, in which dagoseseta do evil becomes a Verb with the transitive suffix gi.

These Transitive Suffixes not being in very common use, Prepositions take the place which they occupy in, for instance, Mota.
7. Prefixes.-1. Causative, vaga; maso to live, vagamaso make to live, save. 2. Reciprocal, vagal; vagal laqalaqa talk one to another, vagal vagisa to fight, strike one another: but it is not clear what ragal itself may be. 3. Of Condition, ma; dare to tear, madare torn. 4. Of Spontaneity, tava; tavaragata get up, tavarisa lie down.
8. Reflective Verbs are not made, as in the Banks' Islands, with an Adverb, but with a Noun and Pronoun suffixed; na u vagisiau tabuk, I strike (me) myself, ia u dago vagamatea tabuna he killed, made dead, (him) himself; this is the Mota matapuk 'of myself,' 'of my own accord.'
9. Negative Verbs.-In a negative sentence the Verb is preceded by tigi, tig, and followed by tea; tigi coming after the Verbal Particle before the Verb, and tea being preceded by any words immediately qualifying or depending on the Verb. A negative sentence thus shows tense in the same way as a positive one; $i \boldsymbol{a}$ $u$ tigi dago sesetagi lebatina tea he does not do harm to his neighbour; nan tigi ruwagi na mateawota tea I shall not fear accident.
This Negative is used in admiration like gate in Mota; tigi tatua lata tea! what a big man!

The Dehortatory or Cautionary word is kare, a Verb meaning to do away with; ge kare dago qala tea do not ye do so; go kare tektekerag kami ale galeana do not thou bring us into temptation; tea being added as a Negative. The Pronoun is suffixed also to the Verb, karea, as if it were 'do away with it;' karea balubalu tea do not steal ; inau karea let it not be I.
10. Reduplication.-There are two forms, ( r ) of the whole word, or, if that be long, of the first two syllables, conveying the sense of repetition; toga to sit, togatoga to sit, often; (2) of the first syllable, with the sense of prolongation of the act, totoga to sit a long time. But the syllable or syllables can be repeated more than twice, and the tone and manner do much to modify the sense.
11. Passive—Verbs have no Voice (see Mota, VII. 8); mo ragisia gi na kere he was struck with a club.

## VIII. Adverbs.

1. Of Place.- $k a$ and $l a$, as among Pronouns, are demonstrative of place; $n a$ also is 'there' and naka 'here'; laka, and alaka 'here' of a definite locality, ede indefinite; ala 'there' is used also in reference to time, or to a cause or reason; bea, a bea where; bea a Noun, and $a$ the Preposition. The demonstrative $k a$ is used in the sense of 'still'; ka go ete goro you still look after; and ka, ga, followed by a Verb with a Secondary Particle have the sense of 'thereupon.' The common Adverbs of Motion hitherwards and outwards are mai and atu.
2. Of Time.-Adverbs of Place, demonstratives, serve also as Adverbs of Time; but some more properly marking time are, gariki, a qariki to-day; nanova yesterday, oisa day after tomorrow, naoisa the day before yesterday; words which are Nouns, and in which the Past is marked as in the Banks' Islands with na; kà roronia or roronickika is 'now'; qaraga denotes sequence.
3. Of Manner.-udisinia why, saginia how, whereby, with what,
moi because. The word taliwura, taliwuri, back, gives an interesting example of the way in which the termination $i$ is assumed when the Verb becomes transitive; see VI. 2; VII. 6; na vano taliwura I will go back, niko mo tun taliwuri kami thou hast bought us back. See below the Preposition suri.

The Particle which corresponds to the conciliatory or polite ti of Mota is $q a$, and must be considered an Adverb; sumai qa just come here, be good enough ; lai vano mai qa just give it hither.

The Negative tigai, no, is a Noun.

## IX. Prepositions.

1. The Simple Prepositions are numerous. Some of them, marked *, take a Pronoun governed by them as a Suffix, in the form in which Pronouns are suffixed to Verbs.

Locative, 1. a; 2. le ; Motion to, 3. suri*; Motion from, 4. dani*; Motion against, 5. goro*; Dative, 6. mi*; Instrumental, 7. gi*; Relation in general, 8. be; 9. moi, (suri) ; to Persons, ro. me* ; to Place, ir. ta, data. To these must be added liwi* over and above, used in comparison.

1. $a$ has been exemplified in several Adverbs.
2. le, the Mota lo, properly 'in,' but used of position generally; le lole vale in the house, i.e. in the inside.
3. suri is, when used of motion, only of motion to a person ; na vano taliwura suri tamaku I will go back to my father ; go kare tektekerag kami tea ale galeana let us not go into temptation. There is another use of suri, or sur, of general reference, sur sava? why? with regard to what? van sur go after (it), not with notion of going to a person, but with reference to some thing. The same word has two forms, suri and sura, the former when a transitive foree is present (see VI. 2 ; VII. 6 ; VIII. 3), and therefore when it is a Preposition. Thus rono sura is to be in a state of belief, rono suri is to believe somebody or something.
4. dani can be used, as in Mota, at the end of a sentence.
5. goro has the sense already described in Mota, \&c.
6. mi, to; la miniau give to me. It is not possible to make a clear distinction between this and $m e$, for $m i$ is used of accompaniment and near position; toga miniau sit by me, ia u toga mi na ara he sits by the fence. Before the Suffixed Pronoun beginning with a Vowel n, as in the case of Verbs, is introduced; the Article na also belongs to a Noun under government of a Preposition. There is an appearance, therefore, of $\min$ rather than $m i$.
7. $g i$ is likely also to be taken to be gini, gin. It is instrumental, like 'with;' ia mo vagisia gi na kere he struck him with a club, kiaga na kere mo vagisia ginia this is the club he was struck with (it). But there is another use, not instrumental, corresponding to that of mun in Mota; lolowia gihei well disposed towards someone, nagas ginia ill-disposed towards him; kami u
arewia giniko we speak well to, praise, thee; a man buys a pig gi na bulana or gin bulana for his own; ginia has much the use of Mota apena.
8. be, the Mota pe; na anian $u$ tarisa be leo the thing which is right according to law. This Preposition is not very frequently used, gi taking the place it has elsewhere.
9. moi, mo, with reference to, because of, for; a tamanik u lakalaka moi ia mo etetiwia inau my soul rejoices because he has looked on me with favour; mo ni ronosura that I shall believe, for my believing.

Io. me, with, as in Mota; meau, meko, mea, with me, thee, him. Since this is no doubt originally a Noun (see Mota), it does not seem natural that the Pronoun should be suffixed as to a Verb; but Merlav mio=meau; see 6. $m i$.
ri. ta, data; laqana ta Maewo language of Maewo, data le vale belonging to the house.
2. Compound Prepositions are not common; ale in, is a at and le (also a Preposition) the inner part; alalona inside may be written as one word.
3. There are Nouns used as Prepositions; tavalu, a side, comes to mean 'with;' tavaluk with me, beside me, my side; we under, veigi the under side; veiku under me, ve vale under the house; wo, wowo, on, above, the upper side, wowok on me, wone vale on the house.

## X. Conjunctions.

The Copulative is ti, tia; wa is sometimes added, ti wa and. The Connective, which is really a demonstrative Particle, ki, has something of the sense of 'but;' ki kaga but this; ki iniko? but you? introducing rather than opposing. If many are spoken of ka is used, not ki; ka a tunubua, then, but, the multitude of people. A decided Adversative is moi; used with ka, of things kamo, of persons kamoi. Disjunctives, 'or,' are si and le, of which si is said to be used in affirmation and le in interrogation; kiaga si kevano this or that; bea niko u taran? kiaga le ikevano? which (where) do you like? this or that? Conditional, if, wa; in wa taro if it should be calm, $i n=i a n i$, wa coming after the Verbal Particle; isei wa dago na ani $u$ seseta if any does the bad thing. A quotation has the sign wa. The Declarative, 'that,' is war; ia u vet war in sumai he said that he would come. A word which is in fact a Verb, vavano, is 'until ;' vavano na mate till death ; mere is 'like,' 'as.'

The Noun signifying companion, by which the English 'and 'is often represented, is in the Singular ta; tak, tana, tana, I and, thou and, he and -; but in the Plural matara, matarsei? they and who? See Mota and Motlav.

## XI. Numerals.

1. Cardinals.-One tewa, two irua, three tolu, four ivat, five tavalima, six lavatea, seven lavarua, eight lavatol, nine lavat, ten sanwulu, sawul; a hundred medol, a thousand tari; the unit above ten is its domai, twenty-three sawulu rua doman itol; the sum above a hundred is expressed by lan wonana, lana turn over wonana on it; three hundred and twenty medol tol lan wonana sawulu rua.

The Prefix $i$ is a Verbal Particle; rna is an Adjective in sawul rua, as $i t o l$ is a Verb in doman itol, its unit-above is three. When sanwul is alone n is heard, but combined with another Numeral it is sawul.

The system is still that of the Banks' Islands, the second hand repeating the Numerals of the first. According to native opinion, $l a$ with the Numerals of the first hand has the same sort of signification as domai. For a hundred some say meldol.
2. Ordinals.-Second vagaruai, third vagatolii, fourth vagavatii, fifth vagatavalimai, tenth sanwului, hundredth medolui. Thus the Numerals from two to nine take the Prefix vaga, and all the suffix $i$. The first is moai.
3. Multiplicatives are formed by prefixing vaga.
4. The Interrogative and Indefinite is visa, how many? so many; with the Verbal Particle $i$ visa.

There are several words which go with Numerals to qualify them; two men together are bulrua; on a canoe togavisa sit so many; arrows are turavisa stand so many; things in a cluster sogovisa; things in so many strings talvisa; things so many at once sorakovisa.

## XII. Example. The Hundredth Psalm. Asi 100.

1. Ge rorovi lakalaka min i Lord, vanua maraga: ge dago masina lakalaka min Lord, vano goro nanagona gi na lai ranai na asi.
2. Ge gigilea gin i Lord war ia God: ia mo tau gida, ti tigi gida tabuda tea; gida nona tunubua, ti a sipu tale melena.
3. Ge sasaroro etetiwia ale mateara anona, ge vano arewia le tinenagoima anona: etea tiwia, laqawia nasasana.
4. Ki i Lord $u$ wia, ia $u$ tantanisa radu : ia u garawia val salai maraga.
5. Shout rejoicing ; dago masin $a$ work, dago to do, masina an Adverb; with the lifting very far up a song. 3. sasaroro as Mota VII. 5. (3); etetiwia, arewia, Verbs used as Adverbs; are wia call good, Maori kare; tine nagoimet the open space of the house-face. 4. $K i$ is not 'for'; a connective only; he is merciful outright; he is true (in) each generation many (of them).

Compare the same Psalm in the neighbouring languages of Whitsuntide,

Arag, and Lepers' Island, Oba. The translation is made by a native from the Mota version, which is literally as follows:-1. Shout rejoicing to the Lord, lands; work joyfully for the Lord, go before his face with singing loud (great) a song. 2. Know concerning the Lord that he is God; he made us and (it was) not our doing: we are his people and the sheep belonging to his field (garden). 3. Go up (and) enter thanksgiving into his gateway, go praising into his court: thank him, bless his name. 4. The Lord is good, he is merciful for ever: he is true in every generation.

## 17. Oba, Lepers' Island.

The native name of Lepers' Island is Oba ( $\mathrm{b}=\mathrm{mb}$ ), or, according to the idiom by which a Preposition is prefixed, a Oba 'at Oba.' The language here represented is that of the northern face of the island, and particularly of Walurigi. There is no material variation in the speech of this part of Oba, but there are two styles of pronunciation, the dividing point of which is between Walurigi and Lobaha. The Walurigi people to the West of Lobaha say that the Tavalavola people to the east of it speak 'small ;' the Tavalavola people say that those of Walurigi speak 'large.' A conspicuous distinction is the pronouncing on the Walurigi side of $k$ as $g=$ ngg. The language was first to some extent acquired and written by Bishop Patteson at Tavalavola; his few remaining notes have been compared with the Grammar here compiled of the Walurigi dialect. What has been printed in the Oba language, under the care of the Rev. C. Bice of the Melanesian Mission, is in the Walurigi dialect. The language of the southern face of the island is different, but probably not very different.

The language is characterized by open syllables; though the use of $\mathrm{b}=\mathrm{mb}, g=\mathrm{ngg}$, and $\mathrm{q}=$ nggmbw hardly makes it sound so; no syllable can be closed by any other Consonant than m, $n, n$ and w.

It is characteristic of the language to change the vowel of a word on repetition, whether in Reduplication, as hau heu for hau hau, or whether a word recurs; wai, water, if repeated will be wei. There is also a certain instability about vowels when there is no repetition; it may be na or ne, he or $h i$, vi or ve, lai or lei, \&c.

There is very much in common between this language and those of the neighbouring Pentecost and Aurora, Arag and Maewo, and with those of the Banks' group. Words are often disguised by metathesis, manivinivi, tatarise, the Mota mavinvin and sasarita.

## I. Alphabet.

1. Vowels.-a, e, i, o, u. Diphthongs, ae, ai, ao, au, eo, eu.
2. Consonants.-g, g; $\mathrm{t}, \mathrm{d},=\mathrm{nd} ; \mathrm{b}=\mathrm{mb}, \mathrm{v}, \mathrm{w} ; \mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n$; r, l; h, s.
3. There is no k in Walurigi, but $g=\mathrm{ngg}$ takes its place. Since k is pronounced in Lobaha and Tavalavola, it would be better to print $k$, and let Walurigi people nasalize it if they please. There is no hard $g$; but the nasal sound of $g$ is apt to be missed when not immediately preceded by a vowel: g is the Melanesian g , and is not likely to be mistaken by the ear for hard g. 2. $d=n d$; there is certainly sometimes the sound of $r$ : Bishop Patteson wrote $n d r a i$ for dai blood. The sounding of r after d may be found to be fixed to certain words, in which case it might be worth while to write it; or it may be individual or local. The value of it in connecting Oba words with other vocabularies is plain; dai pronounced ndrai appears at once the Fiji dra, the Malagasy ra. 3. There is no $\mathrm{p} ; \mathrm{b}=\mathrm{mb}$ takes its place at Tavalavola, as at Walurigi: w frequently closes a syllable. 4. The sound of $q$ depends on that of its regular constituents, $k, p$, w. Hence at Lobaha, where $k$ is sounded, $q$ represents $k, m b, w$, and the sound of $m$ is distinctly present. At Walurigi the full sound is ngg, mb, w, and the element of $b$ is obscured (see p. 212). Thus the Mota taqaniu is in Oba taqanigi, belly; $q$ has to be pronounced according to the custom of the place; to write it tanqanigi is to suggest at once a false pronunciation and to obscure the connection of the words. 5. The nasal $m$ is well marked; Bishop Patteson marked it in MS. as mn; mnaumnau for maumau; a native scribe has tried mm.

## II. Articles.

1. The Demonstrative Articles are, as in Maewo, two ; a and na.

As in Maewo, $a$ is used with a Noun which is a subject; or, if with a Noun under government of a Verb or Preposition, at such a distance from the governing word that its influence cannot reach so far ; gon lai gamai den vile go a lanuwe save us from lightning and tempest. With a word under government $n a$ is used; and always with a Noun that has a suffixed Pronoun; $n a$ qatune his head, never a qatune.

These Articles are very often absent altogether, not only when the notion is general ; da van da rave ige let us go catch fish; but particularly after Verbs and Prepositions.
2. The Personal Article $i$ goes with names of persons, and makes a name by personifying; i lalagoa the minister, the person carrying on the work. It applies equally to masculine and feminine names; the Plural is ira; ira mavuti the white people, ira ta salesale the floating people, Europeans.

For a person's name i ginew (ginew thing) is used, like Mota i gene; ginew referring to the name, not the person. In case of forgetting the name heno takes its place, and $i$ heno stands for So-and-so, or it is asked $i$ heno? what's his name? (see p. I34, and below IV. 5.)

## III. Nouns.

1. There is the division of Nouns into those which do and do not take a suffixed Pronoun; those that take the suffix being, as elsewhere, generally those which represent things which have an existence relatively to something else.
2. Verbal Substantives are made by adding ana to the Verb; tabe to love, tabeana love; mate to die, mateana death; dom to think, domiana thought; gea to do, geana work.
3. The termination of Independent Nouns is gi; qatugi a head, limegi a hand, garugi a leg, toligi an egg.
4. These Nouns in Composition, whether before another Noun or with a suffixed Pronoun, appear in the normal form; qatu boe pig's head, qatug $u$ my head; lime tanaloi man's hand, limem $u$ thy hand; garune his leg; bainhi manu bird's wing; toli toa hen's egg. But $i$ is often introduced between two Substantives, quatu $i$ boe; a matter of individual choice; $i$ is not a Preposition.

If the hand of a definite man, or the wing of a definite bird, is in view the Pronoun of the Third Person is suffixed to the former Noun; limen tanaloi hii that man's hand, bainhin manu the bird's wing ; limere tanaloi hii those men's hands. The Pronoun is not suffixed before a personal name; lime Meratavalavola Meratavalavola's hand.

There is then no modification of the vowel in the termination of the former member of a genitive or possessive compound ; hinaga tanaloi man's food.
5. The mark of Plurality is teri, the word used for a thousand; but very often the general sense is enough to show plurality, or it is shown by other words in construction.

Totality is shown by an Adjective, doloegi; tanaloi doloegi all the men; another Adjective gesegi is 'all' in an exclusive sense; tanaloi ta Oba gesegi all Lepers' Island men, no others. Sao is 'many.'
6. Reduplication gives the notion of number and size; bisubisugi many fingers; hava garugarune! what big legs he has! what his legs.

IV. Pronouns.

1. Personal Pronouns, disjunctive:-

Singular. 1. inew, new, na. Plural. 1. incl. igide, gide, da. excl. igamai, gamai, ga.
2. inigo, nigo, go. 2. igimiu, gimiu.
3. ine, ne.
3. nere.

Dual.-I. incl. gideru, deru, excl. gamaru, maru ; 2. gimiru, miru ; 3. aru. Observations.-The Prefix $i$ gives a certain emphasis. The shortest forms,
$n u, g o, \mathrm{ne}, \mathrm{da}, g a$, are not used as the object of the Verb. The short nu, go, ne, $d a, g a$, are used in indicative sentences when there is no kind of emphasis on the Pronoun ; and also in the Imperative, and in conjoined clauses.
In the Third Plural $r e$ is the same as $r a$; which may always, when without the demonstrative prefix ne, be tak en to be suffixed to a Verb or Preposition.
The Dual is made of the Pronouns, gida, gamai, gimiu, with the Numeral rue, with modification of both, except in the Third Person, where ra garue are used in full; not raga rue, like Mota ragarua. There is no Trial; the Numeral is used complete: gida gai tolu we three.

## 2. Personal Pronouns suffixed to Verbs and Prepositions.

Singular, 1. ew ; 2. go; 3. e, a. Plural, 3. ra.
The Singular forms can never be used as the subject of a Verb; it is a matter of convenience to write them as Suffixes. An euphonic $n i$ is introduced between a Verb and the Pronoun; da tuleginia we buried him. There are only some Prepositions which take the Pronoun in this form.
3. Personal Pronouns suffixed to Nouns.

Singular, r. gn; 2.mu, m;3.na, ne, n.
Plural, 1. incl. da, de, excl. mai, mei; 2. miu; 3. ra, re.
Dual, 1. incl. deru, excl. meru; 2. miru.
These forms are in fact the same with those of the Banks' Islands and elsewhere ; and their use as suffixed to a certain class of Nouns to express the Possessive 'my,' 'thy,' ' his,' \&c., is the same.

## 4. Demonstrative Pronouns.

There are various demonstrative Particles; n $a$ (which probably is the same with ne the Personal Pronoun), go, hi, ha. From these come the Demonstrative Pronouns naha, inaha, in Lobaha ina, this; and nehi or hine, and hii that. At Lobaha hinaha, and at Tavalavola nenaha are used for 'this.' The Plural ra may be taken as a Pronoun ; ra ta Oba the Oba people: i ginew naha, or nehi or hii, this or that person, ira ginew nehi those persons; ra garue the two, ra gatolu those three persons. But ra has no more than personal and plural force, it belongs to the second person also, ra gatolu ! ye three! vocative.

This Plural Particle also appears in the Vocative naraha, you people! This word is not used as a demonstrative Pronoun at Walurigi, though it is at Lobaha and Tavalavola.
5. Interrogative Pronouns.

Of a person ihen? or iheno? Plural irahen, iraheno. Of a. thing hava? what? not used however without the addition of ginew thing; ha is a shorter form; huri ha? about what? what for? But heno, hano, representing a name, is used also in place of the name of a thing.

The word heno, hen, is one of great interest. It is the same with the

Florida hanu, Malagasy hano. It is to a Personal name what hava is to a common Noun, standing in the place of the name; ikeno? who? what is his name? men hano? with what? i.e. what is the name of the thing with him?

## 6. Indefinite Pronouns.

The word which is commonly in these languages the Interrogative is in Oba only the Indefinite; hei ihei, anyone, someone. If one fails to remember a person's name he asks iheno? ihen? who is he? what is his name? If the name is not known the answer will be ihei! somebody; hei representing the name not the person. Plural irahei.

The Interrogative heno is also indefinite ; hen mo hige anyone who desires.

The Noun lavasigi is 'some.' The Distributive vataha makes 'every,' 'each.'

## V. Possessives.

The Possessive Nouns are : no of general relation; $g a$ of closer relation, such as food; me of things to drink.

1. With the suffixed Pronouns, nogu, nomu, nona, \&c., are 'my,' 'thy,' 'his,' \&c. It may be also, as elsewhere, anogu, anomu, \&c. After a Verb no is used, like Mota mo; nu vei nogu I did it mine, it was my doing. It has been noted that the Pronoun is not suffixed when, e.g., the part of a person is called his with the mention of his name; the Noun and the Name are in simple juxtaposition, or with an euphonic $i$ between; lime Mera Mera's hand, or qatu $i$ Huqe Huqe's head. In the same way no, being a Noun, is used with a person's name for a thing of his, or with hen, which is equivalent to a personal name; no hen, or no $i$ hen? whose is it? the thing of whom? no $i$ Bai Bai's thing. See Maewo V. (2).
2. ga, as elsewhere, is used generally of things eaten, but of other things also thought in close connection with men; gagu hinaga my food, gana tano his ground, gamu liwai an arrow to shoot you with, gada vuro our enemy. Charms are spoken of in the same way.
3. Property such as a pig is bule; bulegu boe my pig.

## VI. Adjectives.

1. There are many true Adjectives, though most, if not all, of them are used in verbal form; vale lawua a large house, vale biti a small house, tanaloi mavuti a white man, tanaloi maeto a black man.
2. Terminations of Adjectives are $g i, g a$; mana influence, managi influential, ano turmeric, anoga yellow; se in tartarise is of the same character.
3. The Prefix of condition $m a$ is common to Adjectives and

Verbs: mavuti white, Malay putih, maeto black, Malay itam. To this may be added ga; gamadidi cold, Mota mariri.
4. Comparison is made by a Preposition; boe lawua den garivi a pig is larger than a rat; ne u hago sao denire he took more than they. To modify the power of an Adjective vei is prefixed ; veilawlawua rather large, veibitibiti rather small.
5. Other expressions of the last kind are tuen, mera; tuen hinaga fond of food; meraigagarue possessed of all sorts of things.

## VII. Verbs.

1. The Verbal Particles are mo, $u, n a, v i, i$; of which the first three are the most common. These Particles only appear in full form in the third Person Singular of the Verb, and na hardly then. The Particle, as in Maewo and Araga, combines with a short form of the Personal Pronoun. For example mo combines as $m$ with the Pronouns to make the Particles: Singular, r. nom; 2. gom. Plural, r. incl. dam, excl. gam; 2. mim; 3. ram. The Pronoun thus combined with the Particle is enough for the subject of a Verb; nom toga, I sit, equivalent to new mo toga; but if the subject of a sentence is a Noun or Pronoun expressed, the Verbal Particle, except in the third singular, still carries a combined Pronoun with it ; inew nom toga $\mathrm{I}(\mathrm{I})$ sit; a tanaloi teri ram vevegarea inigo many men (they) speak well of thee.

In the Dual there is no such combination.
It is generally the case that the Third Singular is used when things which are many are spoken of; without, perhaps, any expression of plurality, either in the Noun or the Verb. Or the Noun may be a Noun of Multitude, like vao a crowd, which may take the Plural Particle; a vao ram veve the people say.

In the third Singular the bare Particle appears, mo, $u, n a, v i$; ne mo toga he sits; ne $u$ mate beno he, she, it, is already dead.
(I) mo. The Verb toga, to sit, is thus conjugated with mo:

Singular, I. nom toga; 2. gom toga; 3. mo toga.
Plural, 1. incl. dam toga, excl. gam toga; 2. mim toga; 3. ram toga; I sit, thou sittest, he sits, and so on.

Dual, I. deru mo toga we two sit, maru mo toga; 2. miru mo toga; and in the Third Person aru, not used ordinarily as a Pronoun ; ra garue aru mo toga they two sit.
(2) $u$. The Verb toga is thus conjugated with $u$ :

Singular, 1. nu toga; 2. gu toga; 3. u toga.
Plural, 1. incl. dau toga, excl. gau toga; 2. miu toga; 3. rau toga. There is no Dual form with $u$.

It is impossible to determine any distinction between mo and $u$ in meaning; both are alike destitute of temporal signification; nom toga, nu toga are equally I sit and I sat, ne mo mate beno, ne $u$ mate beno are equally he is
already dead. Nor can one Particle be said to apply to action and the other to condition, though mo seems rather to belong to action; it is indifferently mo and $u$ garea it is good, and wai u gamadidi or wai mo gamadidi cold water. The Adverb beno added fixes a past time.
(3) na has a distinctly Future meaning. It combines with the Pronoun as in the following conjugation of toga:

Singular, 1. nain toga; 2. gon or goin toga; 3. na toga.
Plural, 1. dan, dain, gan, gain, toga; 2. min toga; 3. rain, ran, toga.
Dual, 1. derin, marin, toga; 2. miru vin toga; 3. aru vin toga.
The introduction of $i$ in nain, dain, \&c., belongs to the habit of the language of changing the vowel sounds.
In the third syllable $n a$ is used, ne na toga he will sit, but it is generally combined with vi as vin; ne vin mate tagaha he will die hereafter; the same combination is seen in the Second and Third Dual.

For the Future force of na compare na Fiji, $d a$ Bugotu.
(4) $v i$ cannot be denied a place among Verbal Particles, though it does not, as in Arag, combine with Pronouns, nor is used after them; it is used alone in the Third Person Singular with a future signification, vi vagamaso tamtena he shall save his soul. See the Conjunction ve.
(5) $i$ is also Future; it combines with Pronouns to make, Singular, I. nai; 2. goi. Plural, I. dai, gai; 2. mii; 3. rai. In the Third Singular it does not combine.
(6) A sixth Verbal Particle ga, ge, gai, appears with the Numeral; and this may possibly be the Prefix in some Adjectives, like gamadidi cold; it may have become obsolete as a Verbal Particle.
2. The Particle tau added makes a Pluperfect; ne $u$ van atu mere gu veve tau he went as you had told him.
3. The Imperative has no Particle; ronhogosi gamai listen to us; but the Future with na is much more commonly used. With the Imperative is connected what may be called the Optative as expressing a wish. This is expressed partly by the Verb with a short form of Pronoun, but no Verbal Particle, and partly by the Future: na van, Future, let me go, go van go thou, na van, Future, let him go. Plural $d a, ~ g a, ~ v a n ~ l e t ~ u s ~ g o, ~ m i n ~ v a n ~ g o ~ y e, ~ F u t u r e, ~$ ran van let them go, Future. Dual, daru, garu, van let us two go, miru van go ye, aru van let them go.

The Dehortative Particle is se ; go se balubelu do not steal; used with the Particle $v e=v i$ in the third person and with short forms of Pronouns in other persons. In Walurigi they say ve se, in Tavalavola me se: na se let me not, go se do not thou, ne ve se let him not, da se, ga se let not us, mi se do not ye, nere ve se let not them.
4. The use of the short form of the Pronoun without a Verbal Particle also conveys a supposition; gide da veve if we say.
5. The use and omission of Verbal Particles in a Negative sentence is peculiar, and makes it desirable to introduce the Negative

Verb here. In a Negative sentence the Verb comes between the particles he or $h i$, and tea. The Particle mo is never employed; but in the first and second Singular of the Present Tense $u$ is used, and in the third Singular and in the Plural no Verbal Particle; thus, new nu hi taran tea I do not wish, gu hi taran tea thou dost not wish, ne hi taran tea he does not wish; Plural, da, ga, mi, ra, hi taran tea we, you, they do not wish.

The Negative may be expressed in the Plural also without a Verbal Particle, $h i$ combining with or following the Pronoun; gide dahi, gamai gahi, tarain tea; gimiu mihi, nere rahi, tarain tea.

These serve for the Future as well as the Present; but if a Futare sense is to be distinctly given the Future Particles are used in the Singular; wa hi taran tea, gon hi taran tea, vi hi taran tea. In the first Person $n a$ is the Future Particle.

A Conditional Negative is made with the use of the Conjunctions tare and ve, and with the Verbal Particles mo or $u$; if I should not wish, tare ve nom hi taran tea, or tare ve nu hi taran tea.
It may be questioned whether $h e, h i$, is not a Verbal Particle ; the Negative force lies in tea.
6. Suffixes; the definite transitive suffixes are (1) consonantal, and (2) syllabic.

1. Tani to cry, tanihi to cry for somebody; mava heavy, mavasi to be heavy upon; vono to be close, vonosi to close.
2. For example, tagi; rono to feel any sensation, rono gagarasi to be in pain, rorontagi to hear a sound.
Such Suffixes are rare. There is an appearance of such when the Preposition $g i$ follows the Verb; $g i$ being followed by $n i$ before the Suffixed Pronoun; thus a marama doloegi mo tabetabeginigo all the world worships thee, with the Verb, Preposition, and Pronoun written together, seems to show a Verb with a transitive Suffix; but it is mo tabetabe ginigo. See Florida Verbs.
3. Prefixes.-1. Causative, vaga; masoi to live, vagamasoi to save, make to live: but vei, vai, to make, is often used ; vei garea to make good. 2. Reciprocal, vui; vui laqa speak to one another, vui wehe beat one another. 3. Conditional, ma; mavolo broken, come apart, mahare torn, hare to tear. 4. Of Spontaneous change of condition tama; tamarurus slip off of itself.
4. Voice; the Verb has no Voice; it may be Active or Passive, or with a Passive signification may be taken as Impersonal; a gigilegi mo la vanai lawe gide a sign (that) is given to us.
5. Reflective.-The Adverb taligu, back, coming round again; ne mo vagamatea taligu he killed himself.
6. Reduplication.-In a language that loves open syllables there can hardly be much variety of reduplication, either the first or the first two syllables can be repeated. The reduplication of the whole word rather signifies the repetition of the action; that of the first syllable the prolonging or intensifying of it : rono, rorontagi of the first syllable; togatoga of the whole word; garegarea, very good, of the two first syllables; lawlawua, very large, with closed syllable.

The change of Vowels in Reduplication is very characteristic, balubelu, balu to steal; galegele, gale to deceive.

## VIII. Adverbs.

The common Adverbs of direction hither and outwards are ma and $a t u$.

Adverbs of Place; nenaha here, nehi there, demonstratives; logo where, ae there, with Prepositions $l o$ and $a$; vea where. Others are hage, galo up, hivo down, taligu back, vagahau afar; vuine below, a Noun with Pronoun suffixed.

Adverbs of Time; gaqarigi to-day, now, nainoa yesterday, mavugo to-morrow, waihe day after to-morrow, nawahe day before yesterday, na marking the past; tagaha when, either past or future, hitaga hereafter, bagatehe now just past, siseri naha (Walurigi), mamo (Tavalavola) now, just at hand.

Adverbs of Manner; mere as, tamere; mere logo how? as where? mere naha thus, as this, mere si so, as that; huri ha? why? what for?

The Negative particles he te combined make an Adverb hete not; ne mo tau gide, go hete noda, he made us, and (it was) not our doing.

## IX. Prepositions.

1. Simple Prepositions are Locative, a, lo ; Motion against, goro, Motion from, den ; Dative, lawe; Instrumental, gi ; Relation, huri, of persons, me, of places ta. Of these all except $a, l o$, and $t a$ take a Pronoun after them in the form in which it is suffixed to the Verb.
I. $a$ appears only with the names of places, $a O b a, a$ Raga, and in Adverbs ae there, a namawe above. But very often place is indicated without any Preposition; Oba at Oba, namawe above, vea where. There is also vagi used for 'at;' vagi Raga, vagi Marina.
2. $l_{0}$ is the common locative, found also in logo where. It is, as is seen in other languages, originally a Noun.
3. goro is the same as in the Banks' Islands. There is no Preposition of Motion to place or person.
4. den is the same as in all the neighbouring languages, 'from.' It cannot stand at the end of a sentence without a Pronoun after it; nehi na valena $u$ me lue dene that is his house (that) he came out from, literally, his house he came out from it.
5. lawe is simply dative.
6. $g i$ is instrumental; Bite mo wehe Rovo gi rogi Bite struck Rovo with a club, a roqi hinaha ne $u$ wehie ginie this is the club he struck him with (it). There is another use like that of the Mota mun, a man adopts a boy gi nitune, for his son. After the Verb dore, to change, $g i$ is also used; mo dore $g i$ 'turns into.' The Preposition is undoubtedly $g i$; between this and a succeeding vowel $n$ is introduced, so that gi-ie becomes ginie.
7. huri is of general relation and reference; ne mo tu huri ara he stands by the fence; huri ha? about what? why? huri hinaga about food; van hurie go for him, not to him. At the end of a sentence huri is used as an Adverb, 'because of it,' 'on that account,' 'thereby,' like Mota apena; sige hen vin leidori taligu vi vagamaso tamtena huri if any man should turn back he shall save his soul thereby.
8. me is, as in other languages, 'with' as regards persons; ihen mego? who is with you? van meie go with him. But men, which seems naturally the same word, is used with regard to things, men hano? with what? It is remarkable that men is $m e$ with suffixed $n$, as if $m e$ were a Noun, whereas, as above, meie shows the Pronoun suffixed as to a Verb. This may point to the difficult question as to the presence of two roots, $m a, m e$, or $m i$, me; (see Mota IX. I. (7).)
9. ta, belonging to a place; tanaloi ta $O b a$ an Oba man, ta logo? belonging to where? ta ae of that place, ta lumu from above you, belonging to the place above you; ta lo compounded with $l o$ of. It is more common to say nati Oba of a native of the place than to use $t a$.

It must be noted that $i$, found between two Nouns, is the same as that between Preposition and Pronoun, me-i-e, not a Preposition.
2. There is a word used as a Preposition but still entirely in the form of a Noun; the word be, used of accompaniment and position. It has the Article and the suffixed Pronoun; hen na bena? who (is) with him? na begu with me; or in composition with another Noun na be tamagu with my father.

It is remarkable that huri has taken the place which be occupies in the Banks' Islands, of general reference and relation; and that (as there is no Preposition signifying, as huri often does, motion to) be is used when motion is in view; though with no idea of motion attaching to be in the native mind.
3. Compound Prepositions made with a Noun and Simple Preposition are not common; the under part vavagi, makes the equivalent to an Adverb with the locative lo; a tahi lo vavagi, a vusi a namawe the sea below, the hill above; and also the equivalent to a Preposition, lo vava $i$ vale under the house: vavagi= Maewo veigi.

It is much more common to use Nouns of this sort as Prepositions; $l u$ the upper part, lugu, lumu, lune, on me, on thee, on him, or it, lu $i$ Bugu on Bugu. This word is used with the more general sense of 'with;' a masoana
hi toga tea lumei life does not abide (sit) with (on) us. The word lo, reduplicated lolo, becomes 'in;' lolon in it. Others are livugi the middle, vagalivugen in the middle of it; tavalugi one side of two, tarala walu beyond the valley, the other side; mararagi a side, marara $i$ evi beside the fire; tagugi the back, tagugu, tagumu, behind me, thee.

Words not properly Nouns used as Prepositions; dalibulu, dali round, bulu to stick, wawa $u$ horo dalibulu vanue the open sea is full round about the land; varavasi across; haqe, perhaps a Verb, against with the sense of motion.

## X. Conuunctions.

Copulative go, and. As a narrative Conjunction maraga is used, properly a Verb. The Adversative, but, is $b a$. The Disjunctive sige, or ; a hogo sige he tea? the truth or not? dan hue mavugo sige he tea? shall we paddle to-morrow or not? The same sige is also Conditional, if; but there are two Conditional Conjunctions ve and tare; ve nu behee, nan lei lawea if I see him I will give (it) to him; tare nom lehee if I see him, tare nain lehee if I should see him, tare vin lehiew if he should see me. Both are used together ; tare ve nom taran if I should wish, tare ve $u$ tarain if he should wish. The Conjunction with the future Verbal Particle makes vena; vena taro dan hue if (it) shall be calm we shall paddle. In Quotation vena is used and also voga. The same Conjunction ve is Illative and Declarative; gom hora ve na vai thou didst command that it should be done ; in this the third Person singular na is used without Verbal Particle; but it is ve go vai that thou shouldest, ve $d a, g a, m i, r a, v a i$, that we, you, they, should do; gom vanai vena gon veve you came that you might speak, if correct, shows vena become itself a Conjunction.

As a Conjunction of Consequence be, no doubt the same as the Preposition, is used ; nu veve taligu mo be ron I spoke again, thereupon'he heard; be mate thereupon he died; but this seems rather adverbial. The future Verb expresses 'until;' nai mate I shall die, i. e. until death; but be is also used; vataha bonigu no be $i$ mate all my days till I shall die. The cautionary 'lest' is te; leo goro va te soi look after it lest it fall, na te sala radu lest I be lost utterly. This is probably the negative te.

The Noun used of persons where we use ' and' is to ; inew togu tehig $u$ I and $m y$ brother, ne tona tehine he and his brother.

## XI. Exclamations.

The Affirmative is io ! the Negative he tea! The Vocative ae!

## XII. Example. The Hundredth Psalm. Ahi 100.

1. Mi rorovi hauheu lawe Lord, vanue teri : mi gea wetuwetugi lawe Lord, van goro nagona gi huri lawua na ahi.
2. Mi iloi huri Lord ve ne God ; ne mo tau gide go hete noda : igide non vao, $g_{0}$ a sipu talo talune.
3. Mi ahu, mi gareahurie lo mataiara nona; mi van vevegarea lo sarana : mi gareahurie, vevegarea na hena.
4. Ne i Lord u garea, ne u hahagavi redu: ne u hogo vataha talui teri.
5. huri is the Mota sur, a word distinct from the Preposition. 3. Enter, thank him. 4. He, the Lord.
See the same Psalm in Maewo and Arag.

## 18. Pentecost or Whitsuntide, Arag.

The language here represented is that of the North end of the island, particularly of Qatvenua, which does not substantially differ from that of Vunmarama and Loltavola. Vunmarama is the northern extremity; and Bishop Patteson's brief sketch of the Grammar of the place is shown by von der Gabelentz, from which the following may be found in some points to differ, as the Qatvenua people differ a little in their speech from their neighbours. The native name of the island is A Rag; the English name either Pentecost or Whitsuntide. The language of the Northern half of the island is believed to differ little from this of the North end; that of the Southern end near Ambrym is said by the Qatvenua people to be very different, and to resemble the certainly very different language of Ambrym. It will be seen that this agrees very much with the languages of Maewo and Lepers' Island.

The following sketch of the Grammar has been gained from natives of Qatvenua at Norfolk Island. Translations of Prayers, Psalms, Hymns, and Catechism are in print, made from his native language of Mota by Thomas Ulgau, assisted by his scholars at Qatvenua.

## I. Alphabet.

1. Vowels.-a, e, i, o, u. Diphthongs, au, ao, ai, ae.
2. Consonants.-k, $g, \mathrm{~g} ; \mathrm{t}, \mathrm{d} ; \mathrm{p}, \mathrm{b}, \mathrm{v}, \mathrm{w} ; \mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l}$; $\mathrm{s}, \mathrm{h}$.
$g=\mathrm{ngg}$ and sometimes, but not often, nk ; it is a way of pronouncing k . A word which is at one time pronounced with $k$ is at another time pronounced with $g$, but not by the same individual. Sometimes the nasality will be so slight, especially at the beginning of a word, that the sound may be taken for hard $g$; but there is no hard $g$; the letter is always the Melanesian $g$.

There is a remarkable interchange of t and k ; keko or teto indifferently.
d is sometimes pure d , sometimes nd . The same person will use both t and d indifferently in the same word, but the same will not use both $d$ and nd.
b is sometimes pure, sometimes mb ; the same person will not use both, but the same person will use $p, b, v$, indifferently, either according to fancy, or by association with neighbouring sounds, pev, bev, or vev. These variations of $k$ and $g, \mathrm{~d}$ and $\mathrm{nd}, \mathrm{b}$ and mb , are individual, or belong to families or groups; they are not local and dialectical. But the variation is so frequent and characteristic that words must be spoken and written indifferently with k and $g$, t and $\mathrm{d}, \mathrm{p}, \mathrm{b}$, and v ; and this must be borne in mind in the following pages.

The power of $q$ varies as $p$ or $b, k$ or $g$, is pronounced.
Bishop Patteson wrote fasi for vas in Vunmarama, but there is no $f$ in Qatvenua.

Syllables are not often closed ; never with h.

## II. Articles.

It is remarkable that there is no Demonstrative Article, such as is almost universally found in these languages, particularly in the neighbouring and very closely connected Maewo and Lepers' Island.

The Personal Article cannot be said to be absolutely deficient since there is the Interrogative ihei? who? and $i$ with ra the plural sign, ira marogagas the hungry.

## III. Nouns.

The two classes of Nouns which take and do not take a suffixed Pronoun are not distinguished by any termination; but there are Verbal Substantives and Independent forms of Nouns.

1. Verbal Substantives are formed by adding ana to a Verb; mate to die, mateana dying, death; rovogi to work, rovogana work; avo to speak, avoana speech.
2. Independent Nouns have the termination $i$; lolo $i$ the inside, visogoi flesh, nitui a child; but these do not appear to be at all common. The stems to which $i$ is suffixed are shown in the combination with the suffixed pronoun; lolog $u$ my inside, visogoma thy flesh, nituna his child.
3. Composition.-Simple collocation does not generally show a genitive or possessive relation, but the second Noun rather qualifies the former, as ima vatu a stone house; but nitu hogoi, nitu lolo-
matgagarasia, show compound Nouns which must be translated child of free gift, child of anger.

When a genitival relation is expressed, the former Noun has a Pronoun suffixed ; ihan atatu a man's name, qutun qoe pig's head, tanon bul candlestick. To suffix the Personal Pronoun in this way to the names of inanimate things is not common.
4. Plural.-Simple plurality is expressed by gaha, ima gaha houses, but generally no mark of plurality is required; the sense, or a Plural Pronoun, shows the plurality of the Noun. When number is to be insisted on ivusi, many, is added to the Noun; in form a Verb.
Totality is expressed by doluai or dol; vanua doluai or dol the whole island; ata Bai doluai keko these are all Lepers' Island people.

## IV. Pronouns.

1. Personal Pronouns.-Those which are only used as the object of a Verb may conveniently be separated; those which are ordinarily the subject, though they may be the object also, have longer or shorter forms.

Singular, r. inau, nau, na; 2. igigo, gigo; 3. kea.
Plural, r. incl. igita, gita, ta, excl. ikamai, kamai, ka; 2. ikimiu, kimiu, kimi ; 3. ikera, kera, ra.

Dual, 1. incl. gitaru, taru, excl. kamairu, karu; 2. kimiru, kiru.
Trial, I. incl. tatol, excl. katol ; 2. kitolu ; 3. ratolu.
The longer forms are used with more particularity or emphasis. In the Third Singular and Plural a Demonstrative $k e$ is evidently prefixed to the Pronouns $a$, $r a$. The Dual and Trial are really the Plural with $r u=r u a$, two, or tolu, three, added to the short form of the Pronoun. To say at full length gita gaitolu, or gairua, is common, and so with the other persons. These Pronouns in the Singular, if used as the object, are always, perhaps, so used with a certain emphasis.
2. Personal Pronouns only used as the Object of a Verb, and after some Prepositions, written as suffixes; Singular, I. au; 2. go ; 3. a, e, i.

1. These are not different Pronouns from the foregoing ; nau is $n$ demonstrative and au, gigo is gi-go, kea ke-a. The use of $e$ and $i$ for the Third Singular is remarkable ; $e$ and $i$ are used indifferently after any vowel.
2. $r a$ is only used of animate objects; the Singular $e$ or $i$ stands for Plural inanimate things; nam gitae I saw them, things, nam gitara I saw them, persons.
3. When the object of the Verb is plainly expressed by a Noun, a Pronoun of the object is suffixed also to the Verb, or Preposition; gov ronoi nomai tataro hear (it) thou our prayer.
4. The syllable $n i$ is often inserted before the Suffixed Pronoun; lainira mai bring them hither, lai-ni-ra; and $i$ before au, tautauiau, mataguiau.
5. Examples of the Pronouns thus suffixed: I. to Verbs; wehi to strike, wehiau strike me, wehigo thee, wehia him, her, it, wehigita us, wehira them; gom sogoi mai give it freely hither, gitae see it. 2. to Prepositions; lalai to, lalaiau to me, lalainigo to thee, lalainia to him, lalaigita, lalainira; goro against, goroe against him, her, it.
6. The Pronoun may be suffixed not only to the Verb, but to the Adverb or other word qualifying the Verb; nam wehi muleiau I strike myself.
7. Pronouns suffixed to Nouns.

Singular, r. gu, ku, k; 2. ma; 3. na, n.
Plural, 1. incl. da, excl. mai ; 2. miu; 3. ra.
Dual, 1. incl. daru, excl. maru; 2. miru; 3. raru.
Example.-limagu, limaku, limak my hand, limama thy, limana, liman his; limada, limamai our, limaniu your, limara their.

These are the common forms, without any peculiarity.
The Dual is given because there is a modification of the Pronoun in maru and miru. There is nothing to make a Trial, tolu being simply added.

## 4. Demonstrative Pronouns.

These are mostly compounded with ke or its equivalent te; keko, teto, kekhado, tethado or tehado, keki, kekea, are all equivalent to 'this,' referring to things more or less near the speaker; uhu is also 'this,' uhu ivusi 'these:' kahaga is 'that.'

The indifferent use of $t$ and $k$, parallel to that of $k$ and $g$, and $p$, $b$, and $v$, is remarkable. In kekhado, tethado, the $k, t$, and $h$ belong to different syllables.
5. Interrogative Pronouns.

For Persons, ihei, hei; Plurals, irahei ? rahei? who? nonhei? whose? ganhei? whose food?

For things havanau? what? hava is the common word, but nau is not explained : hano? also is what? see Oba IV. 5 .
6. Indefinite; rituai some : hei is also indefinite.
7. Distributive ; vataha; vataha atatu every man.

## V. Possessives.

The Possessive Nouns used with such Nouns as do not take a suffixed Pronoun are, 1. no, of general relation; 2. ga, of closer relation, chiefly of food; 3. ma, of drink. These with the suffixed Pronouns become equivalent to 'my,' 'mine,' 'thy,' 'thine,' \&c., nogu, gama, mana, \&c.

As in other languages, no has sometimes $\alpha$ prefixed; wani vol anoma thy purchased thing. A property of value, such as a pig, is pila, qoe pilama thy pig; pila alone is a garden.

## VI. Adjectives.

1. There are a few words used as pure Adjectives; atutu gaivua a big man, ima tirigi a small house. These can also be used in a Verbal form, which is the common way of using words translated as Adjectives.
2. The termination $g a$ is characteristic of Adjectives; lenlenaga stupid, ignorant, anoga yellow, from ano turmeric; $h a=$ Maewo $s a$ in dadariha equal.
3. Comparison is made by means of the Preposition nin from; gigo gaivua nin Tarioda you are bigger than Tarioda. Or a statement without expressed comparison is enough ; qoe gaivua, garivi tirigi a pig is large, a rat small, i. e. a pig is larger than a rat.

## VII. Verbs.

1. Verbal Particles.-These are five, $m a, n u, v i, i, m e n$.

The three first are only used in the form of $m a, n u, v i$, in the Third Person Singular. In the other Persons the Particle combines with a shortened form of the Personal Pronoun; thus, nam dogo I sit, (nam=nau ma), gon tavuha thou art good, (gigo nu). The form used in the Third Person, and not combined with a Pronoun, may for convenience at least be taken as the true form.
r. In the Third Person Plural, if the subject of the Verb represents persons, $r a$ combines with the Verbal Particle; but if inanimate things are the subject the Particle is used as with the Third Singular without any Pronoun combined; atatu gaha ram vev men speak, but amare i halataa ma masiri heaven and earth are full. See IV. 2. 2.
2. The Pronoun combined with the Verbal Particle repeats in a manner the subject of the Verb when it has been already expressed. If the Nominative be a Substantive, the Verbal Particle contains the Pronoun appropriate to it; ira sipimiu ram lol kitai inau your forefathers (they) tempted me. Every added Verb carries with it, therefore, a repeated Pronoun representing the original subject; as in the continuation of the verse above, ram galiau, ram gitai nogu lalaigova they proved, they saw my works. If the Nominative be a Pronoun, the same Pronoun in combination with the Verbal Particle is immediately repeated; kamai gam uloi didinigi we (we) praise.
3. The Pronoun combined with the Verbal Particle cannot ordinarily suffice for the subject of a sentence; but when the subject has been declared, the Pronoun combined in the Particle is enough not only for added clauses, but to carry on further sentences. Thus, in conversation or narrative, no other subject often is expressed than what is conveyed with the Particle; and this is naturally the case when people are speaking of themselves. See Florida.
4. A Verb with its Particle can be treated as a Noun; la ma garui inau when I was washed, in the washed me.
(1) ma.-This has absolutely no temporal force, it merely makes a Verb. In the Persons other than the Third Singular it thus combines with the Personal Pronouns :-nam dogo I sit, gom dogo thou sittest, tam dogo, gam dogo we sit, gim dogo ye sit, ram dogo they sit. In the Dual, tamuru and gamuru dogo we two, gimurus ye two, ramuru they two, sit: in which the Numeral ru follows the Verbal Particle.
In the Third Singular ma dogo would be the form in ordinary Indicative sentences. But it is important to observe that $m a$ also combines to form gem, it may be supposed with kea he; and this is used after bere, lest, and after $s i$.
(2) $n u$;-in combination with Pronouns, Singular, 1. nan; 2. gon. Plural, 1. $\tan$ and gan; 2. gin; 3. ran: the Third Singular, and for inanimate subjects the Third Plural, being nu.

This is Past ; nu haro, ma rahu, he was ill, is well, i. e. has been ill and has recovered; but the temporal force cannot be pressed ; gigo gon tavuha thou art good. To signify distinctly the Past the Adverb hupa is added; nu nogo hupa it is finished, nu mate hupa he is dead already.
(3) vi;-combined with Pronouns, nav, gov, tav and gav, giv, rav; vi remaining uncombined for Third Singular, and Third Plural if neuter.

This Particle is Future ; vaigogo tav riv damu to-day we shall plant yams. It also conveys the idea of continuance or regular unfailing action or condition ; gaviga vi tatawaga lolo rara the Malay apple flowers in the winter.

There is a Particle si, which combines with $v$, making siv. But siv cannot be thought a Verbal Particle, since another Particle is used at the same time to express consequence; gov lol tautau iau; nam siv nituma teach me that I may be thy child.
(4) $i$ is also Future ; it is written in one with the Pronouns, nai, goi, tai, gai, rai. The Pronoun, in this use, of the Second Plural being $g i, i$ if added is lost. This Particle is not used except with a Pronoun; i. e. in the Third Singular and, where things are the subject, the Third Plural $v i$, and not $i$, is used.
(5) The remaining Particle men does not combine with a Pronoun to make one word like the first three; but it goes with a Pronoun, na men, go men, ta men, ga men, gi men, ra men. In the Third Singular men has no accompanying Pronoun.

Though men is used with indicative statements its common use is in conjoined clauses; ma horaau be na men binihimasi ginia it is commanded me that I should believe him ; nam bev lalainia pe
men van I told him to go, that he should go, gom bev lalai kamai pe ga men van you told us to go.

In the absence of a conditional or potential Particle, purpose or condition is conveyed by an indicative sentence; nav gitae nai vev lalainia if I should see him I will tell him, i. e. I shall see, I shall speak.

The only example of a Particle used in conjunctive clauses is gem; see Conjunctions, 'lest.'
2. The Verb without a Particle makes the Imperative; van, vev huria go, speak to him. But men also is used, go men vev speak thou. See also Conjunctions, $b a$.

The Future with $v i$ is also used in an Imperative or precatory sense, as in prayers ; gov hagavi kamai have mercy upon us ; nom hagav vi togo alumai let thy mercy rest upon us. So in the negative, gov hav mataguiau tehe don't be afraid of me. The Future $i$ is equally used; tai vano let us go; and $n$ combined with Pronoun, gin vano go ye.
3. The Particle to or do, added to the Verbal Particle, gives the sense of continuance; gom to gitai goro thou still dost look after, ram do lenlenaga they are still ignorant. Compare to, do, in Ambrym and Sesake, there called auxiliary Verbs.
4. Suffixes.-The terminations of Verbs that give a transitive force, or direct their action, are not conspicuous. One such Suffix is $i$; gogona sacred, gogonai treat as sacred, worship. There are also tai, rai, mai ; rono to hear, rorontai to listen to ; daturai, Mota taturag, to stumble against; van to go, vanmai to convey.

Between these terminations and a suffixed Pronoun $n i$ is introduced, rorontainia listen to him, gogonainigo worship thee. This appears to be a Preposition, though $n i$ is also introduced between a Preposition and a Pronoun; see IV. 2. 4. 5. and Oba VII. 6. 2.
5. Prefixes.-The Causative is va; rahu to live, varahu save, make to live. The Reciprocal vei; veigaigai dispute, argue one against another. The Conditional ma and ta; hera to tear, mahera torn ; tawaga or dawaga come open.
6. The Verb is Passive as well as Active ; a Verb with a Particle, as in Third Person Singular, expresses the Passive sense; dovonana avare vi gitai a sign outside (that) is seen, ma lai mai lalai gida is given to us.
7. In a Negative sentence the Verb comes between two negative Particles, $h a$ and tehe or $t e$; to the first of which $s i$ is sometimes prefixed and $v$ suffixed, making sihav, contracted sav and hav; nam hav gita tehe I do not see; ram ha wehia tehe they did not strike him. There is no change for Tense.

The Particles si and $v$ are those mentioned under the Particle $v i$; and sav is appropriate in conjoined clauses; ma horaiau be na sav wehiwehi ponogai ihei I am commanded that I am not to strike anyone without due cause.

The Dehortative, Cautionary, or Prohibitive Particle is vina; inau vina let it not be I; vina linlin kamai la ruruhi lead us not into temptation. The negative Future is equally used, vi in vina being indeed the same particle; gov hav maturu tehe don't sleep, tav ha maturu tehe don't let us sleep.
8. Reflective action is signified by the Adverb mule back; nam wehi muleiau I strike myself.
9. Reduplication either conveys the notion of repetition or intensifies the notion of the simple Verb.

## VIII. Adverbs.

The Demonstrative Pronouns keko, teto, kekhado, tethado, keki, teti serve as Adverbs of place and time. Those of motion hitherwards and outwards are mai and matu.

Adverbs of Place;-aia here, there, amare above; a being the Preposition; halataa below, hautu afar, abena near, bul together. Of Motion, mule back, vai onwards; radu right out, completely.

Adverbs of Time;-garigi, kahagarigi to-day, bategaha now, vaigogo to-morrow, ninovi yesterday, vaiweihe day after to-morrow, nonaiha day before yesterday, vainonaiha hereafter, time to come.

Adverbs of Manner;-kunas, like, so, kunia thus ; nan, nankunia, only, huri hano? why?

Prepositions with Suffixed Pronouns are used as Adverbs, such as abena, huria, 'at that,' 'because of that,' thereby, therefore. The Negative sigai no, is also 'not.'

## IX. Prepositions.

1. Simple; r. a, locative, at ; it occurs most commonly in composition, as in Compound Prepositions, and in names of Places, A Raga Pentecost, A Bai Lepers' Island.
2. la, locative, in, on; manu ma dog la gai a bird sits in a tree, la vatu on a stone, la ara in the garden. It is used also where motion is in view, as a bird flies into a tree la gai, or a man puts something upon a stone la vatu; but la has no sense of motion.
3. huri, motion to ; mai huriau hither to me, van huria go after him, to fetch him. The same is of general relation, for, because of ; huri hano? what for? why?
4. goro, motion against, opposition; vano goro lolmatana go before his face, ara goro qoe fence against pigs; to warm oneself at the fire is goro avi; gita goroe look after it.
5. nin, motion from ; ma lai ninigo took it from you.
6. lalai, dative; vev lalainia speak to him. Probably the same word with la.
7. gin, instrumental ; nam wehia gin iruqe I struck him with a club; at the end of a sentence with a Pronoun, uhu iruqe nam wehia ginia this is the club I struck him with (it).

There is also a meaning of reference; kea ma lavia gin nituna he took him for his son, lolok ma tavuha gin dam marahi, I desire, my heart is good for, heavy yams.
8. ta, reference to place, belonging to a place; ta lol pilaku (a thing) from my garden, ta lolo ara from within the fence, ta pehe? where from ? belonging to what place? This is used also with $a$ prefixed; atat ata Mota a Mota man, avoana ata Raga Raga speech.

There are two other words which, though used as Prepositions, are hardly distinct from Nouns and Verbs.
(1) lolo, lol, le, in, a Noun; lol tana in the bag, leima in the house.
(2) $d u \mathrm{~m}$ up to, a Verb, to strike, attain to; nam vano dumia I went right up to him.

The Verb va, ba, to go, makes vai, also meaning 'up to;' kera ba mai vai a Vunmarana they came hither up to Vunmarama.
2. Compound Prepositions, a with a Noun Substantive. These take therefore the Pronoun suffixed as Nouns, not as Verbs; ku, ma, na, not au, go, a, \&c.

1. abe, $a$ and be; abeku with me, aben matgatava at the door, i. e. at the door's be, side ; be is used alone.
2. ame, ama, a and me, ma; gam baloa maira Loltavola we fight with the Loltavola people. The word is not often used, abe taking its place.
3. ate, $a$ and te the underside; aten gai under a tree, at the underside of a tree; toa ma bahuhu aten ima a fowl has laid eggs under the house.
4. alu, $a$ and $l u$ the upper side; vatu ma hovi aluk a stone fell upon me, alun qatuku on my head.
5. alolo in ; alolona in it.

## X. Conjunctions.

Copulative, $i$; amare $i$ halataa heaven and earth, above and below. With Verbs this conjunction is often dispensed with; nam ban, nam gitae I went, I saw him. Adversative, but, take, and more strongly hageta. With Verbs a conjunction is commonly left outwhere 'but' is not strongly intended; nam ban, nam hav gitae te I went, (but) I did not see him. A connective Conjunction in narrative is hage. The Disjunctive is sa, and si, or ; gigo magahemu, sa or si, gidaru? you only, or you and I? Conditional, be if; be lan sikai if (there should be) no wind. This is also often omitted; nav gitai, nai vev lalainia if I should see him I will speak to him. Declarative and Illative, be; ma vav be nu tavuha he said that it was good. This be is no doubt the same with the Preposition. It is also a sign of quotation.

Besides these, bere lest; after which the Verbal Particle gem is used ; gita didini ginia bere gem hovi look out after him lest he fall. There are two expressions which translate 'until,' 'till;' dare, the Mota nare to wait for, dare mate till death; and siv, see Verbs I. (3); gem siv votu varana gaitoluna $i$ gaivasina until the third and fourth generation arise.

The Substantive used of two persons together, and equivalent to 'and,' is mato; matok Tarioda Tarioda and I, matom hei? you and who with you? Ulgau maton Maslea.

## XI. Numerals.

1. Cardinals; one gaituwa, two gairua, three gaitolu, four gaivasi, five gailima, six gaiono, seven gaivitu, eight gaiwelu, nine gaisiwo, ten hanvulu. Twenty navulu gairua.
In these it is evident that gai is a Prefix. The decimal series is as in Lepers' Island. The change to navulu when more than one ten is reckoned is remarkable, and cannot well be explained ; compare Maori ngahuru.

The unit above ten is its doma, doman; twelve hanvulu doman gairua; forty-six navul gaivasi doman gaiono.

Hundred is vudolua. The unit above vena; hundred and twenty vudolua vatuwa, vena navul gairua; ve is probably a Noun, the pile above, vena its pile above. Thousand is tari, or vudolua vasanvul ten times a hundred, $h$ being remarkably changed to $s$. Beyond this sum is vudolua vasanvul tamlen ten times hundred to confusion.

The Cardinals are sometimes Substantive, as hanvulu doman gairua ten its
unit above is two; sometimes Adjective, atatu gaitolu three men; sometimes Verbs with Verbal Particle, atatu ma navul gairua the men were twenty.
2. Ordinals; formed by adding na to the Cardinal; gairuana, goitoluna, hanvuluna, and so on. There is no ordinal 'first,' moana is used : wati is 'another.'
3. Multiplicatives; formed by prefixing the Causative $v a$ to the true Cardinal, divested of gai ; vatuwa once, varua twice, vahanvulu ten times, vavudolua hundred times, vatari thousand times.
4. The Interrogative and Indefinite is viha; how many? gaiviha? how many times? vaviha? so many at once soragoviha.

## XII. Example, the Hundredth Psalm. Iboi 100.

1. Gin tapur samsamara lalai Lord, vanua kaha: gin loli rovoga samsamara lalai Lord; vano goro lolmatana gin lol gaivua iboi.
2. Gin iboi huri Lord be kea God: kea ma tau gida nu ha wora te noda; gida non sinobu, i sipu talol non ara.
3. Gin tali goro gariana la matgatava nona, gin vano uloitavuha la lolonsara nona: gariania, avkari ihana.
4. Hage Lord tavuha, nu hagavi vatuwai : nu masigi vataha lalanana kaha.
See the same Psalm in Maewo and Oba. I. loli to do, rovogi work. 4. Hage connective.

## 19. Espiritu Santo, Marina.

The large island of Espiritu Santo in known as Marina in the Banks' Islands, and as Marino at Aurora and Lepers' Islands; traders call it Santo. There are no doubt many dialects. The language here represented is that of the great bay of SS. Philip and James, perhaps in more than one dialect. Information has been obtained partly from MS. notes of Bishop Patteson's, chiefly from words and sentences taken down by a native teacher at Motlav, Walter Woser, from a Marina man settled there. In what follows all that is derived from Bishop Patteson's notes is put within brackets. The Bishop's notes were made at two dates and probably in two places, but there is a general agreement. It will be seen that the language is closely connected with those of the Banks' Islands and of the neighbouring New Hebrides.

## I. Alphabet.

1. Vowels.-a, e, i, o, $[\mathrm{o}, \mathrm{o}]$, u.
2. Consonants.- $\mathrm{k}, \mathrm{g} ; \mathrm{t}, \mathrm{j}=\mathrm{ts} ; \mathrm{p}, \mathrm{v}, \mathrm{w} ; \mathrm{m}, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.

The First Person Singular Pronoun, as suffixed to Verb and Preposition, is written by Bishop Patteson 0, and by Woser, the Motlav interpreter of the language, au ; a distinction of dialect may be indicated.

The changed sound of $t$, here represented by $\mathbf{j}$, is written by Bishop Patteson ts and tz , by Commodore Goodenough in his Vocabulary ts and tch, by Woser ts, t , and j . From this the sound may be gathered ; j as used by Woser being meant to represent the English j. This change of $t$ does not occur only or generally, as in Torres Islands, Ureparapara, and Santa Cruz, before i. It sometimes represents a remote r , through d and t ; jae, blood, is $r a$. If d were present it would not escape, any more than b , the ear of a Motlav scribe.

Once in Bishop Patteson's writing, and once in Woser's, w occurs. It is probable that v approaches w. The absence of w, as in Florida in the Solomon Islands, is accompanied by the absence of $q$, i.e. of the compound common in Melanesia, k, p, w.

There is no doubt $m$, though it has not been marked.
The most remarkable change in this language is from $m$ to $n$, as shown in the Pronnuns and in common words; nanu bird, nata eye, for manu, mata. Another singular change is of g (the Melanesian g ) for n ; pogi for qon [tig for tin], a change found also in Ambrym, Santa Cruz, and Duke of York.

## II. Articles.

1. The Demonstrative Article, $n a ;[a ;$ a usa rain, $a$ ima a house, a sule a stone. The Noun is used as the subject of a sentence without an Article.]
2. The Personal Article $i$ appears in isei who.

## III. Nouns.

1. There is the common division between Nouns which take and do not take the Pronoun suffixed as a Possessive; na imaku my house, na giseku my name, but na pilaku na tigo my club, not tigoku.
2. Verbal Substantives are apparently shown in [losia fighting] losi to strike; but mate is both to die and death; vue to love, no vuevue love.
3. When a genitive relation between two Nouns is expressed the first takes the Pronoun suffixed; na rena poe a pig's head, na gotolina toa a hen's egg, matan na ima eye of the house, door, na nagona ima the front of a house, na vana na gau the fruit of a tree, nalolona na ima the inside of a house.
It might be doubted whether these should not be written re na poe, gotoli
na toa, \&c.; na being taken as the Article, and the words as simply put together ; 'the head the pig,' 'the egg the fowl,' rather than 'its head the pig,' 'its egg the fowl,' meaning the pig's head, the fowl's egg ; but na vana na gau, na lolona na ima show the Pronoun plainly.
4. Plural.-The Noun naure, the Mota taure, meaning a company, is used, but not in a simply plural sense ; gire na naure ga naeto they the lot are black, i.e. they are all black. Another Noun vao, also meaning a company, is perhaps more simply plural; na ima vao, houses, the group of houses. The whole land is na vanua vanogo.

## IV. Pronouns.

## 1. Personal Pronouns.

| Singular. 1. inau, nau, na, a. | Plural.1. incl. igije, gije. <br> excl. ikanam, kanam. |
| :---: | :--- | :--- |
| 2. inigo, nigo, go, o. 2. ikaniu, niu. <br> 3. ituga, ken (i). 3. igire, gire, gireken. |  |

Dual, I. gijerua, kanamirua; 2. kanirua; 3. girerua.
Bishop Patteson has Singular Third Person [sike, nia] and Second Plural [iamiu, ami].
In the Third Singular ituga is the Demonstrative Pronoun; and ken, which also appears in the Plural, is demonstrative, (see Motlav ke.) These are hardly Personal Pronouns in the usual way.
The short forms $a, g o, o, i$ are only used before Verbs when no Verbal Particle is employed.

The inclusive First Person Plural $j e$ is the common $t a, d a$.
There is a little change of form in the Pronouns combined with the Numeral rua in the Dual. The Trial is made in the same way with tol three.
2. Pronouns suffixed to Verbs and Prepositions.

Singular, I. au, [o]; 2. [go]; 3. a.
Plural, І. incl. ja; 3. [ra].
These suffixes are often introduced by an euphonic $i$; after Consonants suriau to me, tania from him; after a final e, kileia see it.

1. Example with the Verb losi, to strike: Singular, I. losiau strike me, 2. losigo thee, 3. losia him, her, it. Plural, 1. inclusive losija, exclusive losi kanam strike us, 2. losi kaniu, 3. losira.

In the First exclusive and Second Plural there are no special forms.
2. It is very remarkable that o should be found suffixed also to a Noun [gamalio my gamal].

When the object of a Verb is expressed, being a Noun, the Pronoun also is suffixed to the Verb, as in Maewo, Ambrym, \&c.; rasia tugelai wash (it) a garment, [niko tisia tasi] you see (it) the sea.
3. Pronouns suffixed to Nouns.

Singular, 1. ku, $[\mathrm{k}],[0]$; 2. mu, $[\mathrm{m}] ; 3 . \mathrm{na}, \mathrm{n}$.
Plural, 1. incl. ja, excl. nam ; 2. niu; 3. ra.

Example, gave a hand; Singular, 1. na gaveku my hand; 2. gavemu thy hand; 3. gavena his, her, its. Plural, I. incl. na gaveja, excl. gavenam our hands ; 2. na gaveniu your hands ; 3. na gavera their hands. The Dual shows a change of vowel in na gavejerua the hand of us two.

The Plural inclusive $j a$ is $d a$ of Maewo, \&c.

## 4. Demonstrative Pronouns.

The Demonstrative Particles $k a$ and ne appear in almost all; neka, naka this; ituga, nituga that; [ne'eno] this, neka nie that; nie here being probably the same with [nia] the Personal Pronoun; na pilak neven a thing of mine; na sa naka this thing; isei naka? who is this? [isei ne eno? sei ni ?] who is that?

The word used as Third Personal Pronoun, ituga, is also a Demonstrative Pronoun ; ituga na sol nau gai losia nia this is the club I struck him with. The Third Plural Personal Pronoun igire is also a Demonstrative Pronoun, those.

## 5. Interrogative Pronouns.

Of persons, isei, sei, plural raisei, who? na pilesei? whose property? na gave sei? whose hand? [gisen isei ?] what is his name? i. e. who his name? Of things na sava? what?

It should be observed that the examples na gave sei and [gisen isei] represent on the one hand the Maewo construction without the Suffixed Pronoun, and on the other the Mota use, like nasasan sei.

## 6. Indefinite Pronouns.

The Interrogatives sei and sava are used indefinitely. Another Indefinite Pronoun is interesting, see Oba IV. 5, 6; [sanu, san anything; ti sa paligoi na pilam san not steal anything of yours].
7. It is desirable to mention among Pronouns the word gesi, gisi, which may be translated 'self.' This is no doubt the same with the Mota magese, the Florida hege, \&c., which are Nouns with Suffixed Pronouns, and to be translated 'myself,' 'by myself,' \&c. Here [gisena] is 'he alone;' but in the following sentences the word can only be translated as equivalent to a Personal Pronoun, though in the form of a Noun; lavi sonai na gesiku give hither to me ; ituga mo tog na gisiku he stays with me ; na sule mo jovi ta na gisiku the stone fell on me, i.e. on myself. Bishop Patteson has [wotoa nia gesio] take away from me, probably gatoa, 'let not that be with me.'

## V. Possessives.

The only Possessive Nouns, such as are in common use as equivalent to Possessive Pronouns, are ga used for things to eat, and no doubt for other things in close relation to a man, and na,=ma, of things to drink; na gam sinaga nituga your food this, [ti kani gaja] eat our food; na nam tei naka your water for drinking this.

With Nouns that do not take the suffixed Pronoun pila, sometimes pile, is used; na pilaku na tigo my club, i.e. my property the club, na pilak neven mine that, na pile sei na poe? whose is the pig? The word is much more generally used than elsewhere, taking the place of the common no.

## VI. Adjectives.

1. The Verbal Particle $g a$ is commonly used with qualifying words; that is to say, Adjectives are used in Verbal form. But there is the use of Adjectives without the Verbal form; [rasia tugelai pulu] wash dirty clothes; na tajua tagasuei a big man, na ima tagakiu a small house.
2. The Prefix $n a=m a$ appears in narir cold and nalumlum soft.

In tagasuei big, tagakiu, and tagapui, small [tagaoso bad, tagonai good], there seems to be an adjectival Prefix; and [oso] occurring by itself seems to show ga at least the Verbal Particle; but the Verbal Particle mo is used with this Prefix, mo tagasuei.

Commodore Goodenough gives topei, for pei, good.
3. Comparison is made with a Preposition, tan from; na poe mo tagasuei tan na garivi a pig is bigger than a rat; kanam na vao tan gireken we are more than they, i. e. the many from them.

## VII. Verbs.

1. Verbal Particles.-These are ga or gai, mo or $m u$, and [ti]. They do not combine with Pronouns, and there is no distinction of Tense to be observed.
2. ga is used with words which qualify as Adjectives, ga narir cold; but mo is also used with these, mo tasi sweet, mo pei good, mo oso bad. There is no apparent difference between ga and gai; see Oba VII. г. (6.).
3. The form mo or $m u$ seems to vary with the neighbouring Vowel; mo votoga, mu rugu; mu losia perhaps shows that o in losia is o.
4. To mark Tense, Adverbs are added ; nau gai sige I sit, nau ga sige rus I sat, nau gai tog mautu I shall sit; inau kileia nine na ovo ituga I have already sęen that ship; ituga mo votoga niau nine he has taken it from me already.
5. The Particle $t i$ appears in Bishop Patteson's notes as of continued action or condition; [ti sa losia] there is no fighting; [ti sa paligoi na pilam san] there is no stealing of your property; [ti lavi poe, ti voli na jiapagi] pigs are brought, axes are exchanged (for them); [niko pupura bell nu mai, ti kani gaja] you hear bell, come back, we eat our food. It is reduplicated; [titi leleo inigo] you are seen. This ti may probably be assigned to a dialect a little different from that which is mainly represented here, and in which mo expresses continuity or habit ; gaviga mo viragurag na rara the Malay apple flowers in the winter.
6. A Pluperfect sense is given, as in Maewo, by tau after the

Verb; o losia sura sava? ituga mu losiau tau why did you strike him? he had hit me. But tau is not always used with this pluperfect sense; and nine may serve the purpose; ituga mo lav mule na taga mo gan nine alolona he brought back the dish he had eaten in.
3. A Verb is often used without a Verbal Particle ; inau kileia nine na ovo I have seen the ship.

There is doubt whether $a, o, i$ before Verbs ought to be called short forms of Pronouns or Verbal Particles changing with the Person, like the Maewo Secondary Particles, and those which appear in Sesake. They are thus shown: First Person Singular, na a losia ni na maja I struck him with a club; Second Person, o losia sura sava? why did you strike him? Third Person, $i$ turi tau na nagona ima he stood at the front of the house.

With regard to $a$ there seems to be a proof that it is a Pronoun in a sentence in which the Verbal Particle is also present; [na usa mo piroiau, a ga mariri] the rain wetted me, I am cold. Whether $i$ is a form of Pronoun is much more doubtful, since it occurs after o and go.
4. Imperative.-Either no Particle is used ; lavi van ituga give to him, mule van ituga go back to him, lavi so nai give (it) hither; or, in speaking to one person, goi, oi, or go is used; goi, or go, aso speak, oi van goro na tei go after water.
5. Conditional sentences may have no Particles; nau kileia na vetia, (if) I see him I will tell him ; go taroe go lavia (if) you like you (can) take it.
6. Suffixes.-The syllabic Transitive Suffix tag is seen in rogotag to hear, and probably rag in viragurag to blossom. The Consonantal Suffix $v$ appears in lavi; la, or lavi, mule na taga, take back the dish; and in [alovi to beckon a person, from alo] the Mota alovag.
In the examples keleia toinia look after him, and ituga mo votoganiau nine he has taken that away from me, there may probably be the definite Transitive Suffix $n i$.
There are Verbs which, by the way in which they have to be translated, seem to require a Preposition or a Transitive Suffix; vetia speak (to) him, [vareiau] say (to) me; but these, the Mota ret, the Maewo ware, mean speak-to, say-to.
7. Prefixes.-The Causative Prefix va may be presumed from vauma to work a garden, uma. The Prefix of Condition na=ma is seen in navua broken, nakala torn ; na asi naule the rope is undone. In the probably different dialect it is ma, [mageregere] weak.
8. The use of the Verb in a Passive as well as an Active sense has been shown in the sentences $t i$ sa pilagoi na prilam san nothing of yours is stolen, ti lavi poe pigs are brought.
9. Negative Verbs.-The Particle sa (Oba se) is used after the Verbal Particle; nau ga sa taroi I do not wish, [ti sa losia] (they) don't fight; or [sapa]; [na sapa leleo tipa] I don't see yet.
The Particle $s a$ is used without a Verb : [sa vanuana poe] not country of pigs.

The Dehortative word is togo, Motlav tog, i.e. stay, let it be; itogo turi goro na melumelu don't stand in the light, [losa ligoi na poe, malisa togo] kill only pigs, not men; i.e. let men remain.
10. The Verb so, called auxiliary in Mota, here shows as a distinct Verb ; na ovo mo so mai the ship has come hither.

## VIII. Adverbs.

1. Of Place;-veai? where? ituga veai? where is he? even? where? o van even? na tasi where are you going? to the sea; this is the common $\dot{v} e a$. The Demonstrative Pronoun is used as an Adverb, neka here, neka nia there; for the indefinite 'there' aee.

The Adverbs of direction hither and outwards are nai=mai and [tau]; laia nai give it hither, [oi lavia tau] put it away.
There is a difficulty in [konera tinaii] where are they? [konea] is where? and the Plural Suffix ra shows kone a Preposition, as in Vaturana; [tinaii, also tanaii, tunaii] is also translated 'to me.'
2. Of Time;--gavune now, to-day; nagavune to-day or lately of past time ; inovi to-morrow, nanovi yesterday ; na, as in the Banks' Islands, marking past time ; pogi rua, pogi tolu, two nights, three nights, the day after to-morrow, day after that: nautu hereafter, nine already, $[$ tipa $]$ yet, Mota tiqa, mule again, back.
3. Of Manner;-pale as, like, as in Sesake [vanua pale New Zealand] country like New Zealand; pale ven how, as Mota tam avea. 'Why' is sura sava? because of what ? niu mo tani sura sava? why are you crying?
4. The Negative is joa, with the Verbal Particle mo joa. I nau mojoa I not, declining.

Bishop Patteson writes [maso irakia whatoa rasia tugeni] sun set, not wash clothes; wh was here certainly written before the use of $g$ was fixed; and ga toa shows in another dialect the Verbal Particle ga corresponding to mo in mojoa.

## IX. Prepositions.

1. Simple.-1. Locative, $a$; this appears in aee there, and with names of Places, ituga veai? a Ra where is he? at Ra; alili around. 2. Motion to a Person, [sur; suriau to me, lago (Fiji lako, run) juria tamam go to your father, laia juria give it to him]. 3. Motion towards, van; mule van ituga go back to him.
2. Motion against, goro ; i togo turi goro na melumelu don't stand against, in the way of, the light; oi van goro na tei go after the water. 5. Motion from, tan; the sentence naiman ituga mu rugu sivo turen that is his house he has come out from, appears to show another Preposition. 6. Instrumental, ni ; na a losia ni na maja I struck him with a club. This probably is by the common change the same with mi, [a tarasia mi na pei] wash it with water, [lavia ta sage mi na rem] put it on your head. There is another Instrumental Preposition, the Maewo gina; [a gina sava] with what? 7. At the end of a sentence nia is used as in Mota; ituga na sol nau gai losia nia this is the club I struck him with. 8. Of Relation generally, sura; as in sura sava? why? in regard to what? 9. Relation in regard to Place and Person [ne and $m e$ ] no doubt according to dialect; [ne tugo] on the shore, [rasia tugeni pulu ne na pei] wash dirty clothes in the water; [aso mego speak to thee, vano mera go to them], lavia ta mea give it to him. The Pronoun is suffixed as in Maewo, meau, mego, mea, \&c. The same word probably appears in [mo vano mi Nogonauni go to Nogonauni]. 10. Relation of Position, ta; na sule mo jovi ta na gisiku a stone fell on me, on myself; this can hardly fail to be the Florida use of ta. I r. Genitive, of, ni; tajua ni Marina, aso ni Marina, man, speech, of Marina. This must be taken to be the $n i$ of Fate and Fiji.
3. The Verb reni to see, is used as a Preposition, as in Ambrym, Sesake, and in the Solomon Islands; [reniau] to me.
4. Nouns are used as Prepositions; motu upon; motu na vatvoti on the mountain, na kula mo jovi varara motu na sule the tree has fallen across upon the stone.
5. Prepositions seem to be omitted, as in Sesake, where in English it is necessary to supply them ; nalolona na ima, nalolona na pea in the house, in the store, literally, 'the inside of the house.' So lavi so nai na gesiku give it hither (to) myself; ituga mo volia na pilana he bought it (for) his own; mo vol tuga na pilana vauma he was paid (for) his work in the garden; $i$ turi tau na nagona ima he was standing (at) the front of the house; tuga mo tog na gisiku he stays (with) myself.

## X. Numerals.

1. Cardinals.-One tea, two rua, three tol, four rati, five lina, six arave, seven verua, eight vetou, nine ratati, ten sonovul. Otherwise [six larave, marave, lima rave, seven laverua, eight laveto.]

The Verbal Particle is used with the first five digits; motea, morua, motol, movati, molina.

In the Numerals of the second hand rave is no doubt the same with the Mota lave; and ma with rave may be the Verbal Particle. Commodore Goodenough has linarabe for six, and erua, etou, for seven, eight. The explanation of ratati, nine, is probably found in the change of $p$ to $t$, tati for pati=vati, as tei=pei water; [lima rapati] appears for nine.

A remarkable application of the Verbal Particle mo is shown in ken mo girerua tasina he and his brother, he, they are two, his brother.

As in Araga there is another word for ten; twenty is sonovul rua, and [gavula rua twenty, gavula tea ten].

The unit above tens is na vana, its sum above; forty-four sonovul vat na vana movat.

A hundred is [tari], an indefinite number so used; [tari vaga lima rave] six hundred. Commodore Goodenough has patevuli. The number above a hundred is its vule; tari vagarua na vulena sonovul vati two hundred and forty. A thousand is tairao.
2. Ordinals are formed from Cardinals by adding na and prefixing the multiplicative vaga; third vagatoluna, fourth vagaratina. The second is tuana.
3. Multiplicatives with vaga; vagatea once, vagarua twice.
4. The Interrogative and Indefinite, how many, so many, is visa.

## XI. Exclamations.

Affirmation, io! Negation, mojoa ! (see Adverbs.)

## 20. Ambrym.

The name by which the island is known is that given by Captain Cook, who took it for the native name. Commodore Goodenough noted that the Malikolo people called it Ambrr. It is probable that it represents $a$ at, and marum fire. At the neighbouring Api it is called Arosi or Aroti.

The language is strangely different from that of Pentecost to the North and Api to the South. Bishop Patteson said it was the most difficult he had to deal with. The material from which the following pages have been prepared are a few sentences written by a native, a few MS. notes written by Bishop Patteson, and one of
three slips printed by him in 1864; which last have furnished the materials for Von der Gabelentz in his 'Melanesischen Sprachen.' These materials I have endeavoured to interpret, having no native assistance, by such knowledge as I have of the languages of the New Hebrides North and South of Ambrym, and of more distant parts of Melanesia. This sketch of the grammar of the Ambrym language is not put forth as correct, but as giving an interpretation which is probable.

There are no doubt several dialects in the Island; the language here given is that of the North-west face, and particularly of the part nearest to Whitsuntide Island, Limbol, and Loliwara.

The language is characterized by the indifferent use of certain Consonants, $\mathrm{f}, \mathrm{b}, \mathrm{v}, \mathrm{p}$, and $n$, g , and by a similar variation of vowels; so that the same word may be $b i$ or $f 0$. The vowels shift to assimilate with neighbouring sounds. The combination of $\mathrm{fl}, \mathrm{tl}$, at the beginning of a word is peculiar. Close syllables are common ; and the elision of Vowels makes it necessary to write as one word what for clearness would be better separated; e. g. magtu for ma gutu, ronne for ro nene.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k, g; t, d; p, b, v, f, w; q; m, m, n, $n ; \mathbf{r}, \mathrm{l}$, y; s, h.

The change between $g$ (Melanesian g) and $n$ is regular; ge and ne he, gene and nene to eat.

A sound here represented by $t i$ was by Bishop Patteson written ch, and by the native j ; but neither was consistent,-both wrote also $t i$. Since, then, it is not possible to know whether every $t i$ is meant for this sound, j has not been used. From the use of the spelling tiene, chene, and jene for one word, it is pretty clear that the sound is that of tch, as in Espiritu Santo, \&c. Between m and r , and n and r , d is introduced, and it is not used by itself.

The indifferent use of $p, b, v, f$, has been noticed, and the constant change of one for the other has to be calculated on in interpreting the words.
b sometimes, but apparently not always, is $m b ; \mathrm{b}$ and v turn into f , before 1 in particular, with which f, casting off the vowel following it, combines; mi tlo ne flo ha don't swim out to it, $f$ represents $v a$, an Adverb of direction, $a$ is cut off, and $v$ as $f$ combines with $l o$ to swim. The compound sound represented by $q$ is bw.

In many words r represents the $t$ of other languages; qer =qeta, mar = mate and mata; and t and r are used indifferently in some words, as $r o$ and $t o$. To strengthen $\mathrm{r}, \mathrm{d}=\mathrm{nd}$ is frequently prefixed to it; the words, therefore, to, ro, $d r o$, are forms of the same; and it must be understood that the vowel $o$ is not more constant than the consonant.

## II. Articles. None.

## III. Nouns.

There is the common division between (I) Nouns which take the Suffixed Pronoun, and (2) those which are used with a Possessive; 1. $l i$ a leg, $l i n$ his leg; 2. $i m$ a house, men $i m$ my house.

Two Nouns in juxtaposition may show a genitive relation; pan behel bird's wing; or it may be lowon malo a fish's tooth, with a Suffixed Pronoun ; or a Preposition may be used, im ne $u l$ house of cloth.

## IV. Pronouns.

1. Personal Pronouns.

Singular. 1. na, ni, ne, niena. Plural. 1. incl. ken, yi. excl. gema.
2. gimi.
2. nen, o.
3. ge, ne, nea, ne.

Dual. 1. incl. ken ron. excl. gemaro.

Trial. 1. incl. ken sul. excl. gema sul.
2. gomoro.
2. gumu sul.
3. neero, niero.
3. nee sul, nie sul.

Observations.-Singular: I. Bishop Patteson gives also ino in First Singular, apparently from an East coast dialect. $n a$ is the presumed original form from which $n e$ and $n i$ are changes. These are Objects of the Verb as well as Subjects ; niena, which is probably demonstrative, appears only as Subject. 2. o only appears before a Verb; it is valuable as being the true Pronoun, as appears from other languages, while nen is probably a demonstrative. 3. ne as in Lepers' Island, and nea is a lengthened form ; ge is another form of ne.

Plural : I . ken is peculiar to Ambrym ; $y i$ is only used before a Verb. The other Persons have common forms.

The Dual and Trial are the Plural with the Numerals ro and sul added; the Vowels shifting accordingly. In the Dual inclusive ken ron is the form given, but $n$ must be taken as a Demonstrative Particle. The same probably makes ken in the Trial into ken.

## 2. Pronoun suffixed to Nouns.

Singular, 1. n; 2.m; 3. na, n.
Plural, 1. incl. nken, excl. ma; 2. m; 3. ra, r.
The Dual and Trial add ro and sul to the Plural.
Example: lo the heart.
Singular. I. lon my heart. Plural. 1. lonken, loma, our heart.

$$
\begin{array}{ll}
\text { 2. lom thy heart. } & \text { 2. lomi your heart. }
\end{array}
$$

3. lon his heart.
4. lor their heart.

Dual, 1. lonro, lomaro; 2. lomro; 3.loro.
Trial, I. lon sul, loma sul; 2. lom sul; 3. lo sul.
This example, like the Personal Pronouns above, being taken from the
writing of a native, is correct. The word sa, name, shows the Third Person Suffix na, and ra; sana his name, sara their names. The Second Dual of the same is samoro, for samaro, the Numeral having affected the preceding vowel.

The $n$ inserted in the First inclusive must be taken to be a Demonstrative. The same letter in the First Singular represents $k$, as in Santa Cruz and Duke of York.
3. Pronouns suffixed to Verbs.

These are only the third person Singular $a, e$, and the third Plural ra. These forms do not appear as suffixed to Prepositions.
4. Demonstrative Pronouns.

Demonstrative Particles in very common use are ne or $g e, \mathrm{n} \alpha$, and $l e$ or $l i$; these are sometimes Demonstrative Pronouns, single or in combination.

For example, geli, neli this, ge $h u$ this one; ha ne li? what is this? of a thing near; ha ne le? of a thing more distant; ha ne? of a thing quite distant; plural ha ne nira? ha ne niri? ha ne nira ne? what are those?

The Demonstratives ne, ge, li, continually introduced in sentences, cannot always be translated; they are directive, like ga in Sesake. See Adverbs.
5. Interrogative Pronouns.

1. Of Persons, and of names of persons, si ?. who ? both singular and plural; si a nea? who is he? si a ne nira? who are they? gomoro si? you two who? i.e. who with you? sam ne si? what (who) is your name? si magtu menen ayi? who took my knife? It is also se; hi sem a se? what is your name?
2. Of things, ha or haha? what? ha neli? what is this ? na ha sen? is translated what is this? sen may be 'its name,' or the Marina san; ha mun nea? what this person or thing?

## V. Possessives.

The only Possessive Noun which corresponds to those common in other languages appears to be that used with things to eat, and no doubt with other things thought to be in very close personal relation, $a$; another form of which is ye; yen ol my cocoa-nut, am dim thy yam, an peta his breadfruit.

Another which with the Suffixed Pronoun is equivalent to a Possessive Pronoun in English is ma, me; no doubt the same word with the Preposition ma, me: men $i m$ my house, mam im thy house, man im his house, man ken im, mama im, our house, mami im your house, mar im their house.

Another very commonly used for a thing possessed is mena,
mene; bulbul mena si? canoe the property of whom? menen nea his property, menen viria my land, menam ul thy garment, menen were his place, menan ken property of ours.

## VI. Adjectives.

There are simple Adjectives; len bua good wind, len kon great wind; but words which qualify Nouns are commonly used with Verbal Particles; were ge tlam neli large land this, terera gerkakre small boy, vantin be lil many men.

## VII. Verbs. ${ }^{\text {* }}$

1. The Verbal Particle in most common use, $m a$, is like those of the Northern New Hebrides in combining with a short form or representation of the Personal Pronoun, except in the third Person. With the Third Person singular or plural of the Verb this is $m a, m o, m e, m u$, the Vowel shifting to assimilate with that of the Verb ; ma gali digs, me mar dies, mo kone carries, mu mur falls. With the other persons of the Verb $m$ follows and combines with a form of the Personal Pronoun; Singular, i. nam ; nam sene I give; 2.om; om $f$ thou sayest. Plural, I. inclusive, yim; yim dru lon tie we abide on the sea; exclusive, mam ; mam gene we eat: 2. mim ; mim dro you abide.
2. $e$ is only found in the third Person, and occurs together with $m a$; bi e ma nene lin shark ate his leg, vantin be lil e ma nene many men eat. The two combine as em; $e$ appears to vary to $a$; lon a tlo hagabi my heart is not bad.
3. te does not combine with the short form of the Pronouns (except with the second Singular $o$, making $t o$ ), but follows them; Singular, 1. na te, 2. o te, 3. ne te. Plural, I. yi te, ma te, 2. mi te, 3. te.

It is used together with me; marin te me ru psare ni formerly he stayed with me; and also with $e$, as e te third plural.
4. be, ve, is regularly used with Numerals, and with words which signify number, such as lil many, viha how many? This is used together with $e$; e be viha ho Fanu? how many are at Fanu?
5. $g a, g e$; also used with Numerals, and with Adjectives; ga perhaps changes to $n a$.
6. The Verb is used without Verbal Particles, when a Pronoun is the subject; the short forms na, o, yi, ma, mi being used, in addition to the Pronoun if that is expressed. The third Person either Singular or Plural is exceptional throughout; $e$ is used with
either, and not a Pronoun, just as when the Pronouns and ma combine there is no Pronoun in the third Person.
7. The Imperative Verb is preceded by a short form of Pronoun; o fie bane speak thou to him, mi ro fana sit ye down, perhaps, sit ye two down.
8. Tense is expressed either by Adverbs, or by Auxiliary Verbs; Adverbs, marin formerly, na te lehe marin I saw formerly; lonle now, nam dro lehe lonle I see now; nane hereafter, he na na lehe nane I shall see hereafter.

Example of Tense, the Verb lehe to see.
Present. Singular. 1. nam dro lehe lonle. Plural. 1. yim, mam, dro lehe lonle.

$$
\begin{array}{ll}
\text { 2. om dro lehe lonle. } & \text { 2. mim dro lehe lonle. } \\
\text { 3. ne dro lehe lonle. } & \text { 3. em dro lehe lonle. }
\end{array}
$$

Past. Singular. I. na te lehe marin.
2. o te lehe marin.
3. ne te lehe marin.

Plural. 1. yi, ma, te lehe marin.
2. mi te lehe marin.
3. - e lehe marin.

Future. Singular. I. he na na lehe nane. Plural. I. yi, ma, na lehe nane.

$$
\begin{array}{ll}
\text { 2. om fo lehe nane. } & \text { 2. mi na lehe nane. } \\
\text { 3. he pa lehe nane. } & \text { 3. Em fia na lehe nane. }
\end{array}
$$

In this example, besides the Adverbs there are the Verbs dro, $f o$, $p a$, $f a$, and the Demonstrative na, unless the latter be a form of the Verbal Particle $g a$. For the Past the Particle te is used; for the Future na (and in two Persons $m$ ), and for the Present $m$; he cannot be explained ${ }^{1}$.
9. Auxiliary Verbs.-There are certain particles which continually occur and can be seen to be really Verbs; they may be called Auxiliary because they are introduced to assist the sense of the principal Verb. These Verbs are $\mathbf{1}$. ro=to to sit, stay, remain; 2. ho also to remain; $3 . v a$ to go. Each shifts its vowel according to the accompanying sound; ro becomes dro; and v changes to $\mathrm{b}, \mathrm{p}$, f. Those in most common use are ro and $v a$; and they appear plainly as principal Verbs also ; hoho be lil mo ho lon vir, mu ru lon tie crabs many live on the land, stay in the sea; gema mam ba ran qeta ha we go on to the reef; ne vura, ne do me haru he (is here) already, he remains this way (hither) sitting, i.e. he has already come here and is sitting. From the sense of ro, remaining, it follows that as far as Tense is concerned that auxiliary rather marks the Present; and from the meaning of $v a$ to go, that

[^123]it gives a future sense. This also is used conditionally; nam fe nalhe nagtu pane if I should see him I will give it to him.

The Verb ro comes near to being a Substantive Verb to be ; compare Fiji tu, sa vua tu na kau the tree is in fruit, literally, fruits, stands. But no doubt the original sense of these Verbs is always in the native mind; mam dro bo ran $y u$ we shoot with bow, stay shoot, a habit; horo a dro me ni I am in a sweat, literally, sweat remains with me; gerin ronne peta flying fox eats (ro nene) breadfruit; ro $f i$ ha? what does he say? stays saying what? nen o vo $f i$ you say, vulgarly, go for to say. (See Sesake.) The changes of form make these words difficult to follow; see Adverbs and Preposition pe.
10. The Transitive Suffix is shown in the common word ronta to hear ; tlo ronta ne not hear him.
11. The Negative Verb is made by tolo, generally tlo; lon a tolo hagabi my heart is not bad, I am not angry; tolo hela not hard; tlo ronta not hear. As in neighbouring islands te, otherwise $t i$, is a Negative Particle ; na tlo te va mi I did not come hither. The same is used in prohibition; mi tlo tomen ti bulbul do not ye hold the boat.
12. Reduplication with a change of Consonant (see Sesake) is probably shown in niera e magilelile bi lil they make a great noise; or, taking $m a$ as a Prefix of condition and not a Verbal Particle, they are noisy many.

## VIII. Adverbs.

1. The Adverbs of direction hitherwards and outwards are me, $m i$, and ale; mul mi come hither; ne mdo ale he went away; me or $m i$ is introduced very often when it is hardly translateable as 'hither,' the native speech always abounding in Particles of direction.
2. Adverbs of Place; bea where, a Noun; it is also ve; with the Preposition a ve; o mi ave? whence are you? you hither where? This is of course the same with vea common in Melanesia; but re becoming $b e, p e, f e$, and changing the Vowel is likely to be confounded with the auxiliary Verb $v a$, and the Preposition be; nea ne $v$ or pe? where is he? menen viria ne ve? where is my place? he na lini pi? where shall I put it? The Demonstrative Particles are used as Adverbs; ne as above, $\mathrm{n} a, g e$, and $l e, 7 i$ : me $l i$ here, with motion hither signified by me; lini me li put it here; lon le here, lon a Preposition, in this.
3. Adverbs of Time; Demonstrative Particles naturally serve as such, lonle now ; ne, na, ge, pointing to present time, mean 'now,'
though they really do not require to be translated. Of past time marin formerly; of the future nane when; yin (yi ne Pronoun and Demonstrative Particle) va Loliwara nane? when shall we go to Loliwara ? fan or van rin to-morrow. Others are mon again; ola be sul na mul mon mi three moons I come again hither; moa at first, before.
4. Adverbs of Manner; ne ha? why? the Preposition ne and ha what, te va ne ha? what does he go for? why does he go ? om ro tovinia te van ha? why do you strike me? shows va ne ha 'go for what' with the simple meaning of 'why.' The Preposition be, $b i$, makes $b i$ ha? why? because of what? and pe ne because of that, therefore; ne mulhe mamtehag pene he saw and was frightened at it, malhe $=$ ma lehe, mamtehag $=$ ma matehag. The word meli thus, is different from me li; Loliwara me fie meli Loliwara speaks thus. A Verb $n o \mathrm{n} a, n u \mathrm{n} a$, to be complete, is used for 'quite;' kon great, makes konkon exceedingly.
5. The Verbs before called Auxiliary are equally used as Adverbial Particles indicating place and motion. In the sentence vantin be ru vu ro flo va hatin two men paddle away far, both vu and $v a$ are the same word, $v u$ roflo is the two go paddle, $v a$ again points away; ne mu mur va lon tie he fell into the sea, va gives the direction of his fall, into the sea.

Besides what can be at all called regular Adverbs, it must be understood that the Demonstratives as mentioned above, $l e, \mathrm{n} a$, which is often n , are continually introduced in native speech in Ambrym, as in Sesake, to give vividness and clearness, as if by pointing to the subjects before the mind; thus, na tlo le kelea na fie ral ta Loliwara I don't here understand how to speak the language of the people here of Loliwara; le occurs twice, and seems to us entirely expletive.

The Negative 'not' is mereana or bereana; e yi va Mai e ve moa, he e bereana? are we going to Mai first or not?

## IX. Prepositions.

1. Simple Prepositions; i. Locative, $a$ at, appears in the Adverb ave, and probably in the name of Ambrym; he yi va New Zealand me a Fanu tene Mota we go to New Zealand from (hither at) Fanu, from Mota, i. e. starting from Mota. 2. ne has a wide meaning; genitive, $i m$ ne $u l$ house of cloth. It may be taken to make part of va ne, ba ne, pa ne; va, ba, pa being directive Particles of motion; o va ne Talsil go to Talsil, in which va may well be the Verb and ne the Preposition signifying 'to;' na se pa ne nen

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I give to thee; o fie pa ne niera, speak to them; o fe me ne ni speak hither to me. 3. Motion from is tene; om va hatin tene ni you go far from me; Oba den, Maewo dani, Mota nan, prevent one from taking ne as the Preposition just mentioned. Prepositions of Relation; 4. general, pe, no doubt that common in the Banks' Islands and New Hebrides; pe sao in the place, shows it locative. It is $b i$; om dro man bi nia ne ha? you laugh at me, why? The change of Consonants and Vowels makes it difficult to distinguish this from va; om fo mul mon ba New Zealand you are going again to New Zealand, $b a$ may be pe to, or $v a$ away. 5 . Of personal relation me, mi; the same with the Banks' Islands word ; me ni with me. 6. ta belonging to a place, as in Banks' Islands again; terere ta Loliwara a boy of Loliwara. It is remarkable that ra the plural sign accompanies $t a$; vantin ta ra bea? men belonging to what place? ral ta Loliwara the people here of Loliwara. 7. biri with; biri $n i$ with me, e. na ru biri niera I stay with them; this is probably a Noun. Another Preposition meaning 'with' is found in marin te me rupsareni formerly he stayed with me, ru psare ni.
2. Nouns used as Prepositions.-I. The common Preposition lo is used with a Suffixed Pronoun as lon, in, on; ne mu mur va lon tie he fell into the sea, va giving the sense of motion; lon vir on land, lon tie in the sea. 2. ran is no doubt a word of the same character; mam ro bo ran yu we shoot with bows, man dru ran bulbul stays in the ship; man is $m a$ the Verbal Particle and $n$ the Demonstrative Particle, which gives the sense of 'still.'
3. The Verb lehe is used also as a Preposition ; o va lehea go to him, go see him, va ma lehe nia come hither to me. Compare Sesake punusi, \&c.

## X. Conjunctions.

Conditional, he if; he mi lehe bulbul gemne if you see a different vessel: the same is also 'or ;' e yi va Mai e ve moa, he e bereana? are we going to Mai first, or not? This word often occurs at the beginning of a sentence, sometimes as $h i$. It is probably used like the Mota si; he na lini pe? where shall I put it? Mota si na map avea? and is, as in Mota, used as a Conjunction of consequence.

A Particle of supposition is ke; len bua ke if the wind is good; as in Florida.

## XI. Numerals.

1. Cardinals.-One $h u$, two $r u$, three sub, four vir, five lim, six lise, seven luru, eight lusul, nine liaver, ten sanaul, sanula. By the usual change of Vowels and Consonants four is also fir, six luse, seven luro, nine liafer.

Another list of Cardinals, from Embululi in the Great Bay on the East side of the island, is given by Bishop Patteson : one $h u$, two $r u$, three sul, four $i t$, five lim, six lisa, seven luru, eight lisul, nine iafer, ten ahu.

The digits of the second hand are marked by $l i, l u$, as in Fate by $l a$. In lisa, and therefore also in lise, luse, the common Numeral sa, one, is shown. The form it is connected with vir by vid, which is also heard in Limbol, $r$ representing the $t$ of the common vat. Sul becomes su.

The Verbal Particles used with Numerals are $b i, b e, v i$. The Interrogative of Number is viha; mam be viha ho Fanu how many are we at Fanu? Sometimes vi stands for viha; dim e ve vi ne nen $o$ foli? how many yams (will) you buy?

With the Interrogative and with Cardinals n $a$ is apparently used instead of $b e$, as a Verbal Particle; na, by the common change, equals $g a ; n a v i$ ? how many? $n a h u$ n $a$ one this.

Bishop Patteson, influenced by the Maori word hunga, a company of people, interpreted $h u \mathrm{n} a$ as a 'monad ;' ola be (ve) huna te ia Fanu month a monad, one month, we sail to Fanu. So also he interpreted ron as runa; ken ron $e$ rohe nea we a two strike him; and $s u \mathrm{n} a$ a 'triad,' su na me lehe mon fan rin we a three come again to-morrow; and vari $\mathrm{n} a$; len bua ke ve viri $\mathrm{n} a$ if the wind is good it will be a four (days' sail). But $h u$ is not 'one' in Maori; and if $\mathrm{n} a$ added after the Numeral be taken as a Demonstrative it requires no further explanation.

## XII. Examples.

1. Vantin be ru vu ro flo va hatin; geli me haruti en balnan, ge me haru mo ne mu mur va lon tie; bi e ma nene lin, bi mo gen fu nuna. Vantin Loliwar ma gali tan, mo fo he tlo ronta ne.
Men two, they two paddle away far ; this sits (on) stern, he sits (and) he falls away into sea; shark eats his leg, shark ate it quite. Men of Loliwar dig the ground, bury so as not to hear him.
2. Hoho be lil mo ho lon vir, mu ru lon tie; tie me mar, gema mam ba ran qete ha, mam lehe malo lon qerire, mam dro bo ran yu, mam lo me se noro, me fana, mo nona, mam gene.

Crabs many are on the land, are in the sea; the sea dies (ebbs), we go on reef, we see fish in pools, we shoot with bows, we come back hither on the beach, cook, (when that is) finished, we eat.
3. Gerin dron ne (dro nene) peta, mam lehe, mam tea yu, mam barbo, vagtu (va gutu) me lon ima, me fline, me fana, mo nona, vantin be lil e ma nene.

Flying-fox eats breadfruit, we see, we take bows, we shoot, go take them hither into the house, make oven, cook, (that) finished, many men eat.
4. Bi mam drom (dro ma) tintine, ma tlo nene ne; terere ta Loliwar bi ma nene hatin konkon lon mehau; bi ma nene lin, mo kone ne va lon tie.

Shark we fear, not eat him; boy of Loliwar a shark ate him far away exceedingly in open sea; shark ate his leg, took him away in the sea.

These are taken from Bishop Patteson; the words in some instances divided differently, to agree with the interpretation of the language in the foregoing Grammar.

## 21. Sesake, Three Hills.

Sesake is the Eastern division of the small island of Three Hills, one of the Shepherd Group in the New Hebrides. The interest in the language lies in its close neighbourhood with that of Mae, the central district of the same island, which is purely Polynesian; whereas it will be seen that this is very like the languages of the Banks' Islands, and the Northern New Hebrides, and indeed is evidently connected with the Solomon Island tongues. Bishop Patteson was well acquainted with the Sesake language, and printed in 1866 a Vocabulary and Phrase-book, from which the following sketch of the Grammar has been drawn. In the ' Melanesischen Sprachen' of Von der Gabelentz there is a Grammar of Sesake taken from the same materials; but there is a certain confusion of this language with that of Tasiko, the large island opposite which Three Hills lies. It is true that in a part of Tasiko the language is identical, or almost, with that of Sesake; but Sesake is part of Three Hills and Tasiko of Api, as it is commonly called. The particulars in which the Sesake materials fail may well be supplied from Tasiko; and there is appended so much as I have from that island.

The Vocabulary and Phrase-book if interpreted by a native would amply suffice for a view of the language; failing such assistance, something, perhaps a good deal, has to be inferred from other Melanesian languages; for the greater part of the examples given are not fully translated. In any work of Bishop Patteson's at any rate correct rendering of sounds may be depended on, and the sentences he has given are written with a fair colloquial knowledge of the language. This is of much value for the interpretation of the neighbouring and closely allied language of Fate, Sandwich Island.

The change of Consonants, within certain limits, in this language
is characteristic, as of k and $g$, t and d , shown below. A corresponding change of Consonants in Sesake words which are found in other, sometimes remote, languages is equally interesting and instructive; e. g. palo=kalo up; kalau spider's web, Mota talau; qia, Mota wia, good; qoka to open, Florida voka; vinaga food, Motlav hinaga, Mota sinaga, Duke of York winanan.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k, g, g; t, d=nd; p, b=mb, v, w; q; m, m, $\mathrm{n}, n$; s.

It is important to observe that $g$ is the peculiar Melanesian sound, not hard $g$. Bishop Patteson has printed $n g$ for the sound here represented by $g$. The three sounds interchange; a word is indifferently sounded with g or $g, \mathrm{k}$ or $g$, goroi and goroi wife, kinau and ginau I.

There is also an interchange of d and t ; $t u$ and $d u$ to sit; d is introduced to strengthen r ; and d in Sesake words often represents r in other languages; dono $=$ rono, dowo $=$ rowo, $($ Nuna, towo $)$, dua two $=$ rua.

The change of p and v is continual, pasa and vasa to speak, Fiji bosa, Florida vosa; the change is even made in one sentence, tava varau e parau qia high hill is high indeed. Sometimes, at least, p is strengthened by m , mpula, mpurapura; b is always mb. In one word Bishop Patteson has written f ; fonu a turtle. The sound represented by q varies according to the predominance in it of the compound parts $k$ or $b$ (see Mota, Oba). If $b$ predominates, the sound of m is conspicuous, and qele is heard mbele; if k predominates, qila sounds kwila. Sometimes p and q interchange, as it is indifferently poka and qoka to strike. Bishop Patteson wrote mw for $m$.

## II. Article.

There is only one, the demonstrative, $n a$; but it is sometimes not used; a dono atai kusuwe na lake ni ekopu I hear plainly a rat under the house; elo e do palo a ninida the sun stands above us.

## III. Nouns.

1. There are two classes of Nouns; (r) those that take the Pronoun Suffixed ; (2) those that do not: 1. na qauna his head; 2. na rarua a neana his canoe.
2. Verbal Substantives are formed by adding na to Verbs; vasa to speak, vasana speech.
3. Words signifying plurality are mau, mamau, maga, and these are added to Nouns; na ta e ga ti pitua na loriki mau aneana duara mau the man who does not give his things to people, literally, things many to them many; kana maga, tu ka lolos tasipua you fellows! (men many), we will bathe in the sea. 'All' is marua.
4. Juxtaposition of two Nouns gives to the second a genitive character, whether with or without the Article, and whether the former has a Suffixed Pronoun or not; na vuna na kau the blossom of a tree, (Malay bunga); meluna tasi lower part of the sea, its lower part the sea; na buena na wago the tail of a pig. The Preposition $n i$ is also used ; tolu ni toa a fowl's egg.

## IV. Pronouns.

1. Personal Pronouns.

| Singular. 1. kinau. | Plural.I. incl. ninida. <br> excl. nigami. |  |
| :--- | :--- | :--- |
|  | 2. niigo. | 2. nimui. |
| Dual. | 3. nae. | 3. nara. |

It is evident that $k i, n i$, are demonstrative Prefixes. There do not appear any shorter forms, except in so far as they may be contained or combined in the Verbal Particles, which see. These are subject or object of the Verb.
2. Pronouns suffixed to Verbs and Prepositions.

Singular, I. au; 2. ko, go; 3. a.
Plural, r. nida, gami ; 2. mui; 3. ra.
These are, as in other languages, short forms of the Personal Pronouns.
When the object of a Verb is expressed, the Verb has still the Pronoun appropriate suffixed; soroa na kau soro saw it the wood (with) a saw ; Ke! kana vona e donoataia e da pale na vasana a nigami? Why! how does this man understand (it) our language?
3. Pronouns suffixed to Nouns.

Singular, x. gu; 2.ma; 3. na.
Plural, 1. nida, gami ; 2. mui ; 3. da.
The Singular forms are those so very common, and the Third Plural is a change from ra. As in other languages, again, the First and Second Plural are not different from the ordinary Personal Pronoun.

Some Verbs (as in Florida) and Prepositions take this Pronoun suffixed rather than that which properly belongs to them; e masauna e lapa na tanoto, $e q i a$ I like (it) many axes, they are good; though the Plural 'axes' has to be used in English because of e lapa, the Noun remains Singular in Sesake, and the Suffixed Pronoun is Singular ; pa dape lua kiana take it away from him.

## 4. Demonstrative Pronouns.

The Particles wo and wa seem to be simply Demonstrative; the addition of the Particles se, $i$, na, direct the view here or there, nearer or farther, and make what may be called Demonstrative Pronouns wose, woi, wai, woina, waina, this, that; wose kita woi this or that; na qe wo a poka nae woina na qe this is the club with which I killed him, literally, the club this I killed him that one (with) the club. The Particle na is common as a Demonstra-
tive, as in nae he, nara they; ga is continually introduced in sentences, and is rather an Adverb; keni also is 'that.'
5. Interrogative Pronouns.

Of Persons, sei who ? sei na nisana? what (according to Melanesian idiom who) is his name? sei nae? who is he? $a$ gi sei rarua? whose canoe?

Of Things, sava, and sa; sava na, and sa na, the Demonstrative $n a$ being added. The word is a Noun, with Article, na sa na? na sava na? which? Another word is seve; ku mesau seve tea? wose kita woi? which do you like? this or that? ve shows this to be ' where,' not 'which,' in accordance with native idiom.

## 6. Indefinite Pronouns.

The word tea is used for 'thing;' kini tea that thing; but the meaning. is properly, as in Mota, \&c., 'one;' in Nuna tea sigisigileo the Evil one, a person. Hence, as in Mota, \&c., it is used as an Indefinite Pronoun, as it is with seve above, something, anything; a ga vua seve tea? tea gauwata kita tea kiki? which one shall I take? the big one or the small one? Some seara.

## V. Possessives.

There is hardly any appearance of the Possessive Nouns with Suffixed Pronouns such as are universal in the Banks' Islands and Northern New Hebrides; 'my' is aginau, 'thy' a niigo, 'his' aneana, 'our' inclusive, a ninida, exclusive, a nigami, 'your' $a$ nimui. That is, in all except Third Person Singular, $a$ is used with the Personal Pronoun; ginau=kinau. To explain $a$ is difficult, for if it be a Possessive Noun it should have a Suffixed Pronoun; it should be agu not a ginau. The form aneana, however, shows a Suffixed Pronoun, and the analogy of the other languages compels the belief that a Possessive Noun is present. In Tasiko aneara is 'their.'

## VI. Adjectives.

1. Some words are used to qualify as true Adjectives; rarua giki e ovi na vidana rarua gauwata small canoe is alongside large canoe. But Adjectives are used in the form of Verbs, where we should use the Substantive Verb; masina e dali, elo e dali the moon is round, the sun is round; tava varau ni Sesake, tava ni Mae e puru a high hill at Sesake, the Mae hill is low. But the Particle must not be taken for a Substantive Verb; manu ni Mahaga e gaikai the white bird of Mahaga, i. e. the cockatoo.
2. The word uluulua rough, seems to show the termination $a=g a$.
3. Adjectives very frequently have the Prefix of condition $m a$; maladi cold, madana heavy, masamasada, reduplicated, smooth, manukunuku soft.
4. Comparison is made by the Preposition $k i$; nae weina e maeto ki nau he is blacker than I, black from me.
5. Reduplication is characteristic of the form of Adjectives; and sometimes adds to the force of one which is commonly simple; lavulavu very large, gasugasua very strong.

## VII. Verbs.

1. Verbal Particles.-These cannot be precisely determined from the materials, especially with regard to Tense; but it is plain that words are used as Verbs with certain Particles, as in the languages already considered, and that these Particles change according to the Person, with some reference to the Pronoun appropriate to the Person; except, as in the other New Hebrides languages, in the Third Person; in which the Particle is not assimilated to or combined with the Pronoun.

It is very remarkable that there is no difference between Singular and Plural, at any rate in the Second and Third Persons.

To take the Third Person, as uninfluenced by the Pronoun, for the type, there seem to be three forms, $\mathrm{e}, \mathrm{u}$, te. These, with many gaps, may be thus arranged.

| Singular | . I. a, ga, ka. | u. I. - | te. I. ta. |
| :---: | :---: | :---: | :---: |
|  | 2. ko (go). | 2. ku. | 2. tu. |
|  | 3. e. | 3. u. | 3. te. |
| Plural. | 1. incl. - | I. - | 1. tu. |
|  | excl. a. | excl. u | - |
|  | 2. (ko) go. | 2. ku. | 2. (tu). |
|  | 3. e. | 3. u. | 3. (te). |
| Dual. | 1. - | 1. | 1. - |
|  | 2. - | 2. - | 2. turu |
|  | 3. e ru. | 3. - | 3. - |

These are sometimes combined, as $e u, a u, t u k u$.
Examples.-Ka vakali masmas I sharpen a knife; ga tova wago I cut pig; kinau a si dono na sana e qoa I smell something that stinks; niigo ko lauwo keni midiri, sa keni you are blotting that writing, bad that; nae e masiki he is sick; sagiki nimui go vunusio na rarua bula parau soon you will see the ship large (and) long; loriki a niigo e lapa your things are many; sikai ku punusia ku dipu sikai one you see (it), you seek for one; eu mado he is thirsty; $u$ masau noai he desires water; nigami au masau tagau igona we
like barbed hooks; nimui ku masau na vuna na kau? do you like berries? i.e. beads; na tamoli u pisa? u pisa rarua? how many are the men? how many (in) the canoe? nara u gurupiri ia they are astonished at it; Sawa e pe ti puatiau ta pe tiro if Sawa had not pulled me out I should have sunk; masoso tu ka to e kopu a nigo now you are here in your own house, to to abide, be ; elo e sake, te aleati, te marama the sun is up, gives light, it is light; pulo qoni (Mota qon qulo) ninida tu du leana in early morning we get up; na ta e rodua e ru du mada suwa ira two men run against each other; turu pisua matakisala we two meet in the path; na ta eu lapa eu puku Sesake, lipuasa e mate, lipuasa e mauri many men cough at Sesake, some die, some live.

The examples do not cover the Particles placed within brackets, which are inserted as they are inferred to be used. It cannot either be ascertained how the Particles are related to the Pronouns, or to the Persons with which they are used; but it is clear that different Verbal Particles are used with different Persons of the Verb.

There are continually associated with the Verbal Particles the Demonstrative $\mathrm{g} a, k o$, and the Verbs, which will presently be spoken of as auxiliaries, $t u$, or $d u$, to or $d o, p a$ or $v a$. In this use ga is an Adverb.
2. There is reason to think that $k o$ is a mark of Future Tense; pa tuau wa na tagau gasua, a ga ko puati punusi pakoa give me that strong hook, I will try to catch a shark.
3. Verbs are used without Particles in the Imperative, and also in direct statements; na vuna na kau qokapiri the blossom opens.
4. Imperative;-the Verb without a Particle; pilikiti na adi peel the banana, pili=Mota wil. But the Verbal Particle ko is used; ko mara pasa pe kinau say it again to me. The usual sign of an imperative is $p a ; p a$ punusia go to him, pa vasa pe ki nia speak to him, pa tuai ea give it to him. The word no doubt is the Verb to go; pa tave go out, pa ki katama go outside.
5. A Conditional form of sentence does not appear; ku munu woai, ku qia (if) you drink you will be well.
6. Suffixes.-The addition of $t i$ to a transitive Verb evidently directs its transitive power to some object; pua lua sage rarua na tasi pull out to shore the canoe from the sea, puatia sage rarua na tasi pull up the canoe from the sea; poka nae woina strike him there; e pokatia na sana? he hit him with what? pa liko wago, e pe sava, pa likotia make the pig fast lest he should get away, make him fast; pa likoti na tali (Mota ligog o tal) belay the rope; pa ti garuti (Mota karu) don't scratch it. The termination $v i$ also appears; sorovia noai pour away the water.

The Suffix $i$ gives a transitive force to a word not otherwise transitive; mena a tongue, menai to lick, pora (Mota wora) asunder, puti porai to split asunder; va to go, vai to convey;
naranara dry, panarai na kulukulu memeu dry the wet clothes; mawora na rarua the canoe is broken; mawori na kau na vatu which may be translated either 'the tree is broken by the stone,' or 'the stone broke the tree.' Compare Maewo, VI. 2.
There may well be a question whether $k i$ is also a transitive Suffix; probably the words nuanua ki ni na bula shake the board, pa ti mataku kinau don't be afraid of me, soro sapura ki na lepa sweep away the dirt, e pakamauri kinau he saved me, should be thus written; ki ni being Prepositions, and kinau the Pronoun. But sapuraki closely resembles the Mota savrag; sapura is an Adverb in Araga, and sapuraki is to sow in Nuna.
7. Prefixes;-1. Causative, vaka or paka ; mauri to live, pakamauri to save alive; dautau white, pakadautau to whiten, qia good, pakaqia to make good.
It is possible that $v a$ is also used; masmas e di makali the knife is not sharp; e vatu e pai ka vakali masmas ia? where is a stone to whet the knife on? But $v a$ here may be 'go.' However, vakalo is Mota vagalo to fight, and in Mota $v a$ is certainly Causative.
2. The Prefix of condition ma; as in makali, mawora above; malivusa bent, makoto broken; and da, as dagelegele cracked.
8. There are Compound Verbs, as in Mota, the second of which may perhaps be taken as an Adverb; puati punusi pakoa try to catch a shark, literally 'catch see;' e dipe pute, e di dipe nara he shot (and) missed, did not shoot (and) hit. See Mota, VII. 6.
9. The Negative Verb is made by the Particle $t i$ or $d i$; e di gaikai, e di miala, e di miloloa, e nonota it is not white, it is not red, it is not yellow, it is black; e di punusia, na ta e qili he does not see, the man is blind; pa ti, pa ti! don't, don't! pa ti saliau don't deceive me.
The Demonstrative Particle $k a$, ga, added makes a word which, written dika, is apt to deceive; na vinaga e dika, nigami au noa e pitolo (when) there is no food we say (there) is a famine (Florida vitolo); na uluuluna e dika, e masua he has no hair (his hair is not), he is bald; dika looks like Florida dika bad.
10. Auxiliary Verbs.-As in Ambrym (VII. 9) there are in constant use Verbs which may be called Auxiliary. They are $d u$, $t u$, to stand, to, do, to sit, to abide, $p a, v a$, to go. Their primary sense is clear; na ta e du maleputo na niu na adi the man stands between the cocoa-nut and the bread-fruit tree ; e do pe aginau he stays with me; pa va ki palo go up above. When used as auxiliaries they hardly qualify in any way the meaning of the principal Verbs; but as the native views what he speaks of in his mind's eye it is natural to him to say that a man does anything standing, sitting, or going; he describes the standing
to do, abiding doing, or going to do. It is possible also that, as in Fiji 'the Auxiliary Verbs generally determine the tense of a Verb,' so these may also add a sense of time.

1. $d u$ is the least common of these Verbs; na ta e ro dua e ru du mada suva ira the two men run against each other; come into collision probably.
2. to, do is very common; na ta wona e do kapu na vinaga that man cooks the food; au di pivimeri, au do qaro we don't fight, we are peaceable. In fact, this word is almost equivalent to a Substantive Verb ; e do daridoroa it is crooked; tano au e do na kapu ashes are by the fire.
3. pa has been shown in the Imperative ; pa ti garuti, sagiki e pa vavana don't scratch it, soon it will be sore; in this the primary meaning of $p a$ is plain, as in vulgar English, 'don't go for to scratch, it will go to be sore.' But the meaning 'go' is by no means always to be so translated; pa vasa pa kinia speak to him. There is danger of confusing this with the Adverb pa; e do pa kinau he stays here with me.
4. Reduplication.-The language delights in a change of Consonant in reduplication, like Santa Cruz; ganikani eat, qosiwosi work, guvakuva fly, piliwili wink.

## VIII. Adverbs.

1. Words which are directive of the thought and eye are very frequently used with the Verb in a sentence; particularly ga, which comes between the Verbal Particle and the Verb. In English it is not so natural to speak thus; a ga tape gato tagau I put here a piece of crab (Mota gatou) on the hook; nimui ku masauna tatarai ku ga va gokoto you want beads you here come buy them; sagiki usa, $k u$ ga va ki ekopu soon (it will) rain, you there go into the house: there is not the same strength of meaning in the Sesake word as in the English Adverb by which it is translated.

Another Adverb continually introduced is $p e, p a$, the same word doubtless with the common pe, be, the Preposition of the Banks' Islands and Northern New Hebrides; e do pe a ginau he lives here with me; ku ga vilai ea pe na kau pe na kapu bring hither wood for the fire; $p e$ is not a Preposition 'with' or 'for,' it points only to the place in view of the mind.
2. Other Adverbs are the common directive mai hitherwards; sei mai mau eu lapa pe? who are those many coming hither? and $a, e$, and $i$. Of these, $a$ means 'thereby,' 'therewith,' ' thereupon;' e puku bula na rumana e pitunu a he coughs much, his chest is painful thereby; pa tuau wa masmas, ga tova wago a give me that knife, I will cut the pig therewith; na rarua e da palosuwo, na tamoli e diro a the canoe upset, thereupon the man was drowned. This is perhaps joined with $i$ to make $i a$; ka vakali masmas ia

I shall sharpen a knife thereon. But $i$ stands alone as an Adverb of Place; nae e do $i$ ? where is he? ga ve $i$ hither; e pa $i$ ? whence? with the sense of motion in pa. The Verbal Particle $e$ may be taken for the Adverb $e$, which however is plain; vanua a niigo $e$ ? where is your country? ki e thither, to there.

1. Adverbs of Place; vea denotes a distant place; pa vea, a ga vo e daku go on before, I go here behind ; pa ti pa ki u vea ki nau don't go far from me, $u$ the Verbal Particle; ki sa na? whither? to what there? koa is indefinitely there ; a punusia na vanua ku do koa I see the place where you live, literally, you live there. Whence is also ke; ku pa ke? a pa ke Sesake whence do you come? I come from Sesake. Others are palo (Mota kalo) up; suwo down; palosuwo upside down; palo makes a compound Adverb with a Preposition; manoena ni palo, manoena ni tano his upper lip, his lower lip; his lip of above, of below. The village space about the houses is the katama; pa ti katama don't go outside, to the outside the house; lua is 'out;' $s i$, se, is 'here,' wosi 'there,' with the Demonstrative, but si points here or there; pa doko si na vidigu sit here by my side; e toko si he sits there; se ve where.
2. Adverbs of Time; masoso, dave, to-day; sagiki by-and-bye, giki little; nanova yesterday; nanasa when, of past and future; tuai formerly, as in Mota; sua, perhaps Florida tua, after a Verb marks completion of the act. The Adjective giki, little, becomes an Adverb; ba ko doko giki sit a little, meaning by-and-bye.
3. Adverbs of Manner; 'how?' ga sa? ga sa kini? Ku pati ataia ga sa kini na bua? na tasipua how do you know the way? it is the open sea; compare Mota ga savai nia; kini with sa? what? 'Why,' e ga sa? what is there? e ga sa eu pivimeri? why do they fight? 'Like' is pale; e ga sa ku patie da pale se? why do you do so? like this; nimui ku lauwo e da pale sana na wui? how, like what, do you plant yams?

Adjectives qualify as Adverbs; qia good, like wia in Mota; tava varau e parau qia the high hill is high indeed, nothing but high; na lan gauwata, rarua e sava bula the wind is strong, the ship goes fast, great.

Negative.-There does not appear a Negative Adverb beside $t i$ used with Verbs; eo! no, is an Exclamation. The same $t i$ is used as prohibitive and cautionary ; pa ti do na koro, ku pe rowo don't sit on the fence lest you fall; but a Dehortative Particle appears in gwa; nimui gwa to na vakalo don't you fight; to = do the auxiliary; gw should probably be q.

## IX. Prepositions.

1. It is characteristic of Sesake that sentences are formed without any Preposition, to translate which a Preposition must be used ; e pokatia na sana? e pokatia na qe what did he strike him (with)? he struck him (with) a club; au dipe na ta na asu we shoot men (with) bows; pa rai na wui dana put the yams (into) a bag; na savana na lasa? what is (in) the cup? ku pauo moli ${ }^{1}$,

[^124]taqau e di ka na bauma you go bare, no hat (on) your head; na kau wo e qia na kapu this wood is good (for) firewood; puatia sage rarua na tasi haul up the canoe (from) the sea; na nai lapa Sesake the almonds are large (at) Sesake.
2. Simple Prepositions are ki or ke, ni, deni, goro.

1. $k i$ is of Motion to or from; it is $g i$ of the Northern New Hebrides, and like that has $n$ inserted before a Vowel ; pa vasa kinia speak to him ; pa dape lua ki ana take it away from him ; na ika u pa ki kupena the fish go into the net ; pa vani ki na niu go up upon the cocoa-nut tree; na tamoli e dowo siwo pa ki na tano the man fell down to the ground ; kinau a marita usu ki niigo I am angry with you. Another form of the same appears to be ke; e pa ke a sana? e pake Sesake he comes from where? he comes from Sesake. In the sentence nae e pai? pa ki na vanua ki Naiku, or pa ki rarua, or pa ki lau, where is he? at the village at Naika, or at the boat, or at the beach; the sense of motion is given by $p a$, meaning 'go,' and 'at' is not an adequate translation.
2. $n i$ is the genitive Preposition of Fiji and the Solomon Islands; manu ni boni the bird of night; kanau ni Mota man of Mota, na bula ni ekopu ki palo a ninida the board of the house is above us. This with ni makes kini, Fiji kini, gin Maewo; e ga sa ku para kini na asu? why do you go about with a bow? but this must be regarded as doubtful, the Verb may be paraki.
3. deni is the common Preposition further North; ga tape lua denigo I take it away from you.
4. goro is also familiar, of motion, or position succeeding motion, against; toko goro na nakogu sit over against my face ; na ta e du goro, a di punusia rarua the man stands in the way, I can't see the ship; sari goro na roara fence round the garden.

Besides these there are $\alpha$ and $e$ apparently Prepositions; $a$ locative, at; $e$ 'pa ke a sana he comes from whence, i.e. at what? e do pe a ginau he lives here with me; $e$ appears in Adverbs, $e$ gathere, i.e. at that, $e d a$ there, e $p e$ ? where?
3. The practice above noticed of omitting, as it seems, the Preposition which must be used in translating makes it difficult to say that Nouns are used, as in other languages, for Prepositions; nawokana na lasa, inside the cup, may be taken to be (in) the inside of the cup; matau e do meluna tasi the anchor is below the sea, (in) the under part of the sea.
4. Verbs are used as Prepositions; punisi to see, va punisia go to him; compare Florida va rigia. In the same way the Verb $d u$ or tua is a Preposition; tuau or duau wa give that to me, $t u$ to give to, $a u$ me; du wa ea give that to him; pa save na adi duau wa pluck that banana for me ; $d u$ is thus a Preposition.

The Verb $t u$ may be the same with Santa Cruz tua and Mota tuan. The Mota ilo, the Preposition, is quite distinct from ilo to see; but the Florida Verb-Preposition $p u$ nisi may possibly be identical with this.

## X. Consunctions.

No Conjunction 'and' or 'but' appears. The Disjunctive is kita; ku masau seve tea? wose kita woi? which do you like? this or that? The Conditional is pe; ku pe rono ataia na vasana tu ku pe mauri if you hear the word you will live. The same word is used for 'lest;' pa tape soki e pe rowo hold carefully lest it fall; tiqa goro na matakisala, wago e pe ve shut the gate lest the pig come in. Though pe is thus rightly translated as a Conjunction it is no doubt the same word as the Adverb pe, and may be properly taken as an Adverb in these examples.

## XI. Numerals.

1. Cardinals.-One sikai, two dua, three dolu, four pati, five lima, ten dua lima: six, seven, eight, nine, twenty, and a hundred, may be conjectured from Tasiko. The Verbal Particle is used; ninida tu dolu we three.
2. Ordinals.-ke rua is 'another,' i.e. a second; ku punusi rarua ke rua you see another ship; see Fate.
3. Multiplicatives.-pakasikai, paka rua, once, twice, paka visa ? how often? with, as usual, the Causative.

## XII. Exclamations.

The Negative is eo ! niügo ku pati ? eo ! a di pati, did you do it? No, I did not. Of surprise ke; ke! kana wona e dono ataia e da pale na vasana a nigami? Oh! how does this man understand our language?

## Api, Tasiko, Lemaroro.

The large island, commonly called Api, is by Bishop Patteson called Tasiko, probably because the people of Three Hills so call it ; it is also Tasiwo, and on the North of it it is called Tasitso. Bishop Patteson's notes give a little of the language on the West and North-west of the island.

1. Phonetic changes: t changes to $s$ and ts or tz; tatua, a man, is sasua and tsatsua; tasi, sea, is tsi and tzi; t also changes to r ; ora for ota six, orolu for otolu eight. In chua, two, and chima, five, l is changed into what is probably tch, through $\mathrm{r}, \mathrm{d}$, and t ; for chua is the common rua, and chima, lima. There is also y; yua for ua, usa, rain.
2. Numerals.-Cardinals, on West coast: one ta, two chua, three tolu, four veri, five chima, six ora, seven olua, eight orolu, nine overi, ten lua lima.

Here $o$ with the digits of the second hand corresponds to the la of Fate. It is remarkable that lua in seven and ten does not change to chua. Two more sets of Numerals are given, from the West and North-west coasts : (1) one tai, two lua, three relu, four vari, five lima, six oraga, seven o lua, eight o relu, nine a vari, ten lua lima; in which oraga only is obscure: (2) one peni, two viago, three pun sulu, four pun vire, five pun lima, six po or, poa raka, seven - lua, eight o rolu, nine ka vari, ten lua lima. Here sulu may be tolu; vire $=v a r i=v a t i ;$ but $p u n, p o, k a$, are strange.
3. A verbal Substantive is shown; visiena=vasana Sesake, speech. A Possessive Noun is given in nagu mine; and in that and kiag $u$, my name, the Suffixed Pronoun of the First Singular gu. A Preposition of motion $i$.

In Tasiko opposite Three Hills, the Verbal Particles, called Pronouns, are thus given. Singular, I. $a$; 2. $k u$; 3.e. Plural, inclusive $t u$, exclusive $a u$; 2. $k u, k o$; 3. e, u, eu. Dual, 1. incl. toru, toro, excl. aru, aro; 2. koru, koro; 3. eru, ero. Compare these with Sesake.

The auxiliary Verbs $d r o=d o$, and $d a$, are used as in Sesake; kinau a dro punusia I see him; Sila e da pea dua koa Sila gives to thee.

## Lemaroro.

Another part of Tasiko on the South-east, called Lemaroro, has a dialect in some respects different. The following is from the notes of the Rev. R. B. Comins, of the Melanesian Mission.

1. t is sometimes strengthened with n ; but otolu, $t o l u$, is Fiji udolu, Mota nol, all.
2. Nouns. Verbal Substantive, visiena speech. Simple juxtaposition conveys a genitive relation; kokulu manu a bird's egg.
3. Pronouns. (1) Subject and Object of Verbs. Singular, 1. nu; 2. ko; 3. nana. Plural, 1. incl. ita, excl. mimi; 2. amiu; 3. nanala. The Third $n a \mathrm{n} a$ is a Demonstrative; $l a$ is the common Plural sign ra.
(2) Suffixed to Nouns. Singular, I. $u$; 2. $m a ; 3 . n a$. Plural, I. incl. ta, excl. mimi; 2. miu; 3.la.
(3) Suffixed to Verbs. Singular, 3. a. Plural, 3. ra. When the object is expressed, the Pronoun is still suffixed besides ; o pe ulia pui don't buy (it) a pig.
(4) Demonstratives: a Particle ne that ; iolai Plural, those.
(5) Interrogative: ai, kiai, who?
4. Possessives: sa and ma; with Suffixed Pronouns. But the First inclusive Plural of ma has Suffix si, masi our. Another also is Second Singular anoma, 3. anena. The difference between $s a$ and $m a$ is that sau is 'mine' of a foreign thing, mau 'mine' of a native thing; probably like Mota no, mo.
5. Adjectives; lani taura great wind, ui pisusunu hot water, ui manini cold water.
6. Verbs. Particles are, Singular, 1. ne; 2. o; 3. a. Plural, 1. incl. te, 3. a. Imperative, o imi come here. The Adverb pe is used with the Particle.

The Negative Verb has re poli; nu ma re poli I see not; ne nila re poli I know not. Dehortative, pe ; o pe marau don't be afraid. Also po; poli is 'no;' and no is 'yes.'
7. Adverbs. (1) Of Place: pe where; ko pe? whither? su mo before; su
rau behind; su mava over (Oba mawe) ; su tono (Mota, Sesake, tano) under ; Ko un su pe? whence come you? (2) Of Manner: si pe? why?
8. Prepositions. $s u$ as in Adverbs; $e$ as in $e p a$ at; lo in; $p u$ by, $p u n u$ by me; vani, ani, to, Dative. The Noun mava ni ta above us, shows the genitive Preposition ni.
9. Conjunction : $a$ and.

## Tonoa.

Tonoa is the nearest of the Shepherd Islands to Tasiko. A few words of the language written for Bishop Patteson show as follows.
(1) The Article is na. (2) Pronouns; suffixed to Nouns: Singular, 1. $k$, or g ; sisiak my side, urag my land ; $3 . n$; nakian his name. Demonstrative kehe. (3) Verbs. The Particle with first inclusive and Third Person Plural is $t u$. The Negative with the Verb is $t e$; te biviati not fight. A Negative Noun is buel ; na vi buel (there is) no bow. (4) The Numeral ten is drualima.

## 22. Fate, Sandwich Islands.

The following sketch of the Grammar of this language has been compiled from a translation of the Gospel of St. Luke printed in 1877. It makes therefore no pretension to completeness or accuracy, but is useful for comparison. In order to avoid confusion the orthography is here accommodated to that of the other languages represented; with some mistakes probably. In the translation $g$ is, according to the use of Fiji and Samoa, used for ng in 'singer ;' and it is unfortunately also used for ng in 'finger;' for considering how near the Fate language is to that of Sesake it is impossible to suppose that k or g in such very common Melanesian words as the Pronouns ko, gita, kami, ku, or the Prepositions ki, goro, should change fo $n=n g$, rather than $g=n g g$. Again to write $o u$ for the sound of ow in 'cow,' shown in bulumakou leather, 'bull-and-acow,' is clearly a mistake. Here therefore $n, g$, au, are printed. The sound of the Melanesian $g$ is not represented, though it is no doubt present.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k, $g$; t; b, f, w; q; m, m, n, $n$; r, l; s.
3. The word printed lagki, i.e. langki, shows that besides the sound of $g=$ ngg there is, as in Fiji and Pentecost, that of ngk, as in the English 'sinker.' 2. d is not used; t alone represents the sound, which is sometimes
strengthened by n , e ntano on the ground; t also strengthens r ; ra trua they two, for rarua, in tra blood, for in ra. 3. p is not used, nor v ; it may be conjectured that the sound sometimes v , sometimes b , sometimes p , in Sesake, is here symbolized by one character, b ; this changes with f, bisa or fisa to speak. 4. q is here used for the sound printed $\mathrm{kw}, \mathrm{kb}, \mathrm{bw}$. 5. $m$ represents mw of the translation; $n$ the sound there symbolized by g , when there is no reason to suppose it to mean ng in 'finger,' which is here $g$.

It will be observed that the Vowels change a good deal in sympathy with neighbouring sounds. They drop off terminations, and drop out in contractions; e.g. mitiri to write, namtirien' writing, mataku to fear, namtaKuena fear ; na the Article coalesces with m'tiri, m'taku.

## II. Articles.

This is n ; printed in one with the Noun in the translation, and with a changing Vowel ; ne suli gi na qatokoma e bi ni mitama the lamp of thy body is thine eye. Before $t$ and 1 it becomes in; in tas, in lani. For the sake of clearness the Article is here separated from the Noun, when it is possible to do so.

## III. Nouns.

1. There is the division of Nouns into those who do and those who do not take the Suffixed Pronoun.
2. Verbal Substantives are formed by adding ana, ena, sometimes $a n$, en, to the Verb; tani to weep, taniena weeping; e ka sili na sum na lotuen na liati na marmaroen he entered the house of worship (on) the day of resting.
3. There is no Plural sign; a Noun of Number mau, or an Adjective laba, many, are used.

## IV. Pronouns.

1. Personal Pronouns.—Singular, 1. kinu; 2. nago; 3. nai. Plural, i. incl. gita; excl. gami ; 2. kumu ; 3. nara, kita. Dual, 3. ratrua.

In nago, nai, nara, na is a Demonstrative, the true Pronouns go, i, ra; kita is used of persons and things, nara only of persons.
2. Pronouns Suffixed to Verbs and Prepositions.—Singular, 1. au; 2. ko, go, mu; 3. a. Plural, 1. incl. gita, excl. gami ; 2. mu; 3. ra, ta.

The use of $m u$ in both Singular and Plural is remarkable; ta (as in kita) may show a change of r to t , as Sesake $d a$ suffixed to Nouns. The Pronoun is suffixed to a Verb when the object is otherwise expressed; in seta $u$ go batia? what shall we do (it)?
3. Pronouns Suffixed to Nouns.-Singular, 1. gu; 2. ma; 3. na, n. Plural, 1. incl. gita, excl. gami; 2. mu; 3. ra.
4. Demonstrative Pronouns ; netu, wan, wanetu, this, naga, wanaga that; mau a netu these ; wa, na, ga, Demonstrative Particles as in Sesake. The Numeral iskei one, is used as a Demonstrative, iskei mau that only.
5. Interrogative Pronouns; se? who? in safa? what? in sefa naga? safa a Noun with Article; se gamu na tamoli? what man of you?
6. Indefinite Pronouns; the Numeral iskei, one, a certain one; na ta any one, a man ; tea, the primary meaning of which is also 'one,' is 'any ;' tea laba all, persons or things; tetea as if Adverb, at all ; tea kerua any other, second, one; see Mota, IV.5. The distributive is sera; sera na tamoli each man.
V. As in Sesake, there is no appearance of such Possessive Nouns as are common further North. For 'my,' 'thy,' 'his,' \&c. we have aginau, aginago, aginai ; Plural, anigita, aginami, agumu, aginara, agata.
The explanation of these as $a$, a Possessive Noun, with the Preposition gi, and the Personal Pronoun, is satisfactory with most; a gi nago thing or possession of thee; the Preposition ni may be used in anigita to save the repetition of $g$; agumu, agata remain a difficulty.

## VI. Adjectives.

Words are commonly used to qualify with Verbal Particles; but Adjectives are used without them: na bua matua go na bua kik great roads and small roads.

Comparison is made with the Preposition toli from ; tea matua toli one greater than.

## VII. Verbs.

1. The Verbal Particles, changing to some extent with Number and Person, can be arranged under $e, u$, $t$.


This is fragmentary, but agrees sufficiently with Sesake. To these Particles are continually added the directives $\mathrm{g} a, k a$, and the Auxiliary Verbs $b a$ and $t o$.
2. Tense.-The Future time seems to be conveyed by ko, go; in sefa naga $u$ go batia? what is that (which) we shall do? There is
a Particle to added after the Verb, as $t a$ in Maewo, giving a sense of past time.
3. Imperative; as in Sesake, $b a$ is almost always used; ba bano go, ba leo see; but ko ratilu forgive; ko being the Pronoun go.
4. Conditional sentences have the same word, as $b a, b i, b o ; u b i$ ti ba bano bo bankotefi tea famiena e ga bi ani tealaba oane mau if we do not go so as to buy something to eat that may suffice for all these people.
5. Suffives.-The Consonantal Transitive Suffix is seen in libisi to see, from libi; the Syllabic Suffixes raki, naki, seem plain; usireki follow, from usi, (Mota usurag); tokonaki na melima fatu dash thy foot against a stone.
6. Prefixes.-I. Causative baka; mauri to live, bakamauri to save ; used also as in Fiji ; faka Roma Latin, Rome like. 2. Of Condition ma; marakaraka wishful ; ta, tageli crooked.
7. A method of conveying a Passive sense by a Verbal Substantive is remarkable; go ko ti ba bisabota mau, go ku go ti ba bi tea bisabotaiena mau;-ko ratilu, go ku go bi tea ratiluana judge not, and ye shall not be judged; forgive, and ye shall be forgiven; literally, ye shall not be a thing of judging, shall be a thing of forgiving.
8. Negative Verbs.-The negative Particle is ti, followed by mau after the Verb or the word negatived; $b a$ is used with $t i$; na tamoli te go ti ba mole tea famiena iskei mou mau man shall not live (by) food only. The same is dehortative; ko ti ba ba na suma baki na suma mau go not (from) house to house.
9. Auxiliary Verbs.-As in Sesake, and Ambrym, these are continually introduced; r. to, properly to stand; e ka to roni na leora he was obedient to them, remained hearing their word; kinami mera mafa ra ka to bilagako thy father and I have sought, been seeking, thee. 2. ba properly to go, as in the examples above, imperative and negative.

## VIII. Adverbs.

1. The commonly used directing Adverbs are mai hitherwards, and is or $s$ outwards; banamai, fanamai come hither; tiki mu is tell to you ; kinia to him, kinias with motion outwards (Mota munia at); e ka tikia nafas he tells to his father.
2. Adverbs of Place; we is the place where, (vea) e we where; e $\mathrm{g} a$ there, $\mathrm{g} a$ being a demonstrative Adverb continually introduced with Verbs; tonaga here; entano down; bakilan up, bakitan
down, i.e. ba ki lan, and tan, go to sky, and earth, i.e. skywards, earthwards.
3. Adverbs of Time; bo now ; ba maloanaga henceforth ; wanetu now ; mis go mitimei to-day and to-morrow ; selaitaku hereafter.
4. Adverbs of Manner; egua? why? igua naga? why? tebeloanetu thus, like this; mo again, as Santa Cruz.
5. Negative; ti ka no; e tika it is not; see Verbs, 8.

## IX. Prepositions.

1. It is very common, as in Sesake, to use no Preposition ; e $k a$ fifisia kulikul wrapped him (Mota pipisiagia) (in) clothes; na qomu e ga wia na murien agumu be content, let your heart be good, (with) you wages; e ka fanamai ni maruna he came (by) the Spirit; ru go selatiko na rura, ku bla tokonaki na melima fatu they shall hold thee (in) their hands, lest thou dash thy foot (against) a stone.
2. Simple Prepositions.-(i) e, locative, as in names of Places; e Fate at Fate, the name of the Island; and in Adverbs e we? where? at what place? entano down, e ntano on the ground. (2) to, locative, at ; tonaga here, at this. (3) $k i$, gi, very general ; $k i$ noai with water ; na lioana gi na falikauiena feast of the Passover; often combined with $b a$ go, with the sense of motion, baki Jerusalem, to ; tuli bakita say to them; combined also with ni, kinia to him. (4) Motion against, gor ; tuni gori gami (Mota tanu goro kamam) fall over upon us; leo gor look after. (5) toli, from; toliko from thee. (6) ni, genitive, of; na worawora ni mata offspring of snakes; tea ni because of, i. e. something in relation to; also $i n i$; ini boni by night. (7) me, relation to a person; me nai with him.
3. The Verb libi, libisi to see, like Sesake punisi, is used as a Preposition ; a go tulena bo ba libi mama aginau I will arise that I may go to (go see) my father ; libisiau to me, libisimu to thee.

## X. Conjunctions.

The common Copulative is go, and, as in Oba. The Disjunctive and Conditional is kite; used at the end of a sentence in asking a question ; e go tuai mata auli ne ika kite? will he give a snake for a fish ? as si in Mota. The Verb $b a, b e, b i, b o$, serves as a kind of Conjunction ; as of consequence, tu gai bano bo libi let us go that we may see; $b a b a b a$ indicates a kind of suspense; $b l a, b a l a$ is 'lest;' ku bla tokonaki na melima lest thou dash thy foot. The

Preposition me is used as if a Conjunction, 'and,' 'but;' mera and they, i. e. with them.

## XI. Numerals.

1. Cardinals; one iskei, two rua, three tolu, four bate, five lima, six latesa, seven larua, eight latolu, nine lafiti, ten relima; twenty relima rua. The unit above ten temati; eighteen relima iskei temati latolu; eighty-four relima latolu temati bate; a hundred bunti, five hundred bunti lima; a thousand manu; twenty thousand тапи relima rua.
2. iskei is sakai, sikai of Solomon Islands; 2. la marks the digits of the second hand, changes to $l i$ before $f i t i=b a t e$; tesa=tea; relima=rua lima. The absence of sanavul is remarkable. The Numeral is used with Verbal Particle; ninety-nine, relim e lifiti, temati e lifiti, tens are nine, the unit above is nine.
3. Ordinals; formed by prefixing ke, modified by the vowel of the Numeral; kerua other, second kuru, third kitolu, sixth kelatesa, fifteenth relim iskei temati kelima.
4. Multiplicatives; with causative prefix, bakaskei once, bakalarua seven times.

## XII. Exclamations.

It is remarkable that, as in Malagasy, the Vocative o is added after the Noun; temagami 00 our father.

## Nuna.

The little island of Nuna, Montague Island, is close to Fate; the following example of the language, taken from a reading book printed at Sydney, will show its close resemblance to Sesake and Fate. As printed, au is correctly used, but g seems to be used confusedly, as in the Fate St. Luke; $n$ and $g$ are here substituted.

## St. Matthew xiii. 3-9. Parable of the Sower.

3. Na tamoli saburaki sikai e tave pano naga, e ga saburaki na pati na wa na kau. 4. E to saburakinia, go na patina seara e towo na rigi na bua, go manu u rumai bo gania. 5. Go seara e towo malo ni fatu, waina na tano bisa mau asa; go e bisu maraverave, na lakena waia u tu tuni a ki na tano matulu mau. 6. Go elo e sake, bo tara e, go e kokolo, na lakena waia no koana e ti ka. 7. Go seara e towo tea makalikali, e ulua sake, bo mari a e toto. 8. Ma seara e towo na tano wia, bo tau ki na wana; sikai e tau ki ponutia, go sikai e tau ki rualima latesa, go sikai e tau ki rualima tolu. 9. Na ta waina e bilake na talinana, e ga rono.

Notes.-3. saburaki, the Mota savur 'scatter;' sikai=Bugotu sikai,

Florida sakai, similarly used sakai na tinoni a man; e Verbal Particle; tave pano go in a certain direction, Mota vano; ga Demonstrative added to Verbal Particle; na pati na wa na kau seed of fruit of tree, the genitive relation given by juxtaposition without Prepositions. 4. to the Auxiliary Verb, stands, remains, sowing ; go and ; na patina, if $n a$ is Suffixed Pronoun, is questionable; seara some in Sesake; towo $=$ rowo, change of r to t ; na rigi $(\mathrm{on})$ the side, no Preposition used ; rigi=Florida liligi; bo a form of $b a$, to go, may be taken as Conjunction ; waina demonstrative ; maraverave an Adjective used as Adverb, ma Prefix of condition; na lakena wai its root, cause, that; because; $u$ Verbal Particle; mutulu deep, Mota matoltol thick. 6. sake, Mota sage, Florida hage, Fiji cake, \&c.; tara =rara Mota, dry with heat, $\mathrm{t}=\mathrm{r}$; $e$ thereupon, Adverb; kokolo, Mota golo to shrivel ; ti ka not, as in Sesake. 7. tea makalikali (on) a something prickly; ma of condition. 8. Ma but; tau may be the same as the Noun tau season, $k i$ Preposition, na wana its fruit ; ponutia 100, Fate bunti; rua lima=Fate relima, Sesake dua lima. 9. That man (who) possesses his ears, bilake probably bila, pula, property ; e ga rono hears there, as if a direct statement.

## Anaiteum.

Concerning the other languages of the Southern New Hebrides I have no information; but from the Grammar and Dictionary of the language ${ }^{1}$, by him called Aneityumese, published by Mr. Inglis, the speech of the Southernmost island of the group may be seen, with many differences, to be not very remote from that which may be thought characteristically Melanesian. For example:

1. Article.-The statement that 'Nouns generally begin with $n$ or in,' and that 'the Plural is formed by dropping n or in,' shows the Article to be $n$, in, as in Fate.
2. Nouns.-That there are two classes, one taking the Suffixed Pronouns, the other not, is shown by the example etmak, etmam, etman, my, thy, his father (tamak, tamama, tamana Mota), and by the so-called Possessive Pronouns unyak, unyum, o un, my, thy, his. The independent form of a Noun with the termination $n$ is gathered from comparison of the Banks' Islands languages and Nengone, and such an example as ne rin a leaf, ne ri itai leaves of grass; as in Motlav no ron a leaf, no ro vlis leaves of grass.
3. The Pronouns as suffixed to Nouns, $k, m, n$, and in the Third Plural ra, are identical with those common, if not universal, in Melanesia. These appear, as in Santa Cruz, to be present in the Personal Pronouns used as subject and object in a sentence.
4. Verbs are said to be conjugated 'by means of the Verb "to be" or Particles.' The Pronoun following the Verb with a possessive character resembles the use of Santa Cruz and Rotuma.
5. Prepositions are seen to be, many of them, compounded of a Noun with $a, i, u$.
[^125]V. Loyalty Islands.

23. Nengone.

Britannia Island, the Southernmost of the Loyalty Group, is now always called Mare, but the native name is Nengone. The following sketch of the Grammar of the language was made in the first place from information given to me in the Mota language by the Rev. Mano Wadrokal, a native of the island employed in the Melanesian Mission; it was afterwards revised, and compared with that of Von der Gabelentz in his 'Melanesischen Sprachen,' with the further assistance of Wadrokal and his wife. Since they can speak Mota, Bugotu, and some Santa Cruz, besides their native language, they were able to compare Nengone with other Melanesian tongues, and probably to explain what otherwise would not have been understood.

Since the Nengone language has now an established orthography of its own, it has not been departed from here.

Comparison has been made with the language of Lifu, the next of the Loyalty Islands, as set forth in 'Notes sur la Langue de Lifou, par le P. A. C. Paris.'

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k, g, x, c; t, d, th, j; p, b, w; m, 'm, hm, n, ng, hn, hng; r, l; h, s, sh, z.
g is hard, but it has sometimes, at least, the sound of ngg. The Melanesian $g$ is symbolized by $x$, the English ch by c. The sound of th is as in 'thin'; j , as in English, is at least sometimes a change from t . There is no v . The sound of ' $m$ is that in other languages represented by $m$; and $n$ is here ng. The sounds of $\mathrm{hm}, \mathrm{hn}, \mathrm{hng}$, are strange; hm represents the breath sent sharply through the nose before the lips are separated for m . When hn follows a vowel, as ehn, the aspirate is as in Motlav eh, and n succeeds to it; but when hn begins a word, as in the name Hnaisiline, there is heard hardly an aspirate, but an approaching sound in the throat. The sound of hng corresponds to this. That of $z$, and of sh, is the same as in English.
The syllables are all open, except when a vowel is cut off, which is marked', as ngom'.

## II. Articles.

The definite Article is re, which is almost always preceded by the demonstrative $o$, or ono; o re ngome the man. The Numeral se one, is used in the place of an indefinite Article. Nouns are often used without an Article.

There is no Article in Lifu; and it is possible that re may be borrowed from Polynesian immigrants ; since $l e$ is the Samoan Article.

## III. Nouns.

1. There are two classes of Nouns; those that do and those that do not take Suffixed Pronouns.
2. Verbal Substantives.-The same word is often Verb and Noun; rane love and to love. But Nouns are made from Verbs by prefixing $n a$; menenge to sit, namenenge an abode, wose to bind, nawose a band.
3. Independent form of Nouns.-The termination is ne, as in the Banks' Islands; uiene soul, ielene name, elene head. This does not appear in composition; uieje our souls, ielego my name, ele puaka pig's head.
4. There is a practice, such as to some extent is found in Gog, of using with Nouns a Prefix which indicates something of the shape or character of the object before the mind, wa if globular, $g u$ if long and thick: see p. 7 I .

The primary meaning of $w a$ is a globular object, secondarily it is a fruit; wa $n u$ a cocoa-nut ; the appropriateness of the image is seen in wa baiva ear, wa tei egg, wa ie fist, wa nine hand, wa cekole moon, wajecole star; wa 'ma is a small house, not a long one. The notion in $g u$ is plain in $g u h m u$ a club, gupiede nose, gutinene tongue. As wa nine is the hand in the lump, tubenine, fingers, is the hand in a row, tube a row, tubenengoce the mouth, row of lips.
5. The Plural is made by prefixing a Noun or sign of number ; 'ma house, ie 'ma, nodei 'ma houses.

Totality is described by node; node ileodene the whole place; node didi so all are black, i. e. the company (are) black all of them; so has the same meaning with the Banks' Islands gese, and is used as a plural sign, but with that meaning; so tusi books and nothing else. See Motlav, III. 4.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, i. inu, nu ; 2. nubo, bo ; 3. nubone, bone.
Plural, I. incl. eje, excl. ehnije ; 2. buhnije; 3. baije.
Dual, г. incl. ethewe, excl. ehne; 2. hmengo; 3. bushengone.
The short forms $n u, b o$, bone, are used as object of the Verb.
The First Singular is the only familiar Pronoun. The close resemblance of nubo and nubone suggests that $n u$ is demonstrative, and $b o$ is the person not oneself. In the Third Singular ne, as in Santa Cruz, is probably the same with the suffixed form. In the Plural $j e$ is a mark of plurality, like sa in Rotuma and $t$ in Duke of York. In the Second and Third Plural $b u$ may be
taken as the same with $b o$ in the Singular. The Dual is remarkable as a really distinct Number, not the Plural with a Numeral. Nothing of a Trial appears.

The Lifu Pronoun is very different, except that $s h e=e j e$.
2. Pronouns Suffixed to Nouns.

Singular, 1. go; 2.-; 3. ne.
Of these go is freely used. In Lifu $n g$ corresponds to it; imeng my hand, umang my house. The Third Person Suffix is not commonly used with Nouns, bone is added to signify possession; but in Nouns used as Prepositions ne plainly appears as a Suffixed Pronoun; ripogo on me, i.e. top of me, ripon' o re wece on the hill, top of it.

In the Plural $j e$ and $h n i j e$ are suffixed, but these are not distinct forms.
In Lifu ng is suffixed as the subject of a Verb.
Before the Suffix go there is sometimes inserted ie; celuaiego my brother, celua brother. It must be doubted whether this is, as Wadrokal says, a connective without meaning.

When the Pronoun is not suffixed, the Preposition ni, of, is used; as shown in the Example, ielene a name.

Singular. 1. ielego my name. Plural. 1. ieleje, ielehnije our name.

$$
\begin{array}{ll}
\text { 2. iele ni bo thy name. } & \text { 2. iele ni buhnije your name. } \\
\text { 3. iele ni bone his, her name. } & \text { 3. iele ni buije their name. }
\end{array}
$$

Sometimes, however, simple juxtaposition without a Preposition is enough; ' $m a$ hne house of us two.

## 3. Demonstrative Pronouns.

Demonstrative Particles are $o, k 0$, no, me, which do not occur alone but in combination, making Demonstrative Pronouns and Adverbs. It is characteristic of this, as of other Melanesian languages, to make demonstrative reference in predication; inu ha ule o re koe I have seen the ship, i. e. a certain known ship; o ko re koe knei nubo hna ule? what that ship you saw? o no re koe hnei nubo hna ule o? what that ship you saw there?

The Particles ko and $o$, point to a near object, and combine with me; ome, kome, this ; o re'ma ome this house; ono is of things near. It is impossible to distinguish these Pronouns from the same words used as Adverbs of Place; the native mind turns in a certain direction, to a certain place, rather than views the thing or person. (See Adverbs.) Lifu Demonstratives are formed with la, ke.

## 4. Interrogative Pronouns.

Of Persons, la? who? iele ni la? whose name? 'ma ni la? whose house? la kome? who is this? Of Things, nge? what? taking as a Noun the Article, o re nge? With these Demonstrative Particles are combined, la ko, o ko, nge ko which?

## 5. Indefinite Pronouns.

The Numeral sa, one, is so used; ome sa any one; etha each, etha sa each one. Self is nide; ha nide taedengi keinije we have ourselves heard for ourselves.

## V. Possessives.

There are no Possessive Nouns such as are found in almost all Melanesian languages; see Prepositions ni and hne. But kaka is a Noun, a thing for eating, and kua a thing for drinking; kakago a thing for my eating, like Mota gaku.

## VI. Verbs.

1. Verbal Particles; me, ci, ha, lna, co, ho; the same in each Number and Person.
I. me is indefinite, marks a Verb without any reference to time; it may generally be taken as Present, but will represent Past or Future when the time has been set by something else in the sentence.
2. $c i$, Mota $t i$, represents continuity of action ; inu ci menenge I am sitting, wakee ci enge ri leulebue the Malay apple flowers in the winter.
3. $h a$ marks the Past, not the distant Past; sereiei ha cara a tree has fallen.
4. hna of a more distant and complete Past; ete hna cara a stone fell : hna thus makes a Pluperfect ; bone hna hueti o re tusi bone hna icie ri hnorine he brought the book he had been reading in.
5. co, Future ; inu co aehngeni du bone I shall tell to him ; nu co menenge I shall sit, remain. This is used in a Conditional sentence, assisted by $d a$; bo da co alane ha thuni if you should wish it would be done; ha marking the thing viewed as already done. It is also used imperatively; co io so re tusi go for the books; bo co ie speak thou. It is also used of a present action, as if of something going to be done; wen' o re nge bo co ridi bone? because of what will you strike him? what are you beating him for?
6. ho is Optative ; bone ho hue let him go.

There is another Particle that must be added, thu; it appears to have two senses; o koe eje thu sasa our vessel does run swiftly; nubone hna kanone o re tenene thu waruma he has given to his son to live. It is said to be very emphatic.
The Lifu has $a$ the Verbal Particle with Present Tense, e and $k a$ with Adjectives, i.e. indefinite. After the Verb ha marks completeness; toa marks the Future.
2. Verbs are used without a Verbal Particle especially when no sense of Time is present; with the Negative, nu deko ma alane I do not wish; in supposition, da ule ke inu if I should see.
3. Suffixes.-The Transitive terminations suffixed to Verbs are $n i$, ne, and $t i$ : nene influence of a supernatural kind, nenene to impart it; nerene to shine, nereneni to light; tango to die, tangoni
to kill; menenge to sit, amenengone (with ofor e) to set; hue to go, hueti to convey; bone co hueti o re nejei he goes with, takes, the dish.
So Lifu; loi good, aloin to make good; tu great, atun to make great ; with Causative $a$.
4. Prefixes.-1. Causative $a=v a$; as above amenengone to set or seat; sere stand, aseri lo make to stand up; waruma to live, awarumani to save, make to live. The Causative Prefix, as in other languages, accompanies the Transitive Suffix; Mota va-pute-g $=a-m e n e n g o-n e . \quad$ 2. Reciprocal $e=v e i$ Fiji; bushengone ci erete they two are fighting one with another.
5. Negative Verbs have deko, deko ma; inu deko ma alane I do not wish ; nu deko co hue I shall not go. There is no negative force in $m a$, which indeed may be used in a positive sentence.

Cautionary Prohibitive words are $d a$ and hage; dai hage hnengone judge not; hage thaiet don't sleep.
6. A Reflective sense is given, as in other Melanesian languages, by an Adverb meaning 'back,' iawe; bunije ci amani bunije iawe you pride yourselves; or by $k o$ the Demonstrative pointing to the agent; ha tangoni bone ko he killed himself.
7. Reduplication does not appear. To express continuation or intensity of an action they make a prolonged $c a$ after the Verb; or convey the notion by prolonged or strengthened enunciation.

Instead of using directly a Noun or Pronoun as the subject of a sentence the language delights, like Santa Cruz, in the use of a periphrasis, with the use of the Prepositions lne and kei; rather of the words hne and kei which are also used as Prepositions; it is not 'I struck' but ' of me, mine, the striking;' hnego hna ridi; kei hmenewe ci ie the woman said, of the woman (who) said; ci tango kei tenego my child dies, literally 'dies, the doing of my child.'

## VII. Adverbs.

There are many Demonstrative Adverbs introduced according to native habit of speech, directing the eye or the mind, which, though they can be always translated, do not always find natural equivalents in an English sentence; such are $l o, l u$, te, bote.

[^126]
## Nengone. Prepositions.

1. Adverbs of Place.-It is the habit in the islands generally to speak of place with a reference not to points of the compass but to the relative position of sea and land. The diagram here given was made by Wadrokal to show how the Adverbs in most common use apply; the speaker being at the spot marked ome 'here,' the sea 'down' at the right, the land 'up' at his left.
2. madio.
3. madi.
hmuиni. I. omeioi. pula.
omezoi. madi.
4. mazo. 2. mazoi. up mazo. oмe. eake down. 2. maduo. 3. māduo. hmuula. omelui.
ro.
hmuuni. 1. omeioi.
5. madi.
6. madio.

It will be observed that there is no difference in the words which describe position at a distance except seawards and landwards. But pula and ro indicate places which are said to be equivalent to the Mota rowo and vano respectively, which again can hardly be determined. To explain precisely the meaning and use of words which point landwards and seawards would be probably very difficult; mäduo represents the prolongation of distance by lengthening of the syllable.

Besides these Adverbs there are nada before; leu after, hue leu go behind after ; conge, weneile, whence; sere away: most of which applying to persons as well as places become Pronouns. The most general direction hitherwards and outwards is given by te and nge; hue te come, hue nge go: inge and ile are 'there.'
2. Adverbs of Time; o nome now, to-day; ngei to-day of past time; hoxedide yesterday, oerore to-morrow; owol day after tomorrow; odeniwol day before jesterday; odraele at some future time; wenekoda at some former time; oviu not yet; iara, be, still; ibetu quickly; naderi afterwards; iawe again; one marks the Past.
3. Adverbs of Man er; inomelei so; ine like; korione how; inome thus ; roi well ; oneile quite so: $j 0$, so, only, merely, similar in meaning to the Mota gap and Florida soo; ure so just saw, only saw did not take; $j i$ mane so is just crying without any cause given; $j i$ kemukemu so is just shivering, nothing more.

## VIII. Prepositions.

1. Simple Prepositions. I. A Locative $i$ appears in the Adverb ile; bo hue ile? where are you going? o melei 'ma ni bone, bone lina okone bote ile that is his house he has gone out therefrom.
2. The Demonstrative o may be taken as a Preposition ; hnego hna ridi bon' o guhmu I struck him with a club. The same probably appears in o nome to-day, o melei here. 3. Genitive ni; 'ma ni la ? whose house ? 'ma ni Mr. C., Mr. C.'s house. 4. The same Genitive sense is found in no; o re toke no Nengone the chief of Nengone. It is added in an instrumental sense, and is interpreted as equivalent to Mota nia, with a suffix ne; omeki re hmu hnego hna ridi bon' none this is the club I struck him with. 5. Dative, $d u$, and of motion to ; hue du bone go to him ; inu co aehngeni du bone I shall tell to him. 6. si, which is perhaps another form of se below, has the sense of Mota $t a$, belonging to a place; ngome si Rusi a man of Lifu. 7. Another form may be so, for; so kaka ni bone for his food, so kua ni bone for his drink; bone hna itice so bone he bought it for himself.
3. Nouns used as Prepositions. I. A Locative Particle ri; bone ci sere ri pa 'ma he is standing at the door ; sereie ha cara gunebote ri ete the tree fell across the stone, crosswise in regard to the stone; $r i$ ' $m a$ in the house. This Preposition makes compound Prepositions with Nouns ; ri pone on the top of, ri pogo on me, i. e. on my top; ete hna cara ripogo a stone fell on me; po is a Noun with the suffixed Pronoun $g o$, ne; but $r i$ is also shown a Noun with a Pronoun suffixed to it; hno rine o puha in the box, hno representing 'in' and rine 'in regard to.' 2. sei, se, is shown to be a Noun by the suffixed Pronoun; sego from me; bone ci hne sego he lives with me. The notion in the word is merely locative, and the translation may be 'from' or 'with' according to the meaning of the sentence; as $t a$ in Florida. 3, 4. Two Nouns we and $b a$ meaning cause, occasion, with the suffixed Pronoun ne, become Prepositions; wen' o re nge bo co ridi bone? why, because of what, did you strike him? bane nge? why? on account of what?

There are two more Nouns used as Prepositions, hnei and kei, which are of great importance because of their use with Verbs: hnego with me, of me, by me; i.e. a thing done by me. Apart from its use with the Verb, hne has the force of a Preposition, 'by' in the way of action, ' with' in relation of Place.

Like all ordinary Nouns it takes only the suffixed Pronoun go; Singular, 1. hnego, 2. hneibo, 3. hneibone; Plural, 1. hneje, hnenije, 2. hnei buhnije, 3. hnebuije.

## Nengone. Conjunctions, Numerals. 485

## IX. Conjunctions.

Copulative ne ; inu ne celuaiego I and my brother. Connective $k a$ then, so. Adversative, kachene but, also used for 'if.' Disjunctive $c a$ or. Conditional, $d a$ if; da ule ki inu if I should see, meaning also 'by and bye;' there is the further meaning of 'lest;' da cara lest it fall. The word hage used as a Prohibitive is also 'lest;' hage ma tango lest he die. There is a Particle of supposition coming after a Verb, as $d a$ before it; da ule ke, inu co aehngeni $d u$ bone if I should see him I will tell him. This is probably the Mota qe, Florida ke.

## X. Numerals.

1. Cardinals.-One sa, two rewe, three tini, four ece, five se dongo, six se dongo, or dongo, ne sa, seven dongo ne rewe, eight dongo ne tini, nine dongo ne ece, ten rewe tuberine. The name of the unit above ten is cemene, or xecene; eleven rewe tubenine ne sa re cemene, i. e. two sets of fingers and one the unit-above. Twenty is ngome; sa re ngome 'one man.' Multiples of twenty were counted as so many ngome; forty rewe re ngome, two men; forty-three rewe re ngome xecene tini. When the sum is no multiple of twenty the word for ten comes in; thirty sa re ngome ne rewe tubenine one man and two rows of fingers. Hundred se dongo re ngome five twenties, men. Beyond two hundred they did not go ; e dongo! finished; but rewe dongo rewe re ngome two hundred and forty.

The explanation of these Numerals is simple; the fingers of the first hand are named up to five, when dongo 'finish' is called; se signifies the bringing of the fingers together to a point. The fingers of the second hand are 'five and one' and so on, till ten is reached, which is called 'two rows of fingers.' The toes are counted in the third and fourth set of five digits, and when the whole man is counted twenty is re ngome 'man,' sa re ngome one man. This system of enumeration is now obsolete.

The interrogative and indefinite 'how many?' 'so many' is ele. As in the Banks' Islands words are used with the numerals to indicate the kind of things enumerated; xara ele so many, of men together ; naiu ele so many, of spears having struck ; dede ele so many, of birds flying; te ele so many, of birds sitting; i.e. strike so many, fly so many, sit so many.
2. Ordinals are formed by suffixing ne, the last vowel of the Cardinal becoming o; second rewone, third tinone, tenth rewe tubeninone. First is hnadane.
3. There is no multiplicative : the Cardinal in a verbal form of
the Past Tense is used ; ha ece fourth. For the Lifu Numerals see p. 236 .

XI. Exclamations.

Affirmative e! Negative deko.

## XII. Chiefs' Language.

The words used in speaking to Chiefs are some of them different from those used in common speech. To some extent the difference consists in the added termination ngo. The Personal Pronoùns, except the Second S,ingular, show this ; inungo I, nubonengo he, \&c.; re toke a chief, doku a great chief, become re tokengo, dokungo. Others are quite distinct, as below.

| kaka eat, Chiefs' kodraru. | nubo thou, Chiefs' bua. |  |  |
| :--- | :--- | :--- | :--- |
| ule see, | rowone. | hmaiai great, " | kebeni. |
| hue lo come, ", lenge lo. | roi good, | " | wiene. |
| deko no, | tangoko. | nia bad, | " |
| wegero. |  |  |  |
| wake, | rowe. | hnengome body, " | hneiwa. |

Others are only varied in form, or have additions.
$\left.\begin{array}{ll}\text { e yes, Chiefs' egewa. } & \begin{array}{c}\text { lamashe don't } \\ \text { know, }\end{array}\end{array}\right\}$ Chiefs' lamerowone.

## VI. Santa Cruz.

## 24. Dent, Santa Cruz.

The language of Santa Cruz was unknown to Europeans until the year 188r, when the Rev. Mano Wadrokal, a native of the Loyalty Islands who had resided some months on the island, gave, through Mota, enough information for a beginning. The following sketch of the Grammar was made from such information, and has been revised with the aid of Santa Cruz scholars at Norfolk Island by Mr. Alan Lister-Kaye of the Melanesian Mission and myself. It cannot be looked upon as exact or complete.

The native name of the main island of Santa Cruz is Deni. The dialects spoken on it are said not to differ much, and this, which is spoken at Nelua, is generally understood. It is a language difficult to reduce to writing because of the uncertainty of

the sounds, Consonants and Vowels varying continually. The women are reported to speak differently from the men, using different words.

## I. Alphabet.

## 1. Vowels.-a, e, e, i, o, $o, \mathrm{u}, u$. No Diphthongs.

There is a shorter sound of a, which it is not worth while to symbolize. The sound of $e$ and of $u$ is that of the French e and $u$; that of $o$ is the same as of the German ö. It is not uncommon to pronounce $u$ so slightly that it is hardly, if at all, heard; apula, ap'la, a stone. The sound of o is commonly short, no a tree.

The Vowels are inconstant; they appear to shift by attraction, or the word assumes the Vowel which is most agreeable to the neighbouring sounds; e.g. the Preposition is ma, me, mo.
2. Consonants.-k, $g, \mathrm{~g} ; \mathrm{t}, \mathrm{d}, \mathrm{j} ; \mathrm{p}, \mathrm{b}, \mathrm{v}, \mathrm{w} ; \mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n$, gn; 1 .

The sounds of $k$ and $g$ (the Melanesian $g$ ) are continually interchanged; it is either na kae or na gae. The same, less commonly, is the case with $k$ and $g$, as in the Pronominal Suffix $g u$ or $k u$. More remarkable is the indifferent use of k and $n$, as in the suffixed Pronoun ne or $k e$.
$\mathrm{d}=$ nd interchanges with t . There are two sounds represented by j ; before the vowels i and e it is tch, jia=tchia bad; the other sound is rather that of the English j , eja one. The change is from t , and remotely s, as jia is $s a$ bad, and $j a$ is $t e a, s a$, one.
The indifferent use of $\mathrm{p}, \mathrm{b}=\mathrm{mb}$, and $\mathrm{\nabla}$, is very confusing; it may be $p e, b e$, or $v e$, in the mouth of the same person, and in the same sentence; but $w$ does not interchange with these. As part of the change between $p$ and $b, p$ seems to borrow m from b , and be sometimes sounded mp .
There is a doubt whether $q$ is needed; if there be a perfectly distinct sound it is interchanged with $p$.
There is no f , but there is no difficulty in pronouncing it.
The $m$ is more marked by suspended pronunciation than by the subsequent explosion of the breath; w is not suggested by the sound. Wadrokal says it is identical with the Nengone' m . The change of $n$ and k has been mentioned. There is also, but not very conspicuous, the Spanish in, here symbolized by gn.

The natives cannot pronounce $r$. The change of 1 and $n$ is common, naplu or napnu ten, but only after p . In pronouncing foreign words, 1 is substituted for r ; laiti for 'rice.'

They cannot pronounce either s or h ; 'horse' is pronounced oti, 'box' $b a k o ̈ t i$; it is a nearer approach to use j for s .

## II. Articlifs.

A Demonstrative Article is te; te ua rain, te mologu the crocodile. There is also the appearance of the common Article $n a$; but it is not possible without further knowledge to ascertain it. Well known words seem to show it; naplu ten, nepna an arrow. There is a Demonstrative Particle na.

## III. Nouns.

1. The common Melanesian division of Nouns obtains; viz. those which take, and those which do not take, the Pronoun suffixed in a possessive sense; $m u$ an arm, takes the Suffix; mumu thy arm, mude his arm ; qoi pig, ma house, cannot take the Suffix; qoi bade his pig, ma gniane my house.
2. There is no change of form when two Nouns are together with a genitive relation; nave qoi a pig's head, nali kio a fowl's egg.
3. Plural.-There is no sign of a simple Plural ; kulu is many.

Totality is expressed by lepa, vulepa; nide ka bo lepa they are black, all of them ; matalia vulepa the whole place. Completeness is expressed by $\mathrm{n} u$, which is added to vulepa and lepa; nide ka bo lepa $\mathrm{n} u$ they are all quite black; apla vlepa $\mathrm{n} u$ malo the stones are all quite sharp; tuam vlepa $\mathrm{n} u$ bring all of them here.

## IV. Pronouns.

## 1. Personal Pronouns.

It is very remarkable that there is not in this language a set of Personal Pronouns distinct from those which are suffixed to Nouns. The same forms are used as Personal Pronouns when the object of a Verb, and when suffixed to Nouns and giving a possessive sense.

In the words again used as Personal Pronouns when the subject of a Verb the same set of Pronouns appears as suffixed. These Pronouns are:-

Singular, x. ne, ke; 2. mu, pu; 3. de, te.
Plural, 1. incl. gu, ku, excl. go, ko; 2. mu, pu; 3. de, te.
It is evident that these are the Pronouns commonly suffixed in Melanesian languages, $k, m, n=d$, in the Singular Number. The change, or indifferent use, of $m u, p u$, and $d e, t e$, is characteristic of this language. In the Plural the inclusive First Person corresponds to that common for the Singular ; and it is remarkable that the Second Plural is identical with the Singular, and the Third very slightly different.
These Pronouns are used as suffixes, whether to Verbs as the Object, or to Nouns making a Possessive.

Examples: nide ti tabune or tabuke he strikes me, nine ti tabude I strike him. A Noun, ne a name: Singular, 1. nene or neke my name, 2. nemu or nepu thy name, 3. nede or nete his name. Plural, i. inclusive, negu or neku, exclusive, nego or neko our name, 2. nemu or nepu your name, 3. nede or nete their name.

These cannot be the subject of a Verb; the forms used as the subject, and also as the object, are :-

Singular, 1. nine; 2. nimu; 3. nide.

Plural, 1. incl. nigu, excl. nigo; 2. gamu; 3. nide.

1. These may be Subject or Object of a Verb; nide ti tabu nine he strikes me, nine ti tabu nide I strike him. The change of k to $g$ makes nige ; abunago nige ma Giamanu wako ma $b a$ ne to-day I and Giamanu built a house in the garden.
2. It is evident that these words consist of a stem $n i$ and the Pronoun shown above as a suffix; ni then, whatever it may mean, is a Noun. It is probable that $n i$ is the same as the Florida Possessive Noun; and that nine, nige, is the same as nigua; that is to say, a Possessive is used for the Personal Pronoun, 'my,' 'thy,' 'his,' for ' I,' 'thou,' 'he.'
3. It is to be observed that the Second Plural is gamu, not nimu. It may be conjectured that the difference has been made to distinguish the Persons. For the sake of this distinction it is common to say nimu ejanemu thou singly, when only one person is spoken to. In the same way the slight distinction between nide and nide in Third Person Singular and Plural, if indeed it be constant, is assisted by saying nide ejanede he singly.

The Dual and Trial are formed by adding the Numerals $l i$ two, $t u$ three, to a form of the Plural:-

| Dual. 1. incl. nigi li nogi. | Trial. r. incl. nigu $e$ tutu nogu. |
| :--- | :--- |
| excl. nigo li nogo. |  |
| excl. nigo $e$ tutu nogo. |  |
| 2. nimu $e$ li nemu. | 2. nimu $e$ tutu nemu. |
| 3. nide $e$ li lide. | 3. nide $e$ tutu lide. |

In this there is a reduplication of the Pronouns, and of $t u$; the change from n to l in reduplication is characteristic. A modification of the Vowels with $l i$ and $t u$ may be observed, from nigu to nigi and nogu.
2. The use of a suffixed Pronoun with a Verb, as if it were a Noun, is characteristic; mopene loju ko I have seen that ship, literally, my seeing already that ship. (See Verbs.)

## 3. Demonstrative Pronouns.

The Particles $k o, k a, l o, l a$, combine with each other and with $m a$ to mark distinctions of place which are difficult to ascertain. The words thus formed become Adverbs and Demonstrative Pronouns. Another Particle is de; deka, dela, that, there not far off; this is no doubt the same with the Third Singular suffixed Pronoun.

There is a word meaning the people of a place, le, probably Fiji lewe, which may be mentioned here; le Te Motu na oeja $\mathrm{n} u$ niveja the Te Motu people weave all of them mats; le vlo pedo na ola do be vada the bush people cut trees with shell-adzes.

## 4. Interrogative Pronouns.

Who? is ne, nie; nie ko? nie ne? nie le? Who is that? What? is na kae or gae. What is his name? ne te ne? literally, 'who his name?'

## V. Possessives.

With Nouns that do not take the suffixed Pronouns, as in other Melanesian languages, certain Possessive Nouns are used ; $b a, n a$, po, gnia.
I. $b a$; the same word as the Preposition, but used with the suffixed Pronoun as a Possessive Noun, bane, bamu, bade, \&c., my, thy, his; qoi bade his pig, domu bane my man. 2. na; of food and other things closely connected with a man; namu no koko thine this food. 3. po, of drink; luwe pumu mako this thy drinking water. 4. gnia is used of a house, garden, dancing ground; ma gniane my house; it stands alone for garden, like pila in Arag; nigo na peti te omu kalo ba gniago we shall plant that yam in our garden; nava gnia Natei jia pe, nupala te valiau bade Natei's dancing-ground was bad, men did not dance in it.

## VI. Adjectives.

Words that qualify are commonly used as Verbs; nupala ka topa a small man; but they are also used as Adjectives; ma topa a small house, qoi lepu a large pig, nupala jia a bad man.

Comparison is expressed by two contrasting clauses; qoi ka lepu, like ka topa a pig is large, a rat is small. Intonation and prolonged enunciation convey the notion of degree, mo pipa- $\alpha-a$ very small fly. Superlative Adverb vae; mela vae very good.

## VII. Verbs.

1. Verbal Particles are ka, ti, na. These do not change with Number or Person. No precise temporal signification can be assigned to either, though na may seem to be Future. It may be said that $t i$ represents habit or a continued action, ka condition, and na action.

Examples: navu ti pulo ti po a certain tree flowers in the winter, i.e. navu flowers, it is winter; nana peta mou, nalo ti nale, nigu ti obu be, nigu tu lave sun gets up again, all becomes light, we open our eyes, we get up; nigo opne nale ti do ma no we shoot bats hanging (hang) on tree, nigo te opne ti volo, te kla wo we don't shoot flying, can't do it ; nupala li na ope nu dai two men went down to the beach; nide na oka teli nine he helped me. The use of $k a$, the same with $g a$ of other islands and $k a$ of Fiji, is chiefly with qualifying words; ka bo black, naude ka lebu vae his mouth is very big.

The Tense is shown by Adverbs, the most common of which is $p e, b \theta, v e$, marking the past; nupala ba ve na iumu ve ma dano a man died, was buried in the ground ; no nine ba ve my fish is dead; no nine ba be, pue pe my fish died, was four, was the fourth.
2. Verbs are commonly used without Particles; nine banedu tamatau I want a fish-hook.
3. The Imperative has no Particle, but va, as in Sesake, is continually added; pi va speak, pi va mou say it again.
4. The Negative Particle is te, the same as te of Banks' Islands and New Hebrides. It comes before the Verb, which is followed by another varying Particle. There is no difference for Tense.

Example, wa to work.
Singular, I. nine te wa we I do not work, 2. nimu te wa wu thou dost not work, 3. nide te wa $u$ he does not work. Plural, r. incl. nigu te wa wu, excl. nigo te wa wo, 2. gamu te wa wamu, 3. nide te wa unu.
' No' is tege, teke, which is also used with a Verb; bona mino be tege $v l o u$ the pigeon (Mota qona) remained, did not fly.
The Cautionary or Dehortative Particle is bak; bak tu epeme nine nana don't stand in the way of the sunshine; luwe koko nupala ti mlo, baku kuli that water man drinks, don't let a dog (drink it). The meaning of bak is shown by its use as a Verb; bak te throw it away. Compare Maewo karea, Florida sania.
5. The use of the Verb with suffixed Pronoun, mentioned above, is no doubt the idiom of the language, and is important to be observed; na mo bane, na pikalobuane ma nide when I see him I will tell him, literally, seeing with me, my telling to him ; weku ma dopwe we bathe in the sea, our bathing; jaolo lapo pe, nigo oli nogo alevlula pe ko canoe was upset, we two, ours was the setting it right again ; te puke boo pe, baku pe, nigo vlepa we pe go matalia sailing canoe went down, was lost, we all swam ashore, we pe go ours was the swimming.
6. Transitive terminations of Verbs do not appear.
7. The Causative Prefix is $v a$; $t u$ to stand, vatu to make to stand; nine na vatu I set it up.
8. Reduplication is either of the first syllable, or of the whole word. The first gives the notion of repeated or prolonged or excessive action; pokia deceive, popopokia; pi to speak, pipipi va. When the whole word is repeated the initial consonant sometimes changes ; nide li nede ti tabulabu they two are beating one another, fighting. Compare Sesake.
Examples of Verbs. Te mologu Bomalu kulukulu crocodiles at Bomalu many, mlo ma luwe stay in the water, mu qoi eat pigs, te mologu kia, qoi vo $b a$ the crocodile cries, pig goes to it, te mologu makepeli qoi the crocodile lites pig; nonide boi malo its teeth long, sharp; mate li, te pue, topa eyes two, not four, small, nibode lala his back rough, noglude boi his tail long, node pue his legs four, natokia mude naplu eja his claws ten; kalilole qoi ma natokia mude he scratches pig with his claws; qoi vulepa Bomalu ba ve all pigs at Bomalu dead already, te mologu mu pe the crocodiles have eaten them; le Bomalu tabu te mologu Bomalu people kill (strike) the crocodiles.

Nupala ba ve, na iumu ve ma dano a man has died, was buried in the ground, gu raola hole deep (Florida vahola); na iumu na ba ma bury him in the house; nupala ba ve abu li na iumu man dead two days, bury him.

Nupala ba pe ma dano, duka pedo man (who has) died (is) in the ground, ghost (is) in the bush; nupala mode duka pedo, moe pe men see, their seeing, ghost in bush, are afraid; mo le nie, mate, na ba buade, apule api men see fire, eyes, under their arms, like fireflies.

## VIII. Adverbs.

1. Adverbs of Place are many of them Demonstratives which are also Pronouns; maka, kaka, koko; na io maka put it here, na io makalo put it here not far off, na io koko put it there, far off.

The Preposition ma appears in makaule, mede, where. A Noun meaning the place near is vai; webu ba vai sit near, at the near place. The common Adverb of direction hitherwards appears as m; kam kaka bane give that to me , kam bade give to him.
2. Adverbs of Time; abunaga, abunago, to-day, now, abu a day; $b u$ yesterday, $b u$ night ; puna marks time past; $b a$ pe he is dead, ba puna he died some time ago; mou again.
3. Adverbs of Manner; an Adjective is thus used; Kaebo ti nuba levr na ba loju Kaebo was very sick in the vessel.

## IX. Prepositions.

1. There appears one word $m a$ which is plainly a simple Preposition, with a locative, dative, and instrumental sense; the form is also me, and mo.
2. Locative: ma kaule where; nimu ji ope makaule? ma dai where are you going to? to the beach; nide ti tu ma nave $\mathrm{m} a$ he stands at the door; nigu na we ma dopwe we swim in the sea; mo beli in the dish; ma na ba beli inside the dish. 2. Dative: nide ti bapule me bade he bought it for his own; Motion, vo ba ma nide run to him. 3. Instrumental : nine ti tabude ma nopo I struck him with a club. This word is shown to be at bottom a Noun by its use with a suffixed Pronoun, as the Adverb mede where.
3. The word $b a$ does the office of a Preposition as a Noun with Pronoun suffixed, or as one of two Nouns together; kam bane, kam bade give it to me, to him ; $b a \mathrm{~m} a$ in the house ; na lapa na io ma $b a$ na bokoti the garment lies in the box; $m a$ is combined with $b a$ as a Preposition with a Noun, in the inside the box ; luwe talovlo dalo apla na bade na bageti water drops from the stone into the bucket.

This word is used rather adverbially, like Mota pe, apena; when a thing is present it is said io $b a$ it sits at (it); nigo mu nale, mela vae, te lolode io ba we eat the flying foxes, very good, its fat is there, it has fat; qoi vo $b a$ a pig runs to (it) ; nana ka levu, ma apu na bade the sun is great, the house is hot because of it; mitopu niklakode bade, te omo teke the tomago has its prickles on it, the yam not.

In wu ma, upon, $m a$ is a Preposition and $w u$ an Adverb; wu ma nawa on the hill; apula ti taope wu ma naune a stone fell on my head; no ti motu ve wu ma apula a tree fell on a stone.

## X. Conjunotions.

The Copulative is ie; kumala ie bitiketi ie laiti sweet potatoes and biscuit and rice. In coupling persons together $m a$ is used; nine ma kalene I and my brother; nide ma kalede he and his brother. Disjunctive $e$, or ; banedu e teke like it or not.

A conditional sentence is expressed indicatively, without a Conjunction; navo ka lepu tege tue no (if) surf is great, not catch fish.

## XI. Numerals.

1. Cardinals; one eja, two ali, three atu, four apue, five navlunu, six ejame, seven olime, eight otume, nine opueme, ten navlu, twenty naplu li, thirty naplu tu. The unit above ten is na wade; thirteen naplu na wade tu ten its unit three. Hundred is tetiki or tejigi; the sum above a hundred is marked by $b a$; two hundred and thirty tejigi li napulu ba tu; see IX. 2. Thousand jiu.

Interrogative and Indefinite, how many? so many, tule; nupala tuli vatopo qoi? kulukulu how many men drive pigs? many.

The Prefix $e, a, o$, is of the nature of a Verbal Particle, and drops in a sentence. The digits of the second hand are marked by the Suffix me; and $n \mathrm{u}$ in the same way distinguishes five from ten ; navlu is also napnu. For eja one, some say teja. Beyond a thousand counting is indefinite; jiu labu said with a closing of both hands, is vaguely ten thousand ; there is also jiu walao.

Example of the use of Numerals. Ma Deni otopou ejame a Santa Cruz house (has) six posts, ka boi li, ka mabo pue tall two, short four, no na eme eja ridge-pole one, toka naplu eja rafters ten (one ten); nei na ba ma stage in the house, wu ma nie over the fire, nigo oio luke nina bade nei we put almonds on the stage; ma na gae? what for? na gle to be dry; nei koko bo tapani that stage extremely black; ma Deni nave pue, dapu teke Santa Cruz house (has) four doors, no windows.
2. Ordinals; second lipe, third tupe, tenth naplupe, i. e. two already, \&c. First is vakai.

Multiplicatives: na eja pe once, na pue ape four times.

## 25. Nifilole.

Nifilole is one of the Reef Islands called the Swallow Group, which lie some thirty miles to the North of Santa Cruz. It is
better known as Nufilole; but the inhabitants, who are very few, call it themselves Nifilole. Some of the Reef Islands are inhabited by men of Polynesian origin speaking a Polynesian language, which, from one of the group, is by the other natives called the language of Matema. Each of the non-Polynesian islands has its own language or dialect, akin to the language of Santa Cruz. How great the difference may be between them may perhaps be judged by the difference between this and Santa Cruz. The following very imperfect sketch of the Nifilole language was obtained from scholars from the island in Norfolk Island.

## I. Alphabet.

1. Vowels.-a, $a$, short and sharp, e, $e, \mathrm{i}, \mathrm{o}$, u.
2. Consonants.-k, g, g; t, d=nd, $\mathrm{j}=\mathrm{nj} ; \mathrm{p}, \mathrm{b}=\mathrm{mb} ; \mathrm{v}, \mathrm{w}, \mathrm{f}$; $\mathrm{m}, m, \mathrm{n}, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}$.

There is difficulty in ascertaining the correct sounds, particularly in words in which $p$ and $v, l$ and $r$, are used indifferently; $f$ does not appear in the Vocabulary, or in these examples, but it is plain in the name of the island; it interchanges with $p$; the neighbouring island is Pileni or Fileni. As in Santa Cruz, 1 and $n$ interchange; for example, the people of Santa Cruz, Deni, are called pe Lede 'because the Nifilole people call Deni Nede.' It is a question whether $q$ should be used; pw is written in words like opwa house. The sound also of $\tilde{n}$, written gn in Santa Cruz, is heard, but uncertainly. In the Vocabulary $r$ is used as it was heard; but in these examples only 1 appears, which is probably correct, the speakers not being conscious of any difference.

## II. Articles.

There can hardly be doubt about the Article $n$ - with shifting Vowel, though it does not always appear.

The Vocabulary shows most Nouns beginning with $n u$, no; and $N i$ in the name of the island is probably the Article.

## III. Nouns.

The division into two classes obtains; viz. those that do and those that do not take a Pronoun suffixed.

There is no common Plural sign ; sime a man, sime dao many men. There is, however, shown in the Interrogative Pronouns the Santa Cruz le, a collective, and pe, possibly $p a$ of Lakona; the latter also appears in Pe Lede, and $P e$ Mible the Pileni people.

The latter of two Nouns maystand in a genitive relation to the former ; na ilie kio a fowl's egg. One Noun also qualifies another; nu opwa ni ve a stone house, literally, house stone.

IV. Pronouns.

## 1. Personal Pronouns.

As in Santa Cruz those used as subject and object of a Verb consist of a stem, here $i$, with the Suffix, generally, of the form in which the Pronoun is suffixed to Nouns to make a Possessive.

Singular, I. iu; 2. imu; 3. ina.
Plural, I. incl. ide, excl. ino; 2. imi; 3. idii.
Dual, I. incl. iji (iji lilu), excl. ino le; 2. imi le ; 3. idi le na.
Trial, r. incl. ide ve le, excl. ino eve; 2. imi eve; 3. li eve.
Of these, the Second and Third Singular, and First inclusive and Second Plural, are familiar. The Dual and Trial have the Numerals $l e$ for $l i l u$ two, and eve three, added.
2. The Pronouns suffixed to Nouns to make a Possessive, and, to some extent at least, to Verbs as the object, have a common form, which may be thus represented:-

Singular, I. (u, no); 2. mu; 3. na.
Plural, I. incl. de, excl. no; 2. mi ; 3. di, i.

1. Examples of Pronouns suffixed to Nouns.

Singular. I. nime my hand. nenu my name. noutau my head. 2. nimemu thy hand. nenumu thy name. noutaumu thy head. 3. nime his hand. nene his name. nouta his head.

Plural. I, nimede our hand. nimeno our hand. nenuno our name. noutauno our head. 2. nimemi your hand. nenumi your name. noutaumi your head. 3. nimai their hand. nenai their name. noutai their head.

In this it is remarkable that in the First and Third Singular there is no Suffix, and that the final Vowel of the Third Singular and Plural is modified. This cannot be explained; but see Possessives.
2. Example of Pronouns as Object after the Verb, vaglo to strike.

Singular. 1. ina i vaglo gu (iu) he strikes me.
2. ina i vaglo gu $m u$ he strikes thee.
3. imu i vaglomu ina thou strikest him.

Plural. I. iji la i vagloi ide they strike us, inclusive. imi i vaglomi ino you strike us, exclusive.
2. ino i vaglono imi we, exclusive, strike you.
3. ina $i$ vaglogui he strikes them.

In these the Pronoun, which is the Object of the Verb, is suffixed only in the Second Singular $m u$, and Third Plural $i$; in the other examples the Personal Pronouns above given are the Object; as also in the following: imu $i$ vaglomu iu thou strikest me; iu i vaglono imu I strike thee; imi i vaglomi idi ye strike them; ide $i$ vaglode idi we, inclusive, strike them. This presents no difficulty. There is no difficulty either in perceiving that, as in Santa Cruz, the Verb presents itself as a Noun with the Pronoun suffixed as Possessive; vaglomu thy striking; vaglode, vaglono our striking; vaglomi
your striking; vagloi their striking; and by analogy vaglono my striking. See Verbs, VII. 3.

The Verb in the Third Person Singular has no such Suffix; gu is the Possessive Noun, which see ; the Object 'me' of the Verb in the first example may probably be supplied by $i u$, having been missed by the ear or the pen.
3. Demonstrative Pronouns; li, keli, eni, this; la, kela, ela, ena, that; sime en $i$ this man, sime ena that man; $i j i$ (=idi) li these persons, iji la those persons; kala dena niepu that thing far off; gala inaga that person.
4. Interrogative Pronouns; ie? who? do? what? iepe? who are they all of them? lebie? who? plural.

## V. Possessives.

A Possessive Noun gu is seen in the following example:-
daepoa no gu my bow. daepoa no gumu thy bow. daepoa no go his bow.
daepor no $\mathrm{g} u$ de, no gu no our bow. daepoa no gumi your bow.
daepoa nogui their bow.

The same is shown in na eamolige nog $u$ I see for myself, or for my own part; and in the examples above, ina $i$ voglo gu mu, ina $i$ vaglo gu $i$, he struck you, them. It would seem natural to make no the Article and gu the Possessive Noun, and no gumu corresponding to Mota na noma; but poe nou my pig, poe nomu thy pig, poe no his pig, show no also a Possessive. It is remarkable that, as in Motlav the shortening of the Vowel makes a kind of genitive for the Second Person Singular, so here $n ð$ and $g \not \varnothing$, shortened from no and gu, stand for 'his' in the Third Person.

## VI. Adjectives.

Qualifying words are used as simple Adjectives; sime lagi a small man; and perhaps with the Verbal Particle, na opwa e lo a large house. Comparison is made by a contrasted statement; poe e lo, lapu laki a pig is large, a rat small; a pig is larger than a rat.

## VII. Verbs.

1. Verbal Particles; these appear to be ki, Indefinite, and na Future. They coalesce with the Pronoun except, as in Maewo and other New Hebrides languages, in the Third Person Singular. Perhaps also $i$, and $e$, are Verbal Particles.
2. Example: togoli to sit, in the Present, with ki.

Singular, 1. iu iki togoli I sit, 2. imu muk togoli thou sittest, 3. ina ki togoli he sits. Plural, I. inclusive ide dek togoli, exclusive ino nok togoli, 2. imi mik togoli, 3. idii, or $\mathfrak{i j i l a}$, those persons, kil togoli. In the last Person $l$ probably represents the common Plural Particle ra.
2. Example of Future, with na; nubo to die.

Singular, I. (iu ku nubo), 2. imu muna nubo thou wilt die, 3. ina na nubo
he will die. Plural, y . incl. ide dena nubo, excl. ino nona nubo, 2. imi mina nubo, 3. idii na li nubo.

There is another Future sign $u$, which is added after the Verb which has the Particle ki, or combines to make $k u$; ina $k u$ nubo $k a, b a k u l u$ te $g u$ he will die, will not be well again, literally, will not live back for his part (gu the Possessive) ; iu ik wo $u$ te na numeto $I$ shall go back there into my country. Example, wo te go back. Singular, 1. iu ik wo $u$ te I shall go back, 2. imu muk wo $u$ te thou wilt go back, 3. (ina na wo te). Plural, 1. ide da wo u te, ino nok wo ute, 2. imi mik wo u te, 3. idii kil wo u te.
2. The Negative Verb has $b a$ before it; iu ba ik mo gu nanene I shall not stay (gu for my part) here; ba ku lu te gu he will not recover, live again; iu iki be I am sick, iu ba iki be gu I am not sick myself; iu $b a$ iki me gu na I shall not be able to sleep myself.
3. The use of the Verb, as in Santa Cruz, with a Suffixed Pronoun as if a Noun has been observed above, IV. 2; imu i vaglomu thou strikest, as if 'thy striking.' But here the Verb with its Suffixed Pronoun is, unlike Santa Cruz, preceded by the Pronoun which is its subject; imu $i$ vaglomu ina thou strikest him. Compare the Verb in Rotuma.
4. The Causative Prefix is wa; lu to live, walua save, make to live; bole asunder, wabolea break, make to be asunder.

## VIII. Adverbs.

1. Place: $\mathrm{n} a$, which makes part of Demonstrative Pronouns, points 'here' and 'there;' na nana there; po na nene come here; iu i amolika no na nana ki togoli I saw him myself (no) there sitting; nene is also here; kalave where; ina kalave? where is he? na nu opwa there in the house.
2. Time: lenene to-day; pulape to-morrow, buglo yesterday, bugloana day before yesterday; (bug night); tabona day after tomorrow ; ubla hereafter; to already, baoa to it is already finished, kalave to? where is it gone to? ba ne not yet; koloke by-and-bye.
3. Manner: guo? why? keledoe thus, kaladoa so ; te back.
4. Negative: 'No' is bawo. The Cautionary or Dehortative is $k u$; ka mu de me io don't go to sleep; ka mu de se io beni mio nie polao don't stand against the light.

The Affirmative is une.

## IX. Prepositions.

1. There are two Prepositions, $\mathrm{n} a$, and go.
I. na; Locative, ina na ni veli he (is) in the garden; no na ne io a cloud on the hill ; idii na agu they are in the bush; inaki so na nu baba he stands r k
at the door; nu ei na tenu water (is) in the bottle; ni ena i ebu na no baragi a tree has fallen on the path ; ni ena ki koaule na baragi a tree lies across the path. In these examples $n a$ might well be an Adverb of Place. Dative: lano $\mathrm{n} a \mathrm{~g} u$ give it to me; $\mathrm{g} u$ the Possessive, give it for mine; iu $i$ lagano to na go I have already given it to him, i.e. for his. Motion : puga na go go to him ; bwaisiki na nu opwa kiapave run into the cooking house. It may be thought that $\mathrm{n} a$ makes a Compound Preposition; kio $i$ tou $n a$ nike nu opwa a fowl lays eggs under the house; ki togoli na nike gnie he sits by the fire. When $\mathrm{n} a$ is used before $\mathrm{g} u$ the Possessive, the Pronoun not being expressed, it is not clearly a Preposition; imili mi ki togoli li male na g $u$ you two sit both of you with me; iu iki mo ge na go I stay with him ; ni ve i ebui na gu a stone fell on me. According to Melanesian idiom the Locative is translated 'from;' ina i apola $\mathrm{n} a$ nu opwa ta he has gone out of his house; luabeila $\mathrm{n} a$ go take it away from him.
2. go is Instrumental ; i vagloi go do? what did they strike him with ? idii $i$ vagloi go teatu they struck him with clubs. In the sentence keli teatu $i$ vagloi la this is the club they struck with; $l a$ is an Adverb, 'there;' compare Motlar VIII. 2. There is another meaning of go ; pe go nu ei go for water.

## X. Numerals.

1. Cardinals; one nigi, two lilu, three eve, four uva, five vili, six welegi, seven polelu, eight pole, nine polove, ten nu kolu; twelve nu kolu e nigi nu a lilu; thirty nu kolu e ve; a hundred tevesiki, a hundred and thirty-five tevesiki nigi e totoge kolu eve nu a vili; a thousand tegu. How many, so many, o.

These Numerals are strange; the unit above ten is the $a$, a Noun; the sum above a hundred is expressed by a Verb, e totoge. With Numerals and o a word which is perhaps the Fiji lewe is used when men are spoken of ; sime lu o? lu lilu how many men? two men; sio? how many fish?
2. Ordinals ; formed by prefixing $m i$ and suffixing ne; second $m i$ lilune, third mievene, fourth miuvene, fifth mivilene, sixth miwelegene, seventh mipolelne, eighth mipolene, ninth mipolovene, tenth mimikolune.
3. Multiplicatives with the Causative wa; wa o? how many times? wa uve four times.

## VII. Solomon Islands.

Of the languages spoken in the Solomon Islands some fall naturally into two groups; those which belong to Ulawa and the neighbouring part of Malanta, Ugi, San Cristoval, and the part of Guadalcanar adjacent ; and those of Florida, the parts of Guadal-

canar opposite, and the nearest extremity of Ysabel. In these larger islands the diversity of languages does not seem so great; all of them agree in refusing to close a syllable. There is no great difference in the first group, though Fagani is distinct. In the neighbourhood of Florida Savo is strangely different in some respects. Many dialects and languages no doubt remain unexplored. The language of Duke of York Island, lying far away, carries on the connection of these languages towards New Guinea, though it does not lie between Ysabel and that great island.

## 26. San Cristoval, Fagani.

There is closer connection between San Cristoval and the Eastern parts of Melanesia in point of language, as it lies geographically nearer than the rest of the Solomon Islands. There are several dialects in San Cristoval; but they divide into two classes, not very different, at a point between Fagani and Wano on one side, and at Makira on the other. From Fagani the language with variations runs round by the East to Makira; from Fagani and Makira towards the North-West, two dialects, with little difference, occupy the extremity towards Guadalcanar. Wano in the one division and Fagani in the other lie only three miles apart, and there is a good deal of intercourse; the sketches of the language of both here given were obtained from natives of each place who had lived at both, and knew something at least of both languages. The difference of the name of one gives a ready example of the difference of speech; the place is called Fagani by its own natives and Ha'ani by the Wano people; the Wano h becomes f in Fagani ; the Melanesian g sounded in Fagani drops out and leaves a break in Wano. It will be seen that the Fagani language differs less than the Wano from those of the Banks' Islands and New Hebrides.

It must be added that the Island of San Cristoval, which has no native name as a whole, has been called Bauro from the most conspicuous part of it. The language of the real Bauro is not very different from that of Fagani.

## I. Alphabet.

1. Vowels.-a, e, i, o, u. Diphthongs.-au, ao, ae, ai.
2. Consonants.-k, $\mathrm{g} ; \mathrm{t} ; \mathrm{p}, \mathrm{b}, \mathrm{w}, \mathrm{f} ; \mathrm{q} ; \mathrm{m}, m, \mathrm{n}, n ; \mathrm{r} ; \mathrm{s}$. K k 2
3. The Melanesian $g$, and $k$, mark this division of San Cristoval dialects; $k$ is the Wano hard $g$; $g$ is represented in Wano by a break. 2. In many words t has been dropped, 'ani for tani to cry, 'ura for tur, tira, to stand, ma'uru for maturu sleep, 'oru for toru three. But $t$ again comes in, replacing the more common s, and so, more remotely, h; tafa for sava what; fato for Mota paso; tave, Bugotu have, to live; tau afar, Mota sau, Florida hau. 3. There is no m before b . The Wano h is always f ; and that h often represents $v$ of other languages. The sound which here is $f$ stands also for $v$ and $w$ of other places. 4. The sound represented by $q$ is bw.

## II. Articles.

The Demonstrative Articles are $a$ and $n a$.
Of these $a$ is used with the subject of a Verb; na with a Noun under government, and with one to which the Pronoun is suffixed; a faka ni fatara mai a vessel has arrived here; inau nau qani rigia na faka ea I have already seen that vessel. Compare Mota, Maewo, \&c.; but the rule can hardly be established.

## III. Nouns.

1. The common division of Nouns obtains, into those which take and do not take a Suffixed Pronoun; na rimaku my arm, a rima aku my house; na ataku my name, na paigai aku my club.
2. Verbal Substantives, formed by adding $f a$, n $a$, to the Verb; ma'e to die, ma'efa death; ateate to speak, ateatena speech. Compare Banks' Islands words with $v a$.
3. Two Nouns stand together in a genitive relation ; a ma rima a door, house's eye; but commonly, with perhaps a more particular sense, the former has the Suffixed Pronoun; na mana rima, a pauna poo a pig's head, a oruna liua a fowl's egg.

There is no Plural sign; except ra, which, with Pronouns, applies to both things and men; a rima naera these houses. 'Many' is mani; mani finua many places; monoga is 'all' in the sense of Mota gese; raira na inuni purupuruga monoga they are all black men.

## IV. Pronouns.

1. Personal Pronouns subject or object of Verbs.
$\left.\begin{array}{llll}\text { Singular. } & \text { 1. inau. } & \text { Plural. } & \text { I. incl. ikia. } \\ \text { excl. igami. }\end{array}\right\}$

The Prefix $i$ can be omitted. The presence of both Plural and Trial marks
one great distinction between Fagani and Wano, in which latter the Trial is in fact used as Plural. The Dual is made by adding rua; but not simply rua in the First Person. Similarly in the exclusive Trial gami $r u=$ gami oru.
2. Pronouns suffixed to Nouns.

Singular, 1. ku; 2.mu; 3. na.
Plural, 1. incl. ka, excl. mami; 2. miu; 3. ta.
Example: Singular, 1. na rimaku my hand, 2. rimamu thy, 3. rimana his; Plural, 1. rimaka, rimamami our hands, 2. rimamiu your, 3. rimata their. Dual, 1. rimakara, rimamiria hands of us two, 2. rimamurua of you two, 3. rimatarua of them two. These are seen to be the Pronouns commonly suffixed in Eastern Melanesia; ta=ra.
3. Pronouns suffixed to Verbs and Prepositions.

Singular, 1. au; 2. go ; 3. a.
Plural, 1. - ; 2.-; 3. ra.
These, again, are familiar; the First and Second Plural kia and gami being the same as those used as Subject of a Verb. Example with the Verb tagafi to love: go tagafiau thou lovest me, nau tagafigo I love thee, karaa kari tagafia we two love him; raoru oru tagafi kia they three love us, gamiu mura tagafigami you love us, raira oru tagafigamu they love you, gami mi tagafira we love them. After Prepositions : ni oga ifaginiau he stayed with me; itaua mai tanago he gives it to thee, tanaa to him.
4. Demonstrative Pronouns.

Demonstrative Particle na, ne; are, nare this; ea, naea that; a finua rafa nare a large land this, iaa nare na finiaku this is my country; a togoni amu neea your garment that; a rima naera those houses. The Third Plural Pronoun iraira is used Demonstratively, and naniira; maea this near, marego ae the thing there.
5. Interrogative Pronouns.

Persons, iti, plural rereti, who? Things, a tafa, what?
The Prefix $i$, as with Personal Pronouns, can be omitted; tinare? who is this? na rimana iti? whose hand? The change of form in tafa is remarkable; sava of Mota, hava of Florida, taha of Wano.

## V. Possessives.

There are only two Possessive Nouns, $a$ and $g a ; a$ general ; marego aku a thing of mine, a togoni amu thy garment, na poo ana his pig, a inuni aku my man; ga of things to eat and drink; gaku wvi my yam, gaku wai my water; but the Second Singular Suffix is mua, as in Florida, not mu; gamua uvi are this yam for your eating ; gamua na wai are this water for your drinking.

## VI. Adjectives.

1. Adjectives are used directly to qualify; a iga rafa a large fish, a rima kikirii a small house.
2. The termination $g a$ is characteristic; purupuruga black, merameraga red. The Prefix of condition ma is common to Adjectives and Verbs; magauga cold, marumaruma soft, mafu'i white, (Malay putih).
3. Comparison by use of preposition; a poo ni rava pania na gasufe a pig is larger than (from) a rat; gami mi gafu panira we are more than they. A Superlative Adverb tai; kare kikirii tai very little boy.

## VII. Verbs.

1. It can hardly be said that there are Verbal Particles, unless it be in the Third Person Singular and Plural ; a form of the Personal Pronoun is used before the Verb.
When the Personal Pronoun is the Subject, and is expressed, it is repeated in this short form: Singular, r. inau, au, 2. igoo, go, or o, 3. iaia (ni or $i$ ); Plural, 1. kia, ka, gami, ma, 2. igamiu, mura, 3. iraira (ta or a); gamiu ni Fagani mura nafuira ni Bauro you Fagani people fight with (strike) the people of Bauro ; iraira ni Bauro ta nafui gami ni Fagani those Bauro people fight with us of Fagani.
There is no need, however, for the full Personal Pronoun to be expressed; au nafuia I struck him, o anisia na tafa? what are you crying for ? i uraura $i$ ma na rima he is standing at the door.
The forms used with the Dual are, i. inclusive kari, exclusive miri, 2. mura, 3. oru. These short forms used before Verbs, if not Verbal Particles, are something more than mere abbreviations of the Personal Pronouns; ni and $i$ do not represent $i a i a$, though $n i$ is a Personal Pronoun elsewhere. Again, ma is no short form of gami, or mura of gamiu. In the Third Plural $t a$ and $a$, like $n i$ and $i$, have more the appearance of Verbal Particles. With Numerals $n i$ and $i$ are plainly Verbal Particles.
2. There is no distinction of Time shown in Verbs with these forms. For the Past Tense Adverbs are added ; nau qani regia na faka I have already seen the ship : or ni fato, it is finished, makes it clear.

The sign of the Future is $i$, following on to and combining with a short form of the Pronoun, not the same as that otherwise used with Verbs; thus, inau wai oga Fagani ikaita I shall stay at Fagani some day; where wai is probably aui by metathesis.

The other forms are Second Singular goi, Third ai; Plural, I. kai and mei, 2. murai, 3. tai; goi rago, ai rago, you, he, will go.

There is no sign of a Pluperfect; i taua faporo mai na pira ni nau irarona he brought back the dish he had eaten in.
3. The Negative is made by gae before the Verb; au gae tagafia I don't like it ; inau wai gae rago I shall not go.
The Dehortative is $a b u$, used with something, again, of a Pronoun form before the Verb; abu o ma'uru don't sleep, to one person, abu mu ma'uru don't sleep, to many ; abu na ma'uru let him not sleep, abu na kia ma'uru let us not sleep.
4. Imperative; either the simple Verb, or with a form of Pronoun; rago tanaa run to him ; go ateate speak thou; o rago tanaa na wai run after water; i rago fano let him go, run, Fiji lako.
5. Suffix; transitive, determining the action on something, si; kone to see, konesi see something; ani to cry, anisi cry for some; thing, o anisia na tava? what are you crying for?

There are doubtful Suffixes shown in the sentences, $i$ konesia ma ni maguta ginia he saw him, and was afraid of him, ni rago fagi na pira he went with a dish. See Oba and Florida; maguta is matagu by metathesis.
6. Prefixes.-r. Causative, faga; tafe to live, fagatafe make to live. This is used also in Adverbs; fagatau far off, Mota asau; fagaforo crosswise, Mota wolo. 2. Condition ma; matare torn, tare $=$ sare to tear; makama broken. 3. Reciprocal, fai; fai nafui strike one another; iraira na mane fai arifa ori they the men fight together always. 4. Spontaneity, 'afa; a waro (Florida galo) ni afatete the line has come undone; tete to loose.
7. Reduplication; pau to sit, paupau sit and sit again, papapau go on sitting.

## VIII. Adverbs.

The common Adverb of direction hither is present, mai; that of direction outwards is fano. Others of Place, Time, and Manner, are as follows.

1. Place; iani here, iai there, ifi, iafee where; kasia away, karani near, fagatau far off ; faporo back.
2. Time; taini now, to-day, nanora yesterday and day after to-morrow, ifogoa to-morrow, nora fano day before yesterday; noga of past time (Mota noga), used with taini, and nanora; noga taini to-day but past already, noga nanora the second day in the past; noga are now, has come to this; ia noga mai he is here already; ikaita in time to come, same as anaisa; ikaita na go oga ifaginia hereafter you will stay with him; $i$ nago before (literally, at the face), noga i nago ni oga ifaginiau of old time he stayed with me ('oga= Mota toga) ; qani already.
3. Manner; mara as (Lepers' Island mere), marafee how, as where ; ginia na tafa why? because of what? 'No' is iaiga, ' yes' igo.

## IX. Prepositions.

1. Locative, $i$; Motion to, and Dative, $\tan a$, suri ; Motion from, pani; Motion against, qarasi; Instrumental, gini; Relation, with, fagi; Genitive, ni.
2. $i$; seen in Adverbs, iani, iai, ifi, ikaita; i rago ifi ? $i$ one where has he gone to? the beach (at the sand); iuraura $i$ manarima he is standing at the door. 2. tan $a$; taua mai tanaau give hither to me; iforia taene tanaa he bought it for himself (fori=Mota wol); o rago tanaa na wai go after water. 3. suri ; o kokone suria look after him; rago suria follow him, go after him. 4. pani from; i taua kasia noga paniau he has taken it away already from me; nogaiai na rima ana na ni furaga pania that is his house there that he has come out from (it). 5. qarasi, no doubt a Verb; abu na go ura qarasia na pewaa don't stand in the way of the light. 6. gini, as in New Hebrides; au nafuia ginia na mata I struck him with a club; o nafua ginia na tafa? why did you strike him? ginia ni nafuiau because he struck me. 7. fagi; this is not quite clear, because ni follows it; see Maewo, Oba, gi; i rago faginia na pira he goes with a dish; i ogaoga i faginiau he stays with me; here $i$ also is a Preposition. This resembles the Transitive Suffix of Verbs vag. 8. ni of ; a inuni ni Bauro a man of Bauro; ateatena ni Arosi language of Arosi ; a rima ni poo a pig house, a rima ni togoni a house of cloth, tent.
3. Compound Prepositions are found; i rarona panifita inside the chest. But Nouns without $i$ are used as prepositions;

Rarona rima in the house, the honse's inside; fataragana funafuna on the hill, the hill's top; a fau (vatu) ni asuku a foraku a stone fell on me; a paigai ni asuku fagaforo fafona fau a tree fell crosswise on a stone.

## X. Conjunctions.

Copulative, wa and. Disjunctive, ka or ; a nafuia ka ni mae faria? did they kill him or did he die of himself? Another expression; kanae koro noga nare mani iaiga mao? whether is this good already, or not yet? Conditional, maraa if; maraa wai konesia wai tava tanaa if I see him I will give it to him ; maraa go tagafia ai mata if you wish it will be done. This is not the same with mara as ; i rago noga, mara go farau he has gone already as you told him.
'Lest' is gau; konesia nai gau garu take care lest it fall ; abu na, nau gau tahoa don't, lest I should be ill. Another form of the Copulative wao; inau wao wasiku I and my brother, iaia mao wasina he and his brother.

## XI. Numerals.

1. Cardinals; one tagai, two rua, three 'oru, four fa'i, five rima, six ono, seven $p i{ }^{\prime} u$, eight waru, nine siwa, ten tanafuru; twenty
i rut tanafuru; a hundred tanarau; a thousand mirumiru; fortyfive $i$ fai tanafuru matara rima; two hundred and forty $i$ rua tanarau matara i fai tanafuru.

The Numerals are used in sentences as Verbs, with the Particles $i$ and ni, $i$ tagai, $i$ rua, \&c. In counting a series eta is used for ' one ;' eta, rua, oru, \&c. In 'oru, fa'i, thas been dropped from toru, fati; pi'u is Florida vitu. The sum above both ten and hundred is matara.
2. Ordinals ; ruana second, omna third, a tanafuruna the tenth. 'First' is afina, its root.
3. Multiplicatives; fagatagai once, fagarua, fagaoru, \&c.

## 2\%. San Cristoval, Wano.

The language of the part of San Cristoval which lies North of Fagani on one side and Makira on the other has at least three dialects, two of which certainly do not much vary. The one here represented is that of Wano, a large village three miles from Fagani. On the same coast from Heuru to Ubuna is the district of Arosi ; the language of which, under the name of Bauro, appears in the 'Melanesischen Sprachen' of Von der Gabelentz. This does not much differ from that of Hada and Mata on the other coast. The natives inland have a dialect of their own, which the coast people say is very different.

The Wano dialect is strikingly vocalic, owing to the common dropping of $t$, and the entire absence of the Melanesian $g$, the place of which is shown by a gap or break; thus the Mota toga becomes ' $o$ ' $a$.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k, g hard; t, d; p, b, w; q; m, m, n, $n$; r; s, h.
r. There is seldom the sound of $k$; the hard $g$ takes the place of $i t$, and sometimes may be taken for it; there are words, however, in which k is certainly heard, such as haka a ship. The common Melanesian $g$ is not heard, but the place of it can always be detected by a break; as in the word for 'bow' ba'e, the Florida bage, and in $i^{3} a$ fish, the very common iga and ika. It is not desirable, perhaps, to mark this in print for native use; but it is marked here where it is known. Although g is never heard with any but the hard sound, there are words in which the common Melanesian g is almost heard, as in ma'ua but ; and it must be remembered that the Melanesian $g$ in languages where it has an established place is apt to be missed by an un-
practised ear; see 'Phonology,' p. 204. 2. The sound of $t$ is common enough, but $t$ is dropped in very many words common elsewhere, such as ' $a \mathrm{n} i$ to weep, ma'e to die, tani, mate; the omission is here marked when recognized. It is often plain that $t$ represents $s$, and more remotely $h$, in other languages; as the Interrogatives tei and taha for sei, sava, who, what; tahi live, the Bugotu have; tara road, Mota sala, Florida hala. 3. There is no n, as elsewhere, with d. 4. The sound of $p$ is rare, if it really occurs at all. There is no $m$ before $b$, as is common elsewhere. The sound of $q$ is $b w$. 5. The $m$ is very distinct, and the explosive ending of the sound is conspicuous; there is more excuse for the use of mw in this group of languages than elsewhere. 6. There is properly no sound of 1 ; but the natives really do not perceive the difference between r and 1 ; a man will call his wife Laulaha, who yet is clear in the statement that $r$ is alone right. 7. The place of $v$ in other languages is frequently taken by h; as raha great, Mota lava; he'u, Mota vitu, star ; riho, Florida livo, Mota liwoi, tooth. At one time h in Wano inclined to turn to f.

## II. Articles.

## 1. Demonstrative Articles $e, i, n a$. Personal Article ia.

r. It may be said that $n a$ is used always when a Noun has the Pronoun suffixed; na rumagu my hand; and that $e$ is rather used with the Subject, and $i$ with the Object of a Verb; e taha nasi? ebo what is that? a pig; misu $a$ araiia $i$ bo the dog bit a pig. For $i$ in Arosi they say ni.
2. The Personal ia is no doubt a compound of $i$ and $a ; i$ appears in itei, iratei, who; ia personifies; hereho a thing, ia hereho the person, hereho representing the name.

## III. Nouns.

1. There are the two classes of Nouns; those which take or do not take the Suffixed Pronoun for a Possessive; rumagu my hand, ruma agu my house.
2. Verbal Substantives; haate to speak, haatea speech, appears to show a Noun of this kind; taha ni haatea irau what their speech? what did they say?

This, however, is Arosi, not Wano, where such Nouns are disavowed. In the Arosi taha ni hateana? what was his speech? and rago ni hateanai tana meu many his speeches to us, ana may as well be the Possessive as $a$ part of the Noun and $n a$ the Suffixed Pronoun. The inland, ' bush,' people, however, use the termination ha, as at Fagani fa; ari to go, ariha going, 'o' $a$ to abide, 'o'o'aha way of life, ma'e to die, ma'eha death.
3. Plural: there is no sign of simple Plurality; rago is many, ruma rago many houses. Totality is expressed by hako; na abegu hako my whole body; 'all' excluding others, mono'a; mane mono'a all male, no females.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, i. inau, au; 2. i'oe, 'o; 3. iia, ia, a.
Plural, i. incl. iga'u, excl. i'ame'u ; 2. i'amo'u; 3. ira'u, ra.
Dual, i. incl. igara, excl. 'amiria; 2. 'amurua; 3. irarua.
The Prefix $i$ is used or omitted in each Person and Number. The Plural is really a Trial, ' $u$ being in fact 'oru three, and known by the Wano people to be so. The Dual is formed by the addition of rua to the true Plural.
2. Pronouns suffixed to Verbs and Prepositions.

Singular, I. au; 2.'o; 3. a.
Plural, i. incl. ga'u ; 2. 'amo; 3. ra, i.
When the Noun is expressed as the Object of a Verb, a Pronoun is still suffixed; araia ora make (it) a canoe; it is the same after a Preposition. The use of $i$ in place of $r a$ when things, not persons, are in view is the same as in Florida; omesira see them, men, for example; omesii see them, things. It is also used with the Pronoun suffixed to Nouns; see Possessives.
3. Pronouns suffixed to Nouns.

Singular, I. gu; 2. mu; 3. na.
Plural, 1. incl. ga'u, excl. me'u; 2. mo; 3. ra, da.
4. Demonstrative Pronouns.

A general Demonstrative is na; ni, nani, this, si, nasi, that; naira ini these, nairaesi, those.

The Third Plural ira is also used as Demonstrative; ira na Mara the Malanta people ; ira'u those people.
5. Interrogative Pronouns.

Of Persons, iatei? Plural iratei? who? oma anatei? whose place? ianatei? whose is it? Of things, e taha? a Noun with Article, what?
6. Indefinite Pronouns.

The Interrogative Pronouns are used as Indefinite. The Noun tanei, Singular, tarainei Plural, is 'some;' tarai noni some men; tarainei moi some, if two or three, not many; enei some one, anyone; ta (Mota tea) something, some; o ari ha mai ta wai go bring some water.

## V. Possessives.

The Possessive Noun used with such common Nouns as do not Suffix the Pronoun is $a$; agu my, amu thy, ana his, and so on; naihi agu my knife, ruma ana his house.

The Possessive used with the names of things to eat and drink is irregular; gugua uhi, or wai, my Jam for me to eat, or my water to drink; mumua thy yam or water; ana his; Plural, gagau, memeu, our, momo your, adau their. The same word is used of weapons, \&c., mumua o'o a spear to kill thee with.

The Plural Suffix $i$, not only when things are spoken of, is added to the Pronouns suffixed to the Possessive a; noni agu my man, noni agui my men; adai their, of many things ; marau adarui the lands belonging to them two, the lands being separate; if it were one piece of land belonging to both it would be adarua.

## VI. Adjectives.

1. Adjectives are directly used to qualify; ruma raha a large house, a ruma kekerei a small house.
2. The termination ' $a=g a$ is seen in buruburu' $a$ black.
3. Comparison is made by a Preposition; bo raha bania kasuwe a pig is larger than a rat; ame'u rago bani ra'u we are more than they. Adverbs modify or enhance; gere goro rather good; raha riu, or rakahi, exceedingly large, or largest.

## VII. Verbs.

1. Terbal Particles do not appear in the Present; shorter forms of the Personal Pronouns are used with the Verbs.

Example: tahi to live. Singular, I. nau au tahi I live, 2. ioe o tahi thou livest, 3. iía a tahi he lives; Plural, I. incl. ga'u gau tahi, ame'u meu tahi we live, 2. amo'u mou tahi ye live, 3. ra'u rau tahi they live.

With the Verb in the Past, however, $n$ precedes this short Pronoun; nau gawasia i tali I unloosed the rope, nao gawasia thou, na gawasia he, unloosed. This only appears in the Singular.

Future.-The Particle $i$ is used to mark the Future in the Singular; nau wai ari taoha I shall go hereafter, ioe oi ari thou wilt go, iia ai ari he will go. In the Plural rai also is used in the Third Person ; ra'u rau ari or rai ari. In the Dual $i$ is used ; garai, ameriai, murui, rarui.

In Arosi, though not in Wano, $i$ is used in the Plural with each Person.
The Verb ari, to go, is used as an auxiliary, giving a future sense; au ari heibai be iarau I am going to forbid them, I shall forbid; gau ari nahuia we will kill him, are going to kill. The meaning, however, is not always future; wai ari bubu water goes on trickling. Compare the use of the auxiliary Verb $v a$ in Ambrym and Sesake.

The Future follows on a Conditional Conjunction; ona wai tahi if I shall live. The same also after an Illative Conjunction ; a haatorau huni wai boi he ordered me that I should come here.

The Future also is used in an Imperative; oi ari go.
2. Imperative.-Either the simple Verb is used, or a short Pronoun; ari, haate, go, speak, or o ari o hate; so mou, muru (Dual) haate, speak ye, ye two; gau haate let us speak, gara us two, rara them two.
3. Negative; $a i$ is introduced before the Verb; au ai tahia

I don't wish. The Dehortative qai is also used in a Conditional sentence ; ona na qai rabasia if he should not wish; and with the Future ; au qai ari I shall not go. See Negative Adverb.

Dehortatives are two, qai, a qai, and abu; oe a qai don't you (do it), ia a qai let him not, au qai let it not be I; abu don't, mou $a b u$ don't you, Plural.
4. Prefixes; r. Causative haa; tahi to live, haatahi save, make to live. 2. Of Condition, ma; makari torn. 3. Reciprocal, hei; raru hei nahui they two strike one another, fight; hei, as vei in Fiji and Florida, is used where reciprocity is not strictly in view; hei taahi to pity.
5. Suffixes; transitive terminations directing the force of a Verb upon some definite object, or making a neuter Verb transitive, are $s i, h i, r i$; gawa to come loose, gawasi to unloose; 'aro a gawa the line is undone; iatei na gawasia? who undid it? ma'e to die, ma'esi to die of something ; murui naua, murui ma'esia if -you two eat it you two will die of it (Arosi); 'ani to cry, 'anisi to cry for ; ebasia ni oma run to the village; hana to shoot, hanasia ni noni shoot a man ; sina sun, haasinaria $i$ tooni dry the garment in the sun ; siba to seek, sibaria seek for it; oro to swim, orohia $i$ haka swim to the ship.
6. Reflective Verb; a haama'esia haria he killed himself, made him die by himself, alone.
7. Reduplication is of the first syllable or syllables, or of the whole word, signifying repetition or continuance.
8. An Arosi sentence is worth noting which shows the Verb as a Noun with Suffixed Pronoun; au omesia ni nahuiamu dooramu I saw thee kill thy brother, literally, thy killing thy brother. This to a certain extent connects with the Santa Cruz idiom; which see.

## VIII. Adverbs.

Many of these show forms of words common in the Adverbs of other Melanesian languages.

1. Adverbs of Place. The common directive hitherwards is mai, outwards woo naani here, naasi there, nawoni there, near, nawosi there, far off, with demonstrative Particles ni and si; iei there indefinitely; noaiiei there, noni nonaiiei man of that place; hei the place where, ihei, nahei, naihei where; a'o'a ihei? where does he live? oi ari ihei? where are you going to? o boi hei? where do you come from? noni ni hei? man of what place?
2. Adverbs of Time: oha space of time; oha ni now; oha nani then, of past time; oha qani then, long past; oha orea then, not so far back; ta oha hereafter; deeni to-day; bania gau presently; hooa to-morrow (hoo light); hoo-
awo day after to-morrow; nonora yesterday, nonora wo day before yesterday; noaigeta when; nage, nageta when, of past time, geta when, of future time; mau yet; ga'u still ; no'a mai up to the present time, Mota noga; mou again; $g u$ of sequence, thereupon; ona wai tahi wai gu ari if I should live I shall then go; a haatorau nau gu boi inia he commanded me, I thereupon came here because of it.
3. Adverbs of Manner: oani thus, oasi so; onaitaha? how? haaheua? how? moi only; haagoroia make it good, well; haakomononoa completely; riu, rakahi, very, exceedingly.

Negative: the Exclamation is aia, which also is the Adverb; wai ari ome gasi ai boi ma'ua aia I shall go and see whether he will come or not; ai boi ma'ua aia? aia will he come or not? no. It is also a Noun; taha nai'ana si? aia what is in that bag? nothing. The Affrmative is io; as an Adverb marai truly.

## IX. Prepositions.

These are Simple Prepositions, or Nouns and Verbs used as Prepositions.
I. Simple Prepositions. 1. Locative $i$; seen in Adverbs $i$ ihei, iei; $i W a n o$ at Wano; iia a 'ura i mana i ruma he stands at the door; na $i$; iia ihei? nai ruma, nai mou where is he? in the house, in the garden. 2. Motion to persons, be; o boi beiau come to me; no doubt pe, be, of Banks' Islands, and meaning 'with ' rather than 'to.' 3. suri is only used in Wano of following; o boi suriau come after me; but in Arosi suriau is to me. 4. Motion from, bani; a hora baniau he has gone away from me; haua bania take it away from him. 5. tai from; boi tai inia come from him. 6. Motion against, horo, not common; didi horo to make a shade against. 7. Dative, tana to; o ha tanau, tanaa, give to me, to him. 8. Genitive, ni; noni ni Wano a man of Wano. 9. Instrumental, 'ini; Tara a doria qarisuna 'ini wai Tara bathed his nose with water; taha o nahuia' inia? what did you strike him with? 'inia $i$ mada with a club. Another meaning is 'for;' o 'ani 'inia taha? what are you crying for? au tahuri rarua 'inia $i$ haruta I pay those two for rowing; taha mou besia i bo adau 'inia? what did you steal their pig for?
2. Nouns used as Prepositions: 1. $h u \mathrm{n} a$, Florida vuna, Mota vuna; hasie a teri hunana $i$ bauna the tree fell on (atop of) his head. 2. bahai underneath; kua a haasusu bahaina i ruma a fowl laid eggs under the house; bahaigu, bahaimu, under me, under thee. 3. noai uruha the midst; noai uruhada between them, in the midst of them.
3. Verbs used as Prepositions: qarasi; ari qarasia go meet him; o abui 'ura qarasia $i$ dani don't stand against the light; didiusi is used in the sense of horo against, to shut something in, or out.

## X. Conjunctions.

1. Copulative, with Nouns mana; with Verbs ma; au ari noaiiei ma u omesia I went there and saw him. 2. Adversative, mia; au ari, mia aia I went, but he was not (there). Disjunctive, ma'ua or ; goro ma'ua aia? is it good or not? Conditional, ona if;
ona ai biowa ma wai ari, ona ai nahoa ma boi if it should be calm (and) I shall go, if there shall be surf (and) it can't be. Illative, Declarative, huni that; a haate huni wai boi he said that I was to come.
The Conditional ona is used for 'as;' nau na haua ona haate amu I did as you said, according to your saying. There is no word for 'till ;' 'o'a gau ma wai ahoi mai stay till I come back, stay a while and I will come back.

## XI. Numerals.

1. Cardinals; one tai, two e rua, three e'oru, four e ha'i, five rima, six ono, seven bi'u, eight waru, nine siwa, ten tanahuru; eleven tai tanahuru mana tai, twenty rua tanahuru; a hundred tanarau, a hundred and thirty-four tai tanarau mana 'oru tanahuru mana ha'i.

Interrogative and Indefinite, e siha how many, so many.
In counting eta is used, not tai. The Prefix $e$, no doubt verbal, can be used with all but tanahuru. For the sum above ten madara is used by some. For a very large number of men, not strictly a thousand, melu mane is used. For a very great number the saying is o qai ohainia hako $i$ warehuna $i$ huto you cannot count all an opossum's hairs.

To all Cardinals, except tanahuru, ta is sometimes prefixed; wai ha tanao ta rüa tabaika 'inia I will give you two pieces of tobacco for it.

Men on board canoes are counted with ta'e ; ta'e siha? ta'e ono how many men on board? six, Mota sage visa. A score, used in counting betel nuts and days, is gagau; gagau bua twenty nuts, rua gagau forty; but it is not admitted that this word is kakau fingers. A thousand mangos aii wawai beo.
2. Ordinals; formed by Suffixing na; ruana, 'oruna, tanahuruna, second, third, tenth. First is na'o, front.
3. Multiplicatives, with the Causative ha'a; ha'a siha? how many times? ha'a ha'i four times.
XII. For comparison with Maewo and other Northern New Hebrides tongues the Hundredth Psalm is given.

## Gana 100.

1. Mou imoimo waewae tanaa Lord, oma rago: mou tatauaro waewae tanaa Lord ; ari qarasia i mana 'inia i suru raha i gana. 2. Mou 'irara 'inia Lord huni ia God: na haaqaraga'u, ma ai iaga'u ; iga'u i mane huna ana, mana sipu nai mouana. 3. Mou siri wou haagorohia nai mana i bara ana; mou ari unu haagorohia nai hera hora ana: haagorohia, haate goro'inia atana. 4. Maia ia Lord a goro, a heitaahi tarau : i tawado suri mane buruna rago.

## 28. Ulawa, Contrariété Island.

There is little difference between the speech of Ulawa and of the part of Malanta near to it. An outline of it is given by Von der Gabelentz, taken from grammatical notes printed by Bishop Patteson. The following has been independently compiled from scholars at Norfolk Island who speak Mota. There is more difficulty in ascertaining the correct form of Ulawa words than has been found in any other language.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k; t;p,w;q;m, n, n; r, l; s, h.

There is no g ; what is hard g in Wano is here k ; the Melanesian g is replaced by a break, as in $i^{\prime} a$ fish, $p a^{\prime} u$ head. The sound of t is so like d that there is doubt whether two letters should be used; $t$ bas been dropped in many words; 'iola, Florida tiola, canoe; ' $p a ' u$, Mota $q a t u$, head; $q=p w$. Both $\mathbf{r}$ and 1 are used, but the natives do not easily distinguish the sounds.

## II. Articles.

r. The Demonstrative Article is n $a$, not commonly used. 2. The Personal Article $a$ is seen in $a$ tei who, $a$ ola for a person's name, ola a thing, and in personification a ola kaikai a deceiver.

## III. Nouns.

1. There is the common division of Nouns which take and do not take a Suffixed Pronoun; pa'uku my head, nima inau my house.
2. Verbal Substantives are formed by adding na, an $a$, to the Verb; ma'e to die, ma'en $a$ death, wala to speak, walaan $a$ speech.
3. Plural.-The Plural sign mai precedes the Noun; mai nima houses; $h u n a$, and e huna, a Verb, many, follows; mai nimue e huna houses, many of them.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, r. inau, na; 2. ioe, o; 3. ineia.
Plural, r. incl. ikailu, ikia, excl. imeilu, iami; 2. iomoulu; 3. ikiraeilu.

Dual, r. incl. ikarai, excl. imerei; 2. iomoroi ; 3. koroi, rarui. The Prefix $i$ is used or not, at pleasure. The Plural is, in fact, a Trial, $l u$
standing for'olu three. The Dual is similarly made by the addition of a form of rua two.
2. Pronouns suffixed to Verbs and Prepositions.

Singular, 1. au; 2.0; 3. a. Plural, 3. ra.
As is commonly the case, there is no short form for the First and Second Plural.

Examples: horoi to strike, e horoiau he strikes me, horoio thee, horoia him, horoira them; maneau from me, maneo from thee, manea from him, manera from them.

This Pronoun is suffixed to Verbs, the object of which is otherwise expressed; sesa parasia lalo fence round (it) the garden.
3. Pronouns suffixed to Nouns.

Singular, r ku; 2. mu; 3. na. Plural, 3. tailu.
For the First and Second Plural there are, as usual, no forms; that used for the Third Plural is evidently a Trial composed of the Numeral $l u$ for 'olu, with $t a$, which, as $d a$, has been seen in Wano, and is equivalent to $r a$.
4. Demonstrative Pronouns.

A Demonstrative Particle ne makes neho this, neawau that.
5. Interrogative Pronouns.

Of persons; a tei? Plural kiratei? who? Of things, na taha? what? a Noun with the Article.

## V. Possessives.

There is only one Possessive Noun used, with a suffixed Pronoun, together with such Nouns as cannot take a suffixed Pronoun themselves; and this is that which has special reference to food and drink, 'a; ta mai moola ni nau 'akua give me my food, ta mai u:ai' 'akua give me my water.

There is another, na, which, with the suffixed Pronoun is used only as 'mine,' 'thine,' never with a Noun as 'my,' 'thy;' nakua mine, a thing belonging to me, namua thine, nana his.

There is with the First and Second Person of the suffixed Pronoun an added $a$, as in Florida. There is also an added $i$; ta mai moola ni nau'akui give me my food; (in Bishop Patteson's Notes nakui for us, namui for you, nanai for them;) this $i$ is probably the mark of Plural as in Wano, and nakui does not mean one thing which belongs to us, but several things which belong to me ; the plurality being in the things, not in the persons.

Possession is also signified by the Personal or Interrogative Pronouns following those Nouns which cannot take the suffixed Pronouns; nima inau my house, nima atei? whose house?

## VI. Adjectives.

1. The Adjective follows immediately after the Noun: nima paina a large house, 'inoni tiana a good man, 'inoni tataala a bad man.
2. Comparison is made by the Preposition mane from; qo paina manea 'asuhe a pig is larger than a rat; iami huna manera we are more than they.

## VII. Verbs.

1. Verbal Particles.-Verbs are commonly used without anything before them ; they are also preceded by a shorter form of the Pronoun when the subject, a Pronoun, has been expressed; ioe o lae thou goest, imeilu meilu lae we go, iomoulu moulu lae ye go. But there are Verbal Particles $a$ and $e$ which go with Verbs; na a lae siiri I go to-day, neia e lae he goes, kailu a lae we go (or kailu e lae), ikiraeilu a lae they go, koroi e io they two sit. These two are sometimes combined; neia ea lae. There does not appear to be any temporal force in these Particles.

Bishop Patteson, at the time that he printed his notes on this language, 1864, denied that there was any 'so-called Particle' before the Verb; but in a later memorandum he says ' $e$, nai, si, are in some sense Verbal Particles.' I have no knowledge of nai; si is an Adverb rather, of sequence, answering to Mota qara, and is used sometimes with $a$; na a si lae oto iteni I shall go to-morrow (see Saa).
2. Prefixes; 1. Causative ha'a; 'inoni e a mauri a man lives; neia ea ha'amauria he saved him. 2. Of Condition ma; 'o' $i$ to break (probably Florida goti), ma'o'i broken. 3. Reciprocal hai; horoi to strike, koroi haihori they two beat one another; wala to speak, karai haiwala we two converse.
3. Suffix, giving or determining transitive force, si; nara to cry, narasi to cry for; o narasia na taha? what are you crying for? ma'e to die, ma'esi to kill; neia a ha'ama'esia maraana he killed himself, literally, killed him by himself, alone; haka apart, asunder, so torn, hakasia to tear; atei hakasia? who tore it? io to sit, ha'aiosia set it up, make it sit.
4. Negative Verbs; the Negative belonging to Verbs is pale ; na pale losia I don't see him. But the Negative Adverb qaike is used; na qaike lae I am not going; koroi qaike e io they two do not remain, sit. The Dehortative is sia; mou sia kaikai don't you fight.

## VIII. Adverbs.

The Demonstrative ne makes nehou here, newau there ; ha'atau,
afar, is the Causative ha'a and tau=sau Mota, hau Florida ; mai is hither ; ihei where, hei the place where. 2. Of Time, otoniho now, siiri to-day, teni, oto iteni, to-morrow, nonola yesterday, nenita when, heretofore or hereafter.

The Negative is quike. Affirmative exclamation iau.

## IX. Prepositions.

Prepositions are I. Simple, 2. Nouns used as such, 3. Verbs.

1. Simple Prepositions.-1. Locative, i. 2. Motion to, suli. 3. Motion from, mane. 4. Dative, muni. 5. Instrumental, ana. 6. Relation to persons, mai. 7. Genitive, ni.
2. Locative, $i$ at; as in ihei? where? $i$ Saa at Saa, $i$ len $i$ above, $i$ lalo in the garden, $i$ nima in the house. There is a Preposition wai, to which $i$ probably gives its force; neia wai nima he is in the house. A locative Preposition is sometimes omitted; e'ura mana nima he stands (at) the door. 2. suli; lae mai suliau come hither to me; in another sense, lo sulia look after him. 3. mane from; ai tale maniau go away from me. 4. muni to; ta mai muniau give it hither to me. 5. ana with; na horoia ana mata I struck him with a club. This has a more general sense of connexion with; na rarani ana tuna I warm myself at the fire. It can come at the end of a sentence; ne niho peni na usuusa ana this is the pen I wrote with. It is remarkable that this Preposition, when it refers to many things, takes the Plural termination $i$, either as ani or anai; ana n $\alpha$ taha? concerning what? of one thing, ani taha? concerning what things? Bishop Patteson's examples can all be thus explained. 6. mai with; maiau with me; e eo maia tei? with whom does he stay? maia 'amana with his father. 7. ni of ; 'inoni ni hei? a man of what place? ni Ulawa of Ulawa ; mapo ni Ulawa an Ulawa locust; pa'u ni qo head of a pig ; saulu ni manu bird's egg.
3. Nouns: 1. lao; eo laona wai it stays in the water, laona mausu in the forest; tooni eo laona there are clothes in it. 2. leni; eo lenina hoihau it stays on rocks; hoihau e usu leniku a stone fell on me, on the top of me. 3. oroha; eo orohana ai he sits under a tree. 4. keke; Wate e io kekena Haluwate Wate sits beside Haluwate.
4. Verbs: 1. parasi; 'ura parasia stand in the way of it; na tooni parasiau I clothe myself over ; sesa parasia lalo fence round a garden; sesa parasia qo fence against a pig. 2. ohi; lae ohia go after him, go fetch; losi, to see, is used of motion to ; losia to him.

## X. Conjunctions.

r. Copulative, na, and; Haluwate na Wate Haluwate and Wate; the Preposition mai is also used as $m i$ in Ureparapara; na kau maia na qo the cow and the pig. With Numerals ma na. 2. Disjunctive, wa, or ; e tiana wa qaike? is it good or not? 3. Conditional, if, does not appear ; e ahola (if) it is calm ; na a losia oto na a walaa munia (if) I see him I will tell it to him, literally,

I see him, after, I tell it to him. This oto becomes a connective Conjunction; that past, then.

## XI. Numerals.

1. Cardinals; one eta, tai, two e rua, three $e$ 'olu, four $h a ' i$, five e lima, six e ono, seven, e hi'u, eight e walu, nine e siwa, ten tanahulu, awala; eleven ta awala ma na eta, or, tanahulu ma na eta, twenty e rua awala, twenty-two e rua awala ma na rua; a hundred tanalau, a hundred and twenty-two tai tanalau ma na ruct awala ma na rua. The Interrogative and Indefinite, how many? so many, e nita.
The Particle $e$ marks the use of the Numeral as a Verb. The difference between tanahulu and awala is not plain; the latter is always used for more than one ten. The sum above ten and above a hundred is marked by ma, which is not a Conjunction.
2. Ordinals; made by adding na to the Cardinals; ruana second, 'oluna, ha'ina, limana; tenth awalana.
3. Multiplicatives with the Causative ha'a; ha'arua twice, ha'a'olu thrice; ha'a nita? how many times?

## 29. Malanta, Saa.

The great island of Malanta is called Mara, Mala, or Mala, according to dialect. The South-Eastern part is divided from the rest by a narrow channel, and is called Mala maimai, little Mala, to distinguish it from Mala paina, great Mala. In Mala maimai there are two dialects said by the natives to be very different; that spoken at Port Adam, and the one here represented, which is spoken at Saa at the extremity of the island, and with local variation along the Western coast up to Bululaha. This is not very different from Ulawa; the opinion at Saa is that the Ulawa people have the same language, but do not speak it right. In the Vocabulary in the first part of this book some words may be seen from a distant part of Malanta, rather from an island close to the coast, Alite; the words are in many instances the same with those of Mala maimai, but the change of $n$ to $l$ is remarkable.

The language of Mara Masiki given by Von der Gabelentz is that of Iolaha between Saa and Bululaha, as it was shown in short grammatical notes by Bishop Patteson.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k; t, d; p,w;q=pw;m, $m, n ; \mathrm{r}, \mathrm{l} ; \mathrm{s}, \mathrm{h}$.
3. There is a certain variation between $a$ and $e$, whereby it is wai and wei, mauri and meuri, paina and paine; but e appears to be characteristic of Saa. 2. The guttural is $k$, and not hard $g$. The Melanesian $g$ is not used, but a gap or break marks its place ; 'apu, Florida gabu, blood, $i^{\prime} a$ fish. 3. In many words t has been dropped; 'inoni, Florida tinoni, man, $p a{ }^{\prime} u$, Mota qatu, head. There is no sound of $n$ with $d$; but $d$ has often the sound of $d j$; dano, djano firewood. 4. It is p, not b, at Saa. 5. Both r and lare used, but it may be doubted whether the distinction is fixed.

## II. Articles.

1. Demonstrative Article, $\mathrm{n} a$; na nime the hand, na nimeku my hand. The Article is often omitted.
2. Personal Article, $a$; not used with Personal names; but they say $a$ ola the person, when a man's name is not known or remembered; ola, a thing, being used for the name; a laha the big man.

## III. Nouns.

1. There is the common division between those that do and do not take the suffixed Pronoun; na nimeku my hand, na nume neu my house.
2. Verbal Substantives; the termination $h a$ is shown in maurihe life, safety, from mauri to live. The termination ana of Ulawa is not proper at Saa.
3. Plural.--There is no sign of simple Plurality; hune is 'many' or a collective; na nume hune houses, a group of houses, n $a$ ahutana hune the whole country, i.e. in all its parts; ahuta totality, ahuta kailu we all.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, I. ineu, neu, no; 2. ioe; 3. ineie, neie, na.
Plural, I. incl. ikolu, excl. emeilu ; 2. omoulu; 3. ikere.
Dual, r. incl. ikure, excl. emere; 2. omorue; 3. kererua.
The Prefix $i$ is used or omitted at pleasure. The Plural is really a Trial, except in the Third Person; lu being the Numeral 'olu three.
2. Pronouns suffixed to Verbs and Prepositions.

Singular, I. ieu ; 2. io; 3. ie.
Plural, 1. -- ; 2. -; 3. ire.
3. Pronouns suffixed to Nouns.

Singular, I. ku; 2. mu; 3. ne.
Plural, I. incl. kolu, excl. meilu ; 2. moulu ; 3. re, da.
4. Demonstrative Pronouns.

These are often the same as Adverbs of Place; ie this, waune that, 'ana ie this bag, 'ana waune that bag; kere paro ie those persons there, not far off, kere waune those persons; nie is this or that; ne a Demonstrative Particle, ne wau that, nenena that man; $\mathrm{n} a$ taena this, $\mathrm{n} a$ tawaune that, with the Article n $a$. A Demonstrative is mo; mo i Ulawa the Ulawa people, $\mathrm{n} a$ mo wala ta? what is that word? mo wala neu my word. The Vocative mala is Demonstrative ; laiio pei mala waune go with those people.
5. Interrogative Pronouns.

Of Persons; atei, plural kiratei, who? ola tei? whose is the thing? hanua tei neniene? whose place is this? Of things; ta what? na ola ta? what is the thing?
6. Indefinite Pronouns.

The Demonstrative Pronouns are also Indefinite. A Noun na moini is 'some.'

## V. Possessives.

There is only one Possessive Noun, used for things to eat and drink, 'a; uhi 'akua nie that is your yam to eat; 'amui thine, 'ana his, 'ameilu our, 'amoulu your, 'ada their. To the suffixes $k u$ and $m u, a$ and $i$ are added ; as Florida gagua, and Ulawa 'akui.
In the absence of a Possessive Noun to be used with Nouns which cannot take a suffixed Pronoun, the Personal Pronoun, or Interrogative, is simply added to make a Possessive ; naihi ineu my knife, literally, knife I ; ola tei nie? whose thing is this? ineu mine ; literally, thing who? I.

## VI. Adjectives.

1. These follow simply after Nouns; 'inoni paine a big man, mela maimai a little boy.
2. The termination ' $a$ is seen in pulupulu'a very black, nonoro' $a$ red; the Prefix of Condition ma in madoro hot, malimali sweet.
3. Comparison is made by a Preposition mane from; qo paine mane'asuhe a pig is larger than a rat, emeilu melu hune manere we are more than they.

## VII. Verbs.

1. Verbal Particles.-There are two certain Verbal Particles $k o$ and ke. Example with Verb lesi to see.

| Singular. | r. no u lesie, | no ko lesie I see him. |
| :--- | :--- | :--- |
|  | 2. ioe o lesie, | o ke lesie thou seest him. |
| 3. neie e lesiu, | neie ke lesiu he sees me. |  |
| Plural. | r. incl. kolu ko lesie, <br> excl. emeilu ko lesie, | kolu ke lesie we see him. |
|  | emeilu ke lesie we see him. |  |
|  | 2. omoulu ko lesie, | omoulu ke lesie you see him. |
|  | 3. kere ko lesie, | kere ke lesie they see him. |

Of these, $u$, $o$, cannot be considered other than short pronominal forms; $e$ may be a Verbal Particle ; ke and ko evidently are such. The temporal signification of these is very uncertain.
For the Future $i$ is added to ke: hooa no kei lae haaau tomorrow I shall go fishing.
2. The Verb is commonly used without any Verbal Particle; and often a short form of the Pronoun precedes the Verb, even when the full form appears as the subject; no $u$, ioe $o$, neie $e$, as above with lesie; and in the Plural kolu, melu, moulu.

In the following narrative no Verbal Particles, except $e$, appear.
Meilu esuesu me esu, mano oto, nu io i'ano; oto, haluhe e halaie ririiku; nu lesie, oto nu tohue ana hau. Kere hahau henue, ana aeaeku e adiadi; oto, kere unue mane melu uluolosie wai, mane aeaeku e salu oto hiito. Oto, melu uluolo oto mai henua, nu lae mai henua; oto, eno lenine hulite, saiku rodohono, no kaa manataie henua, no u naranara horodo.

We were working in the plantation, it was already finished, I sat down on the ground; then (or by-and-bye) a centipede bit my toe, I saw it, then I chopped it with an axe. They carried me (on their backs) to the village, because my leg was tender; by-and-bye they said that we were not to cross the water lest my leg should presently pain me exceedingly. By-and-bye we crossed over hither to the village, I came hither to the village ; then I lay on a mat, my inside was dark (I lost consciousness), I did not know the place, I cried till night.
There is no Verbal Particle when an Adverb si, like the Mota qara, comes before the Verb; ana no ko meuri no si lae if I live I shall go, si meaning 'in that case'; e usuneinieu mai, no si lae mai ana he ordered me, I thereupon came here because of it.
3. Imperative; lae, unui hunie go, tell to him, molu lae, moru lae, go ye, go ye two; neie ke lae unui hunie let him go tell to him.
4. The Negative has kaa before the Verb; no u kaa mautai I don't understand, no u kaa lesie I don't see it. The Dehortative is sa; neu sa lae let me not go ; sa horohoro don't fight; uri is added; sa uri, ioe sa uri, don't. The Preposition mane also is used, which see.
5. Prefixes.-1. Causative, ha'a; mauri to live, ha'amauri to save ; ma'e to die, ha'ama'esi to kill; o sa'ure ha'arodohono don't stand so as to make dark, i. e. in the light. 2. Of Condition, ma; 'o' $i$ to break, Florida goti, ma'o' $i$ broken; dano e ma'o' $i$ the wood is
broken, neu u'o'ia I broke it. 3. Reciprocal, hei; kererue ko heiseuni they two are fighting with one another. 4. Of Spontaneity, taka; luhe loose, o ke luhesie walo you unloose the rope; walo e takaluhe the rope has come loose; walo e takarara the rope has come undone.
6. Suffixes, making a neuter Verb Transitive, or determining the active force ; si; haka tear, hakasie tooni tear (it) cloth ; luhe loose, luhesie walo unloose a rope; hana to shoot, hanasie shoot him; uluolo cross, uluolosie wai cross water; ma'e to die, ma'esie noma to die of a spear (wound); olo to swim, olohainie haka swim with a canoe ; sato the sun, ha'asatohaie tooni dry clothes in the sun; in the two latter examples hai=sag of Mota, \&c.
7. Reflective Verbs have the word marana meaning 'alone;' atei e horoie? wa e ma'e marana? did someone kill him? or did he die of himself ? wa e ha'ama'esie marana? or did he kill himself?
8. Reduplication of the whole word or of the first syllable, intensifies, repeats, or prolongs the action.

## VIII. Adverbs.

Adverbs are many of them made up of Nouns with Prepositions ; others are the same with Demonstratives.

1. Adverbs of Place. The common sign of direction hitherwards mai; ie there, paro ie there in that direction; paro (Sesake palo, Mota kalo), ta'e (Mota sage), mark points of direction, the latter landwards; hauna there, not far off; ne wau there, far off, ne mai here, this way, ne being a demonstrative Particle; nena here, nenena there; nume waune the house yonder ; itei, neitei where; poo outside, one side; rau wei poo wan by the water, that side of it; poo mai mane hanua outside the village this way.
2. Adverbs of Time: siiri to-day, hooa to-morrow, nonola yesterday, nonola oto wau day before yesterday, i.e. that nonola in the past, we ite wau day after to-morrow; ana na dini when, in the future, hereafter, if it should arrive, ana $\mathrm{n} a$ dini mano oto when, in the past; oto mola na just now past, oto waite formerly, oto already; nekau soon; neua still ; e kaa ma'e ua, neua e mauri ua he is not dead yet, he still lives yet; lou again; o ke oo kau losieu, no ke lae lou mei stay awhile (kau), wait for me, I will come hither again ; 'ali hoi back again, Mota tal round, Florida goi again.
3. Adverbs of Manner: urini thus, urine so, uri ta? how? e'ua (Florida egua) why; e'ua ko tete urine? why do you do so? keduana well ; hiito exceedingly ; mola without particular cause or reason.
The Negative Adverb is haike; no ke lae kau lesia ohe ko lae mai wa haike I will go for a while and see if he is coming here or not; neie ke lae mai wa haike? haike, is he coming or not? no ; na ta wau laona mae? haike what is that in the sack? nothing. The Negative exclamation is haike; Affirmative iau.

IX. Prepositions.

1. Simple Prepositions are-I. Locative, i. 2. Motion to, suli. 3. Motion from, mane. 4. Dative, huni. 5. Instrumental, ana. 6. Relation to persons, pei. 7. Genitive, ni.
I. The locative $i$ appears in the Adverbs $i e$, itei; kolu itei? where are we? i Saa at Saa; neie itei? where is he? wa i nume there, in the house; i'ano on the ground. 2. suli; lae sulie go to him. 3. mane; da manea take it from him. The use of this in comparison is shown under Adjectives; it is also used in the sense of 'lest;' mane aeaeku e salu lest my leg should pain me; mane o nana mane o matai don't eat, lest you be sick. 4. huni; da hunia give to him. 5. ana; e rapusia ana na ta? ana taloili what did he strike him with? with a club. This Preposition has the general sense of cause; na ta ni ko narasie? what is it he is crying about? ana o rapusia because you beat him; no ke wai rerue ana kererua hote I pay those two because they two have paddled (in my canoe). 6. pei; o io pei atei? peia 'amaku who are you living with? with my father. 7. ni ; nume ni hau house of stone ; 'inoni ni tei? 'inoni ni Ulawa, a man of what place? a man of Ulawa; poo ni nume the other side of the house.

## 2. Nouns are used with the sense of Prepositions.

1. leni upon; leniku upon me, my top; lenine qauku on the top of my head; dano kire usu lenine hoiheu a tree fell on, on the top of, a rock. 2. haha under; kua e lahi hahana nume a fowl laid eggs under the house. 3. lao inside; laona nume inside the house; laomu in thee. 4. kerekere beside; kerekerena tala beside the path. 5. poo beyond; poo wai the other side of the water.
2. There are also Verbs which may be taken as Prepositions; $e$ 'ure honosie he stands in the way of it; hono (=wono in Mota) with transitive si; lae ohie wai go after water, go fetch water; lae honie Dora go after Dora.

## X. Conjunctions.

1. Copulative, $\mathrm{n} a$ and. 2. A Connective is oto by-and-bye, that finished, then. 3. Adversative, na but; nu lae kau na no kaa lesie I went for a while but I did not see him. 4. Disjunctive, wa; initei o sare tooana, inie wa inie na? which do you wish for, this or that? tiana wa haike? good or not? 5. Conditional, ana; ana kohola no ko lae, oto nahola haike if it be calm I shall go, if surf not; ana ko sare lae if you like go ; ana ko serei na ke oo if he refuses he will stay. 6. Illative, uri; e unua uri no ke lae he ordered that I should go. This also means 'as,' see Adverbs urini, urita, as this, as what. Another word also means 'as;' no u ta mala o unиa I did as you ordered it.

## XI. Numerals.

1. Cardinals; one e ta, two e rue, three $e$ 'olu, four e ha'i, five e lime, six e ono, seven e hi'u, eight walu, nine siwe, ten tanahulu, twelve awala mana rua, twenty rue awala; a hundred tanarau; a hundred and twenty-four tata tanalau rue awala mana hai; a thousand mola; enite how many, so many.
In counting a series it is eta, but after that rua, 'olu, \&c., without the Verbal Particle e. This is never used with walu and sive, but is sometimes with tanahulu. A single thing is not eta but tata; tata mane one man, tata haka one canoe. The use of another Numeral for ten is that of Ulawa. The exact number of a thousand is conveyed by mola when yams are counted. A thousand cocoa-nuts is qela ni niu; a very great number of things is sinola; very many past count mamau; udi exceedingly many. For a very great number they say warehuna huto! opossum's hairs! or idumie one! count the sand!
2. Ordinals with the termination na; e tana first, e ruana second, tanahuluana tenth.
3. Multiplicatives with causative ha'a ; ha'a rua twice, ha'a awala ten times; ha'a nite? how many times.

## 30. Florida, Gela.

The native name of the island of Florida is Gela, by which, in the form of Gera and Gela, the island of Guadalcanar is known in San Cristoval and Malanta. The main part of Florida is divided by the very narrow channel of Scudamore's Passage; and again a third portion is separated by a wider channel; but the whole forms one country Gela in the view of the natives and their neighbours; and there is no separate name for either of the divisions.

The language of Florida and that of Bugotu in Ysabel are closely allied; and the same language in fact is spoken on the coast of Guadalcanar to which Florida lies opposite. It is understood at Savo, where the native language is very different. This, therefore, is an important language by its position; and it has become more important as it has come into use in Missionary teaching. It is now well known, and a Prayer Book and two Gospels have been printed.

This is the language which is shortly represented by Von der Gabelentz under the name of Anudha. When Florida was first

approached by Bishop Patteson and the native name of the island was enquired for, it happened that the name was given of a small islet which was near at hand, near Boli. This was naturally taken to be the name of the country. The name of the islet is Anuha, but the native who gave the name pronounced it in the fashion of his part of Florida, Anudha. Hence among the natives of the eastern Melanesian islands Florida is known as Anuta, and (a being taken for the Preposition which commonly accompanies local names) Nuta, and Nut.

There is no such variety of speech in Florida as to constitute Dialects ; different words and forms of expression are found in the several districts, but the language is one. There is only one point in which a dialectical difference can be marked. In the districts of Boli and Halavo, and inland between them, and in Hogo, h is sounded; in Belaga and Gaeta $h$ becomes dh; at Olevuga and the neighbouring district across the channel they follow the Savo fashion and use z. At Ravu some use z and some h. Thus the Negative is taho, tadho, or tazo. The language as now printed follows the Boli use in this respect, and generally is such as is spoken in that district and across to Halavo. The first knowledge of the language was obtained from a place between Belaga and Gaeta.

The accent of words is generally on the penultimate syllable.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.- $\mathrm{k}, \mathrm{g}, g$; $\mathrm{t}, \mathrm{d}=\mathrm{nd} ; \mathrm{p}, \mathrm{b}=\mathrm{mb}, \mathrm{v} ; \mathrm{m}, \mathrm{n}, n ; \mathrm{r}, \mathrm{l}$; s , h.
3. The Vowels are uniform and simple. Diphthongs, $a u, a o, a i, a e$, may be so called, but the Vowels are very distinct.
4. The hard g is again never heard; g represents always the peculiar Melanesian sound ; $g=n g g$ as in 'finger,' and is often a modification of $k$, as the Pronominal Suffix gu for $k u$. Both d and b are always strengthened with $n$ and $m$. The complete and sudden disappearance of $w$ is remarkable; it is not pronounced by a Florida man without practice; in foreign words $g$ is substituted for $i$. With the absence of $w$ coincides that of $m$ and $q$. The substitution of dh, not th, for h in Belaga and Gaeta, and of z in Olevuga, has been mentioned. It would be a pity if the people were not encouraged still to sound the soft dh where h is printed.

## II. Articles.

1. The Demonstrative Article is na. When the notion is indefinite it is not used ; te kisua na vale he builds the house, te kisu
vale he is house-building. When persons are in view the plural rana is used; rana vaovarono the hearers; ra being as elsewhere a Personal Plural sign.

The Article is used with the names of places, na Boli, na Hogo; and strangely na Boli, na Hogo, means also a man of the place; agaia na Boli he is a Boli man; rana Hogo the Hogo people. Although it is convenient to write rana in one, the Pronoun or Plural Particle is sometimes completely separate ; ra nimua na lei gari your boys. It is common to use the Numeral sakai, one, with the Article; sakai na tinoni a man.

The Article is not used with terms of kinship; tinana his mother, not na tinana.
2. The Personal Article is $a$, used alike with male and female native names; a Subasi, a Gauna; and with foreign names; a Pene. It also personifies; a kiko the deceiver, a tupi vatu the stonecutter.

## III. Nouns.

1. The division of Nouns into those which take, and do not take, the Suffixed Pronoun is certain; though a few words may vary in use.

Where two Nouns connected by a Preposition make up a kind of compound, the Suffix cannot be taken; vale a house, valena his house; but na nina vale ni rono, not valena, his money-house.
2. There are no Nouns formed from Verbs and expressing an abstract idea, as in Mota or Saa; the Verb used as a Noun suffices; dolo to love, na dolo love; bosa to speak, na bosagu my saying, word.

Any Verb may be used as a Noun, and a Verb with its Adverb is treated as one word and a Noun; bosa to speak, galaga loud, na bosa galaga loudspeaking.

By a remarkable idiom a Verb in the Third Person with its Verbal Particle is used as a Noun, answering to a Participle in Greek, or to a Pronoun with a relative clause in English ; me te vetenau mai te gahaa itagua and he that sent me is with me, $\delta \pi_{\epsilon} \epsilon \mu \not \mu a s \mu \in$ (John viii. 29); me dutu tua na labota te gagua te kapisia na tenediu and when the morning was come says (he who) was entangled in the snare.

Verbal Substantives, however, are formed by suffixing $a$ to active Verbs; and the sense of these, which may be called Gerundives, is often Passive. These words never appear without a Suffixed Pronoun.

For example, bosa to speak is also a Noun, and bosagu is my speaking; but bosaagu is my being spoken of ; mate is to kill as well as to die, na mateana is not only his dying, but his being killed. Sometimes the sense is active; te liona na sonikoluana na nina rono ta na vale he desired the collecting of his
money in the house; sakai pe rua na mane kara tanomana na sipakehaana na vatu one or two men will be able to pull out the stone. The last two examples show that a Verb with an Adverb are taken as a single word, and with the termination $a$ become a Gerundive of this kind ; soni to bring, kolu together ; sipa to draw, keha separate. The same is done with a Verb and a Preposition; bosa to speak, vani to ; nau tu nia na bosa vaniamiu eni I make this speaking to you, literally, this speaking-to of yours, miu being the suffixed Pronoun; na va tuguru punusiana the going and standing up against him.
3. The genitive relation of Nouns one to another is effected by a Preposition ; vuavua ni gai fruit of tree, fruit generally, na gigiri ni lima the fingers of the hand, hand fingers, not toes. But if a particular object is in view it is na vuavuana na gai, na gigirina na lima, literally, its fruit the tree, its fingers the hand; the collocation of the Nouns with their Articles showing the relation.
4. There are a few Florida Nouns that show the instrumental prefix $i$ which is found in Mota and is common in Fiji ; kara to bale, ikara a baler; gaho to dig with a stick, igaho a digging stick.
5. Reduplication of a Noun, as of a Verb, may signify repetition and so plurality; but it signifies also diminution, or inferiority; komu an island, kokomu a small island; vale a house, vaevale a shed; niu a cocoa-nut palm, niuniu a wild useless palm.
6. Plural.-1. The Plural Particle ra applies to Persons only, as with the Article ra na, and is used without the Article with terms of relationship; ra hogogu my brothers, ra kukuadira their ancestors; and with names of other sets of men, ra hanavulu the ten. 2. A Noun of multitude, lei, with or without the Article, is the most common Plural sign ; na lei tinoni men. 3. The Plural Pronoun suffixed to Verbs whether ra or $i$ renders any further sign unnecessary; te holora mai na tinoni he calls the men; te gitoi na rono he steals the moneys.

The Noun of multitude lei is treated either as Singular or Plural, as the Verbal Particle agrees with it: na lei tinoni tara dutu mai the men come, tara Plural ; na lei boni te mai the days come, te Singular. The same is the case with vure crowd. There may be a certain irregularity; na lei iga te subo tara holai the many fish they caught, te Singular, $i$ Plural, both belonging to lei.

Totality is expressed by $u d o l u$; na komu udolu the whole country; completion by soko finish ; na lei komu soko all the countries; but lei, meaning a collection, assemblage, often means 'all'; na lei didia totobo all their things.
7. When gender requires to be indicated, mane male, vaivine female, is added to the Noun.
8. The words malei, vatei, puku, may well be mentioned : malei is a place,
malei sopou a place for sitting, a seat ; vatei is probably the same as Mota vatiu a place, but is used of the object of an action ; sukagi to sacrifice, vatei sukagi a thing sacrificed; vatei aroviamami the object of the pitying of us, i.e. we pitiable objects ; puku is the thick end, trunk, beginning; hence, like Mota tur, the real thing ; puku ni vunagi real chief, puku ni gaia his real self.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, 1. inau; 2.igoe; 3.agaia.
Plural, 1. incl. igita, excl. igami ; 2. igamu; 3. agaira.
Dual, 1. rogita, rogami ; 2. rogamu; 3. rogaira.
Trial, 1. tolugita, tolugami; 2. tolugamu; 3. tolugaira.
These Pronouns are all used as Subject or Object of a Verb; but the latter rather when prominence is desired. The Prefixes $i$ and $a$ can be omitted at pleasure. The Prefix can be separated from inau; i mua nau not I. In the Plural gami and gamu are shortened to gai and gau; perhaps only as suffixed; the latter also gau is the Vocative exclamation.
2. Pronouns suffixed to Verbs.

Singular. I. u; 2. go, a.
Plural, 1. incl. gita, excl. gami, gai ; 2. gamu, gau; 3. ra, (i, gi).

1. These forms are suffixed also to Prepositions, but to such only as may themselves be taken to be Verbs. There is no Dual form ; the Plural is used, and the Dual Pronoun added; te dutuvira rogaira he approached them, the two of them; see the Preposition vani. As in other languages, there is no separate form for the First and Second Persons Plural.
2. Among these Pronouns, but distinct from them in character, must be classed the Plural Suffix $i, g i$, which takes the place of $r a$ when things, not persons, are the object of the Verb; compare Wano and Ulawa. When the Verb ends in any Vowel but $i$, the Plural Suffix referring to things is $i$; na lei bosa tu bosai tua the words I have spoken; na totobo ini tara gitoi those things they stole; nau tu pelui tua e hanavulu I have bought ten; na lei butuli te nei the wonders he does. When the Verb ends in $i$, the Suffix becomes $g i$; $u$ mua rigigi I don't see them, the things; tara tona sanigi na lei didia totobo they left all their things. Inasmuch as these Suffixes are used in place of Nouns, it is impossible to deny that they are Pronouns; but yet they are rather Plural signs, as may be seen, for example, by the use of $i$ in Ulawa with a Preposition, and by such an expression as utoi tua enough, when many things are in view ; uto tua, it is enough, of one subject.
3. These Pronouns are always suffixed to a Transitive Verb when the object of the Verb with the Article is expressed ; te kisua na vale he builds (it) the house; te holora mai na dalena he calls (them) his sons. In accordance with this, the full form of the Personal Pronoun is sometimes expressed when the shorter form has been already suffixed; gaia te vetenau inau mai he sent (me) me hither; but this gives a certain prominence to the Pronoun, as if it were 'it was I whom he sent.'
4. These Pronouns are not only suffixed to Verbs, but to Adverbs and

Adjectives immediately following on Verbs; te dolovi nanatara he loves them exceedingly, tara vetena keha lea they send him away empty.
5. When a Preposition refers to two or three persons, the Numeral, ro or tolu, comes before the Preposition to which the Pronoun is suffixed; te bosa ro vanira he speaks to them two, tolu vanigita to us three.

## 3. Pronouns suffixed to Nouns.

Singular, 1. gu; 2. mu; 3. na.
Plural, 1. incl. da, excl. mami; 2. miu ; 3. dira, dia, ni.

1. The Pronouns are suffixed only to that class of Nouns which form a Possessive in this way; limagu my hand, dalemu thy child, ahana his name. But there are some Verbs to which these, and not the preceding, are suffixed; such are lio, tala; ivei to liona? which do you like (it)? ko talana mai put it here.
2. These Pronouns are the same as those common in the Eastern parts of Melanesia, with the exception of the Third Plural dira. The variation of dira and dia does not belong to dialect, but is rather a matter of personal usage.
3. The use of $n i$, as it were the Plural of $n a$, when things, not persons, are referred to, is remarkable; vula a month or season; speaking of one tree, vulana its season, of many, vulani their season; ko vahegami mai na gamami na vana, ge kai nigi togotogo na laviani ta na lei vulani give us our food, that we may rejoice with the taking of them (i.e. the various kinds) in their seasons. To sopou vuvunana na parako, to lovo vuvunani na lei gata ni guri thou sittest above the heaven, thou fliest upon the wings of the wind.
4. When the Pronoun is thus suffixed to a Noun it is possible also to add the full Personal Pronoun; na limagu inau my hand; but this is only when special emphasis is desired.
5. When the Dual or Trial is expressed, the Numeral comes before the Noun to which the Pronoun is suffixed; ro limada, tolu limada, the hands of us two, or three; ro, tolu, dalemiu, the children of you two, or three; ro, tolu, homudira the country of them two, or three.

## 4. Demonstrative Pronouns.

This eni, keri ; these ini,kiri; these persons raini, rakiri; that iani, that person keia.

1. There is a certain difference between eni and keri, not easy to define ; eni points probably to something nearer than keri. 2. There are double forms, eni, ini, and keri, kiri; it is by no means certain that eni, keri, are Singular, and $i n i$, Kiri, Plural ; yet such a distinction is maintained by some natives, and is an useful one to encourage. 3. Both eni and keri appear with Articles as Nouns; na eni, na keri this thing, a eni, a keri this person; but aeni, akeri are used also without personal reference. 4. The Plural raeni, raini, rakeri, rakiri, are used with reference to things as well as persons. 5. In iani the $i$ is probably the Preposition, and the true meaning is rather 'there' than 'that.' The use of keia is comparatively rare; as is kakeri this; ka being a demonstrative Particle. 6. The use of the Interrogative as Demonstrative is wrong.

## 5. Interrogative Pronouns.

Of Persons, ahei? plural rahei, arahei? who? Of things, na hava? what?

The Article, Personal and Demonstrative, with each shows hei and hava Nouns; hei represents the name; na ahana ahei? what is his name? The Adverb ivei is used for 'which ;' ivei to liona? which do you like?

## 6. Indefinite Pronouns.

The Interrogative is used as Indefinite; me ke mai rigia ahei ke tanihia ke, pa ahei te dika na liona ke and if there should come to him any one who should lament him, or any one in distress of mind; ahei te ke gania ke, ke nia vola whoever shall eat it shall live because of it.

There must be mentioned here the word hanu, which being a Noun, like hei and hava, is like those used both as an Interrogative and Indefinite Pronoun (see Oba, p. 424). When the name of a person cannot be remembered or is not known, a hanu? who? asks for it, or a hanu such a one, stands for it. In the same way na hanu? na hanu, is 'what is the thing?' or 'whatever it is.' The word stands for the name of the person or of the thing, not for the person himself or for the thing. It is never the same as totobo a thing. See for the remarkable correspondence of the Malagasy in this particular, p. 135 .

The Numeral sakai one, and more commonly the shorter form of the same siki, and $k i$, is used for 'any,' like tea in Mota or Sesake; taho siki tinoni not any man, not a single person ; e mua sakai mate he is not dead at all; e mua dika siki komu i taeni there is not any one place bad now ; me mua rigia $k i$ sakai and did not see any one at all.

The word sopa gives a distributive meaning, but is not a Preposition ; tara sopa bosabosa vania they each say to him.

## V. Possessives.

The Possessive Nouns used to make a Possessive with such Nouns as cannot take a Suffixed Pronoun are two: $n i$, of general relation, ga, of closer relation, as of food and drink; nigua na tivi my garment, gagua na vana my food. These with the suffixed Pronoun are equivalent to the English 'my,' 'thy,' 'his,' \&c.

1. With both $a$ is added to the suffixed Pronouns in the First and Second Singular ; it is nigua, nimua, gagua, gamua; compare Wano, Ulawa. 2. The First and Third Plural with $n i$ is not nida and nidira, as the suffix of the Pronoun to $n i$ would make them ; probably by the attraction of d to n , the forms are dida and didira. 3. Both with the suffixes are used with the Article as Nouns; na nigua a thing of mine, na gamua thy food. 4. The Article may be repeated both with the Possessive and the common Noun ; it may be na nigua na gau, na gagua na vana, i.e. my property the knife, my
thing to eat the food. 5. After a Verb $n i$ is used, like mo in Mota, in the sense of 'for my part,' 'my, thy, his doing;' tu tugunia nigua I tell for my part, to bosa nimua you said yourself. 6. Besides food and drink ga is appropriate to a ghost with whom a man is familiar ; na gadira na lei tidalo their ghosts; also to neighbours and enemies; na gana udu his neighbour, na gadira na levu ni mate their enemies; to relations, na gana kema his family, gens.

There is also ke used for food; na kegua mine to eat.

## VI. Adjectives.

1. Words which qualify Nouns are commonly used in Verbal form, but there are pure Adjectives; na vale pile a small house, na gari sule a big boy. One Noun may qualify another in the same way; na vale vatu a stone house.
2. The characteristic termination of an Adjective is $g a$, as in so many Melanesian languages; it is, however, very freely employed in Florida, and may even be suffixed to a foreign word. It is commonly suffixed to a Noun, making it an Adjective; as vana food, vanaga food-producing; beti-tina a river, literally, motherwater, betitinaga river-like; halautu a road, halautuga having roads; but it is applied also to Adverbs and Verbs; horu down, horuga deep; matagu to fear, mamataguga fearful.
3. The Prefix $m a$, as in other languages, shows condition and is found in Adjectives; malumu soft, manilu sweet, magora clear.
4. Comparison.-When both terms are expressed the Preposition ta may be used, or $t a$ with the Preposition $i$; gaia te sule tamua, or $i$ tamua, he is bigger than you. But the Adverb vaa, further, is commonly added; te sule vaa i tamua; na bolo te sule vaa ta na kuhi a pig is larger than a rat. Another word used is vule, which is in fact a Verb; te manilu vulea na kokolo ni midua sweeter than honey. It is more idiomatic to make a comparison without a Preposition ; na vua te pile, me sule vaa gaia, an alligator is small, this is larger, i.e. this creature is larger than an alligator.

The Adverb nanata makes a Superlative; sule nanata very big, biggest; nanata in Alite is 'hard,' 'strong.' The force of an Adjective is enhanced by vaho; te pile vaho na tivi the garment is too small; it may be pile kikia too small, very small ; kikia itself meaning small.

## VII. Verbs.

1. Verbal Particles.-Any word used with these Particles is a Verb, as in the other Melanesian languages; vola is life, tu vola I live; mai, hither, is an Adverb, te mai tua, he has come hither, shows
it a Verb. The Verbal Particles in Florida change with the Person and Number, as in the New Hebrides; not by a coalescing of the Personal Pronoun with the Particle as in that region, but rather by an assimilation of the Vowel of the Particle to that of the Pronoun, or the taking into the Particle of the Vowel which is characteristic in the Pronoun. The Pronoun is so far represented by the Particle that there is no need for a further subject for the Verb; tu tona I go, te bosa he speaks. As in the New Hebrides, the Vowel of the Third Person Singular is unaffected by the Pronoun, and the Particle has to be taken in that Person as in its true form. The Particles then are three, e, te, ke; of which the two first are Indefinite in view of time, and the third is Future.
The Vowels of the Particles change as follows:-

|  | Pronoun. | Particles, | $e$, | te, | ke. |
| :--- | :--- | :--- | :--- | :--- | :--- |
| Singular. | r. inau. |  | u, | tu, | ku. |
|  | 2. igoe. |  | o, | to, | ko. |
|  | 3. agaia. | e, | te, | ke. |  |
| Plural. | 1. igita incl. | a, | ta, | ka. |  |
|  | igami excl. | ai, | tai, | kai. |  |
|  | 2. igamu. | au, | tau, | kau. |  |
|  | 3. agaira. | ara, | tara, | kara. |  |

With the Dual the Numeral ro is suffixed to the Particle, the Vowel of which is with each Person o; toro, koro. When three persons are the subject the Plural Particle is used; tolugaira tara tona those three go ; but tolu is also added to the Particle ; tolugaira tara tolu matagu those three are afraid.
I. e. This Particle is regularly used with Numerals; otherwise it does not so often occur. It must be taken, however, as the Particle which goes with Conjunctions, which see. It is a Particle which simply gives a Verbal character to a word.
2. te. There is no temporal force in the Particle; it may be either Present or Past; but when the Past is distinctly indicated, the Adverb tua follows the Verb; te bosa he speaks, or spoke, te bosa tua he has already spoken.
3. $k e$ is Future, the time beginning in the Present. It is also used with the Imperative, and in conditional or potential clauses.

These Particles are accumulated before Verbs without any effect on the meaning; nau tu ku bosa I shall speak. But while in the Singular both Particles are in the form they would have been by themselves, it is not so in the Plural except in the inclusive; r. ta, $k a$, incl. ta kai, excl. ta kau, ta kara. When a Conjunction precedes the Verb the three Particles may all appear ; mu tu ku bosa and I shall speak, mo to ko, me te ke, ma ta ka, ma ta kai, ma ta kau, ma ta kara. In the Dual it is to koro, mo to koro.
2. Imperative.-The Verb is used either directly without a Particle, or with ke; tona, bosa go, say; ko tona mo ko bosa go
thou and say, kau tona ma kau bosa go ye and say; ku tona, ke tona, ka tona, kara tona, let me, him, us, them, go.
3. Conditional clauses or sentences have the Particle ke, with the Conjunction ge, which see. There is another Particle ke of supposition which follows the Verb; ge ku tanomana ke, mu ku gonia if $I$ should be able $I$ shall do it.
4. Negative Verbs.-The negative with Verbs is mua; и mua pukua I don't understand, te mua rigira he did not see them, kara mua mai they will not come.

The Dehortatory or Prohibitive is bei, which, like mua, comes between the Particle and the Verb; ko bei tona don't go, addressed to one, kau bei tona addressed to many, koro bei tona addressed to two persons. So ku bei, ke bei, kara bei, tona, let me, him, them, not go.
5. Prefixes.-Causative, va; vola to live, vavola to save, make live. 2. Reciprocal, vei; toro vei bosabosa they two talk one to another. 3. Condition, ta; boha to burst, taboha to be burst; rosi to tear, tarosi torn; ko bei rosia na tivi don't tear the cloth, te tarosi tua it is torn already. This Prefix generally, but not certainly, refers to what has happened of itself. 4. Spontaneity, tapa; tuguru to stand, tapatuguru to stand up spontaneously.
2. The meaning of vei does not imply positive reciprocity; it is rather that of relative action, as vei in Fiji applies not only to Verbs but to Nouns ; veiarovi has not the meaning of pitying one another, but of pity; arovi is the Transitive Verb to pity, veiarovi rather to have compassionate feeling. 3. Adjectives show a Prefix of condition ma, which probably may also be found with Verbs as in other languages; $t a$ is generally used when a thing happens of itself, as tavoka is said of what has come open, taboha of what has burst; but goti is to break, a Transitive Verb, and tagoti is broken, not of necessity spontaneously ; ke mua tagoti siki pile hulina not any little part of his bones shall be broken.
6. Suffixes.-The terminations applied to Neuter Verbs to make them Active, or to Active Verbs determining their transitive force, may be classed as I. Consonantal, and 2. Syllabic. The first consist of a Consonant with $i$; hi,si,gi,ri,vi, li,ni,ti. The second are such as lagi, vagi, hagi.

1. tani to cry, tanihia cry for him; ramu to flog, ramusi to flog someone; vonu to be full, vonugi to be full with, vonugia na beti is full of water; hina to shine, of the sun, hinari to burn, of the sun, koro sopou ta na unauna eni, ke bei hinarigita na aho let us two sit in this shade, lest the sun scorch us; inu to drink, ko inuvia na beti drink the water; hage to go up, hagelia, or hagevia, na vaka embark, go up on to a ship; matagu to be afraid, ko bei mataguniu don't be afraid of me; gehe to do, geheti to act upon something.

These terminations are not suffixed only to words which are primarily Verbs; but as other words can be used as Verbs, they also take the transitive Suffixes; hau far off, hauvi to set afar, taligu round about, taliguti to go round, surround.
2. The terminations of the other class present the difficulty that they are always followed, before the Suffixed Pronoun, by the syllable $n$; while it cannot be doubted that the hagi, vagi, lagi, of Florida, are the same with the sag, vag, lag, of Mota, and the caka, vaka, laka, of Fiji. The most probable solution of the difficulty is that the Preposition $n i$ is used after these Verbs; but this is not wholly satisfactory ; see Oba. Examples are kia to laugh, kiahagi to laugh at ; sopou to sit, sopoulagi or sopouvagi to seat, or set. As is shown by the latter example, there is no difference in meaning between one termination and the other; which is true equally of the consonantal Suffixes. It happens that a Verb of this character is used with reference to some particular action, but it is not the form of the Suffix that determines the sense.
7. Passive Verbs.-There is no Voice ; as in other Melanesian languages, a Verb generally active in sense may be used as Passive; te gonia nia na lei totobo soko by him were all things made. It is common, however, to use the Third Person Plural of an Active Verb in an impersonal way, where the English would be Passive; tara kisua tua na vale they have built the house, the house is built ; tara vahua ta na niulu eni he was born, they bore him, in this year.
8. Reflective Verbs.-A reflective Verb, like those of other Melanesian languages, has the Adverb pulohi back (as in the Banks' Islands), or hege, the Mota magese alone, by oneself (as in Maewo and Wano), or both; te labu pulohia, or te labua hegena, or te labu pulohia hegena he struck himself.

There is a Reflective Verb of another kind, a middle form; gaha to abide, and taga to be lost, have always a Suffixed Pronoun; tu gahau, to gahago, te gahaa, ta gahagita, tai gahagami, tau gahagamu, or gahagau, tara gahara, I, thou, he, we, you, they, abide ; na lei beti te gahai ta na gotu the waters remain on the hills; te tagaa tua it is lost, te taga lea it i simply lost.
9. Auxiliary Verb.-The Verb va to go, may be called auxiliary, being used to supply the sense of motion or of purpose to a Verb; kau va pitia na tono keri ta na pilu, ma kau daia; me ke mai rigia ahei ke, Lau va tabea tie this corpse to the fence, and watch"it; and if any one should come to see it, take hold of him; literally, go tie, go take hold.

The Verb haga may be classed with this, the meaning of which is 'to want,' 'to be going ;' tu haga inu I am thirsty, want to drink; te haga mate a kisu vale the house-builder was about to die; me haga soko nina rono his money was like to come to an end. The word tanomana, 'can,' ' to be able,' gene-
rally governs a Gerundive; te mua tanomana na tabeadira agaia, moro mua. tanomana na sama saniana rogaira he could not catch them, and they two could not run away from him. But the Verb may follow as a Noun; ivei kau tanomana na talu utuni? how shall you be able to believe? and it precedes a Verb, ahei ke tanomana tuguru? who can stand? There is also the sense of 'can be;' ivei ke gagua ge ke tanomana na lei totobo eni? how will it be done that these things can be ?
10. Reduplication.-There are two ways of reduplication common to this and Melanesian languages generally, viz. the repetition of the whole word, or of the first syllable of it ; and there is a third peculiar to this and closely allied dialects, viz. the repetition of the first two syllables with the middle Consonant left out ; thus sopou to sit, soposopou, sosopou, and sousopu; the latter is the most common form.

If there is any difference in the signification of these various forms, it is rather that the longer extend the duration or imply the repetition of the act, and that the shorter intensifies the notion. The reduplication of Nouns and Adjectives has the same forms.

It is characteristic of a Florida sentence that the Subject is placed last. This is by no means invariably so, but idiomatically the Predicate precedes the Subject. The Object of the Verb follows it; a sentence, therefore, has the order, Verb, Object, Subject; te kalea na vatu na tuana his foot struck a stone, struck it a stone his foot. The Pronoun suffixed to the Verb will sometimes make clear any difficulty there may be in ascertaining which is the Object in sentences in which this order is departed from. The following sentences of native writing give examples of the syntax, literally translated.

On night as it were that I awoke hither it is night still it dawns
Ta na boni vagana aeni inau tu rarai mai te boni mua te labota, and is full of itch all my body and I am cracked all and not whole me gagalopuku soko na huligu, mu tu paga soko, me mua matapono any spot of my body.
siki tutugu ni huligu.
Dies (a man) and they bury him, thereupon burrows into (it) his grave
E mate Taboa, mara tavugia, ge geua na giluna (a woman) and ate (it) a bit of him ; and they chase her the people, but she a Ririso, me gania pilena; mara gurua na vure, ge gets off safe. tugururavi.

It is by no means uncommon in other Melanesian languages, as, for example, in Mota, for this construction to be used; yet that the idiomatic and natural ways of putting a sentence are different between them is seen in the first attempts of Florida boys in speaking Mota. Much laughter has followed the hearing of these sentences ; otoa me vara mate Sapi; tasin Oka me gana o pagoa; a fowl has trodden to death Sapi; Oka's brother has eaten a shark. The arrangement is neither Mota nor Florida, but it shows that the Mota order did not come naturally; Sapi me vara mate o toa Sapi trod to death a fowl, o pagoa me gana tasin Oka.

## VIII. Adverbs.

Many words and expressions are used as Adverbs which are in fact Nouns with Prepositions, or Verbs; ta na niha hereafter, idania formerly, te raga eni thus, e gua why? na pukuna na hava why?

Adjectives are often used as Adverbs; te tani sule he cries greatly, te vola pilepile he is a little better, literally lives a little; and Verbs without a Particle ; te mua baubaluu kiko he does not promise falsely, kiko to lie.

1. Adverbs of Place. The Adverbs of direction common in most of these languages are here mai hither, gatu outwards. For 'here' and 'now' the same word is used, taeni, itaeni, literally 'at this;' the Pronoun aeni 'this' is also 'here;' ga, ig $a$ is 'there,' the Preposition $i$ showing g $a$ in fact a Noun. As has been seen in other languages, this Adverb has continually a logical reference, 'on that account,' 'with reference to it;' na ahana te nia lada ga his name is famous on that account, because of it. It is also used like the English 'there;' idania na vunagi ga once upon a time there was a chief, $e$ taho ga na kouna there is no end of it. The same word is naturally ' where' as a relative Adverb; nigua na buto ni komu tu gahau ga my part of the country where I am staying; and idiomatically 'thence' or 'whence;' kau rugu horu ga you shall come out thence, or, whence you shall come out. Interrogatively ivei is ' where ?' the very common Noun with the Preposition; it is used with suffixed Pronoun, ivira tara hurugo? where are they that accuse you? The points of position seawards or landwards, which are used something like points of the compass, are lau and lona; position with reference rather to the motion of the sun is shown by boko and $u l u$.
2. Adverbs of Time: itaeni now, itaeni vaho henceforth, idania formerly, ta na niha? when? gegua to-day, of time past, $i$ ropo to-morrow, or next day, ropo gana next morning, i nola yesterday, valiha day after to-morrow, vunitolu third day. 'Until' is polo, often followed by vuha; polo ku vuha mate till I die; haia for a long time, ever; mua haia never; again goi; rogaira toro goi mai te vaga haia they two went again as (they had done) for a long time; gua is 'again' with the sense only of addition, not of repetition; ke mua goi mate gua will not die again any more; diki before, beforehand, for the first time. The Adverb used in comparison, vaa, means going on; hence it is used for continuance of time, ke vaa me vaa for ever and ever. The Adverb of Place, ga, naturally serves for Time; ta na boni keri tara vahua ga on the day when he was born.
3. Adverbs of Manner. To translate gua, which, with Verbal Particles, makes the equivalent to 'why?' is not possible; e gua, te gua, present, ke gua future, o gua in the Second Person Singular, why is it? why was it? why will it be? why dost thou? The same word makes part of sugua, mugua because, vagua. A Verb is also used to express likeness; te vaga eni, or keri, thus; e taho siki vunagi te sodorono te vaga gaia not any chief is rich like him. As a Verb it takes the suffixed Pronoun; te vagaa is like it, te vagai is like those things, te vagara like them, te vagagai like us; te vagagai na dale ni
bolo te tona sania na tina we are like a young pig (a pig is like us) whose mother has gone from it. But it is used without an Object; minau te mua uto na liogu, te raga tu gania na iga me kau na hulina ta na sosonogu and I, my mind is not at ease, as if I had eaten a fish and a bone of it were stuck in the roof of my mouth. The same word also makes te vagana like him or it, so; and of plural objects te vagani. Other Adverbs are vamua only, lee merely, tara uto lee vamua they are only good; soo still, e mua mate mua, e vola soo he is not yet dead, is still alive; gea thereby, koro gitoi na rono gea you two will steal the money thereby; vaa more, te matagu vaa is more afraid; mina, a Verb, quickly.
4. The Negative Adverb is taho, which is a Noun ; na taho nothing, taho ke gagua vania no one will speak to him ; and a Verb, te taho it is nothing.

## IX. Prepositions.

1. The Florida Prepositions are few; the Simple Prepositions are $i$ Locative and $n i$ Genitive; one of general Relation is $t a$ a Noun; the Instrumental ni, and those of Motion, to, from, and against, varigi, vani, sani, punisi, are Verbs.
2. Locative $i$; this has been shown in Adverbs. Though the meaning is distinctly locative, yet, according to the idiom of Melanesian languages, $i$ is translated also 'to' and 'from;' ivei te gahaa gaia? where is he living? $i$ Kolakabua at Kolokabua ; ivei ko va? where are you going? i Boli to Boli ; ivei te butu mai? $i$ Boli where has he come from? from Boli. The name of a place is preceded by $i$; na ahana nigua na komu $i$ Hadika the name of my place is 'at Hadika.'
3. Genitive $n i$; the same with $n i$ of Fiji and the New Hebrides; na guiguli ni bolo pig's skin, mane ni lutu working man, man of work.
4. $t a$; this is shown to be a Noun by its being preceded by the Preposition $i$, and by its having a suffixed Pronoun; tagua, i tagua, i tamua, itatana, $i$ tatada, $i$ tamami, $i$ tamiu, $i$ tadira, with me, thee, him, \&c. In common use, however, it is a Preposition; and the Article of the Noun which follows should clearly not be written with it as if it were a suffixed Pronoun; it is ta na vale at the house, and not tana vale. The signification is that of relation in the most general way, and the translation, therefore, may be 'at,' 'to,' 'from,' 'on,' 'under,' 'in,' 'into;' ta sakai na buto ni komu te gahaa ga na mane in a certain part of the country there dwelt a man ; ta na komuna at his village; te hage tua ta na valena he has gone into his house; te rugu horu tua ta na vale he has gone out from the house; te sopou ta na gai na manu the bird sits on the tree; te kutu horu ta na gai na gari the boy fell off the tree. It should be observed that the relation is one of place and position; ta never means 'concerning,' 'in regard to.' There is no Preposition with that meaning, and when such a meaning is in the mind, the bare Noun without a Preposition follows the Verb; aeni nimua na letasi tu gered vanigo gatu na kabuagu itadira na vure eni this is your letter I write to you (concerning) my stay with these people.
The Noun $t a$ with the suffixed Pronoun is equivalent to the Prepositions 'with,' ' by,' ' to,' 'from,' \&c., with the Personal Pronoun; te kabu soo itagua he lives with me, tara subo tara vahagi itadira many are sick among them.

The Noun is always reduplicated with the Third Singular and First inclusive Suffix; tatana, tatada; perhaps to distinguish from ta na and tada.
4. $n i$; this is shown to be a Verb, when it must be translated as a Preposition, by its having always the suffixed Pronoun, Singular $a$, Plural gi. The signification is ' with,' instrumental, and 'with' as of accompaniment; te labua nia na tila he struck him with a club, te nigi taraira na bosa eni he taught them with these words; tara nia pulohi na tiola they go back with a canoe, tara nigi mai lei didira totobo soko they came with all their things; te nia sivuraga kolu na rorodo he was born together with blindness. There is also the idiomatic use of the word with the Verbs hare and liliu; te nia hare he is astonished at it , na beti te liliu vaini nia the water turned into wine. The word is used as a Verb, not a Preposition, in the expression nia sika to hate one; gaia te niu sika he hates me, tu nia sika I hate him, tara nigo sika they hate thee. When used as a Preposition nia is placed either before the Verb, before the Noun which is governed (so to speak) by it, or at the end of the sentence; te nia labua na tila, or te labua nia na tila he struck him with a club; aeni na tila te labua nia this is the club he struck him with.
5. rigi is to see, and this, with the auxiliary Verb $v a$ to go, makes varigi, which is used as a Preposition of motion to a person ; varigia 'go see him' is the same as 'to him;' compare Ulawa losi, Fate libi.
6. vani is used as a Dative Preposition, and is certainly a Verb; perhaps $v a$ with $n i$ above. There is also a use with the signification of 'for;' $e$ uto vanigita na kabu iani it is good for us the staying here. A very common use of the word makes it equivalent to 'speak to;' te vaniu he spoke to me, tu vania I said to him, an expression which very often introduces a speech and finishes a quotation; te holoa mai hogona me vania, Ko pusia na ulugu kara bei gilalau gea, e rania, he calls his brother to him and says to him, You cut off my head lest they should know me by it, he says to him. There is no use of this as a Preposition except with persons, or at least animate objects ; latia na vana vanira na lei bolo give the food to the pigs.
7. sani is a Verb, to let go ; as a Preposition it is 'away from;' ko tona saniu go away from me; te mua tona sania na bona he does not go away from the place.
8. punisi is a Verb, to oppose, be in the way, cover over; as a Preposition it means 'against,' 'over against,' 'in the way of;' tara tuguru punisigita ta na halautu they stand in our way on the path; to tuguru punisigami ta na lei levu ni mate protect us from, stand before us in the way of, the enemies.
2. Compound Prepositions, consisting of a Noun with a Preposition, need hardly be considered, because, though translated by a single Preposition in English, their composition is plain: loka is the inside, $i$ lokana na vale in the house's inside, in the house, i loka ni vale, without definite reference to one house, indoors. But Nouns are used sometimes without the Preposition; gero soga dato vuvunana na tabili, ma na pusi te sara utu lokana so they two got up on the top of the cask, and the cat was caught inside it. So liligi ni beti beside the water, sara ni tuana under his feet.

## X. Consunctions.

The Copulative is $m a$, and maia; Disjunctive, pa; Conditional and Illative ge. There is no Adversative.

These three Conjunctions ma, pa, ge shift their Vowels when they come before the Verbal Particles $t e, k e$; and the two first drop their Vowel and coalesce with the Preposition i, or with the Prefix $i, a$, of Pronouns, or with the Verbal Particles $e$, \&c.

For example: te turinunu tua me te sule na hina it was already noon and the heat was great, ma becomes me before te; migoe to vahagi, po to vola soo? and you, are you sick, or are you well? pa becomes po before to. Similarly, the Conjunctions become $m u$, mo, before $t u, t o, k u, k o ; p u, p e$, before $k u, k e$, \&c.; and are ma, pa, before the Plural Particles, ta, tai, kau, tara, \&c. The question is whether in these cases the Vowel of the Conjunction is assimilated to that of the following Particle, or whether the Verbal Particle, $u, o, e$, is combined with the Conjunction; and assimilation is shown to be more probable by the use of $m a, p a$, before tara, kara, \&c.

The Conjunctions combine with the Particles, $u, o, e$; mu mua rigia and I did not see, e sakai pe rua one or two.

The Conjunctions $m a$ and $p a$ combine with the Preposition $i$, dropping their own Vowel ; mivei and where, pivei or where, mi taeni and now, $i$ lau pi lona seawards or landwards. Similarly mi nau, pi nau, and I, or I, ma gaia, pa gaia, and he, or he, show $m$ - $p$-combined with the Prefixes $i, a$.

The Conjunction ge becomes gu before $k u$, go before $k o$, but does not change before ka, kai, kau, kara. It remains also sometimes unchanged; ge ku tanomana ke, mu ku gonia if I should be able I shall do it. When the Verbal Particle is $e$, not $k e$, the Conjunction does not change; ge $u$, ge $o$, ge $a$, ge ai, ge $a u$; but it combines with $a u$ and ara, gau, gara; but also ge ra.

The meaning of ge is double, conditional 'if,' and illative 'that;' the first is simple, the latter is not always plain. There is always illative force in this latter, but sometimes as declarative, sometimes consequential ; e gua ge o tani? why are you crying? why is it that you cry? ko neu ge ku pukua make me to understand, that I may understand. As declarative it is used in narrative with a new stage in the story ; ge ra gagua so they said, ge tuguru gaia so he got up, \&c. The Conjunctions ge and $m a$ are used together; te gerei raini ge ma kau talutuni these are written that ye may believe.

It may be doubted whether $b a$ is not more properly an Adverb than a Conjunction, though it must often be translated 'if;' ge kau ba gilalai na lei totobo ini ge kau nia togotogo kau ba kabarigi if you knew these things you would rejoice if you did them; ahei te ke ba hoveg $u$ whoever may reject me. It is a Particle showing hesitation.

Other words are used as connectives, which are not strictly Conjunctions; sakeragi afterwards, mugua.

There is no sign of Quotation before the words quoted; but after the words 'says he,' 'said $I$,' is constantly introduced ; e vania said he to him, ko vanira you shall say to them ; e gagua said he,
shows the use of a word which means to do rather than to say; ea is often thus used after words reported; $a$ is evidently a Verb.

When Verbs follow one another without a Conjunction the sense which would be given by a relative Pronoun is conveyed; tara sirou tara batobatou they look on me, they mock me, i. e. they look on me whom they mock; but tara sirou mara batobatou they look on me and mock me.

## XI. Numerals.

1. Cardinals ; one sakai, two rua, three tolu, four vati, five lima, six ono, seven vitu, eight halu, nine hiua, ten hanavulu; twelve hanavulu rua; twenty rua hanavulu; a hundred hanalatu, a thousand toga.
I. In counting, a series is begun with keha, not sakai. The word siki, used as an Indefinite Pronoun, is the same Numeral ; sometimes the two go together ; taho siki sakai not a single one, any one. 2. Another form is ruka.

All these Numerals are used as Verbs with the Particle e; e sakai, e rua, e ruka, e hanavulu; ara hanavulu, when persons are spoken of. In hanavulu rua twelve, the Numerals are simply accumulated, as they are for larger numbers. But a Verb sara, to come to, is often introduced after ten and a hundred ; hanarulu e sara rua ten, two has come to it, i.e. twelve; e sakai na hanalatu, me sara lima hanavulu, tolu, a hundred and fifty-three, one is the hundred, and there has come to it five tens, three.
For a very large indefinite sum mola is used. As in Fiji there are special designations for certain objects counted in tens; ten canoes na gobi, also ten puddings; ten pigs, birds, fish, opossums, na paga; ten cocoa-nuts, breadfruit, crabs, shell-fish, na pigu; ten baskets of food na banara; ten baskets of nuts na mola; ten bunches of bananas na gaibala. When these words are used, the name of the object, canoes, pigs, \&c., is not mentioned. Another word, parego, is used for any things in tens.

There is a set of Numerals used in a game at Olevuga: one eta, two ura, three lotu, four tavi, five nila, six noa, seven tivu, eight rau, nine beta, ten taleri. Of these, two, three, four, five, six, seven, are the common Numerals by metathesis; eta may be tea in the same way; the others are remarkable, and are not Numerals used in Savo, or, as far as is known, in any neighbouring island. Compare the Mota Numerals, p. 309.
2. Ordinals are formed by adding ni to the Cardinals; kehani first, ruani second. There is also the termination ga making an Adjective, ruaga second, or rather secondary ; and $n a$ is used as well as ni; ruana second.
3. There is no Multiplicative; e tolu na neana three the doing of it, three times; e tolu na taba ni bosa three the succession, literally, layers, of speaking, to speak three times; e tolu na tuguru ni gagua to do something three times, three the standing of the doing.

## XII. Exclamations, Expletives.

1. Affirmative and Negative Exclamations are eo ! and taho ! That of address to a Person is ge! with the Personal Article a ge! There are many cries of astonishment, pain, excitement, which are not easily defined. Such are are! ree! of pain, ake! akeke! of astonishment; ke, kekei, pain; eee! of excitement; gui of lamentation; ina? interrogation, but also a kind of mark of the close of a subject, as in a letter after each sentence or topic finished; inu, inuu, ino in wailing; sania ! let it alone, away from it, a Verb.

The Negative, as in Mota, is used to express astonishment; na mua lei niulu / how many are the years! literally, not the years.

In Florida speech what may be termed oaths are very common. Besides those which are obscene most of these have reference to the food forbidden to the particular 'gens' to which the speaker belongs, his buto; butogu! my forbidden food! gania na butogu! may I eat my buto; or to ghosts supposed to be powerful, Daula! Bolopanina! gania Hauri! let Hauri eat it! or ghosts generally, tidalo tabu! sacred ghost; or to mothers; tinada! our mothers! tinagu te vahuu! by my mother that bore me!
2. Words which may be called expletives, because hardly translatable, are full of meaning, and in other use some of them are simple Adverbs; sugua to be sure ; vamua only, vagua, mugua. The following sentence illustrates the last word; mivei mugua ku gagua ge ku soko na ganaganaamu? ku mate mugua; taho ke, muku goi rigia matamu mugua; but what, I wonder, shall I be about that I should come to an end of thinking of you? I shall die rather; if not so, then I shall in that case see your face.

## 31. Guadalcanar, Vaturana.

The language or dialects of the large Island of Guadalcanar, so far as they are known, fall into two groups, viz. those which resemble the language of San Cristoval and those which resemble that of Florida. Of the language of the back of the island, looking southwards, nothing is known. The language of Gera, which is divided from San Cristoval by a width of Strait about equal to that which separates it from Malanta, belongs to the same group with the languages of Wano, Ulawa, and Saa, Nos. 26, 27, 28, and is represented by Von der Gabelentz in his ' Melanesischen Sprachen.'

There are three dialects spoken on the North-Western end of Guadalcanar and the coast which is opposite to Florida, viz. those of Gaobata, Visale, and Vaturana. The two latter differ but little between themselves, and probably not very much from Gaobata, though the Vaturana people say the difference is considerable. All three are closely allied to Florida. The dialect spoken at Vaturana prevails round the end of Guadalcanar as far as Savulei, looking out upon Pavuvu. Beyond that, according to the Vaturana people, a very different tongue is spoken.

There is a certain connection between the speech of Vaturana and that of the neighbouring Savo, but rather in phonology and in Vocabulary than in Grammar, in which indeed it mostly agrees with Florida. It has the remarkable characteristic of making certain changes of letters with the latter language; the Florida g is h in Vaturana, and the Florida h is s in Vaturana ; Florida hege is Vaturana sehe.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k, $g ; \mathrm{t}, \mathrm{d}=\mathrm{nd} ; \mathrm{p}, \mathrm{b}=\mathrm{mb}, \mathrm{v} ; \mathrm{m}, \mathrm{n}, \mathrm{n} ; \mathrm{r}, \mathrm{l}$; h, s, j, z.
3. The disappearance of the Melanesian g, so common and distinct at Florida, is remarkable; it is not dropped, leaving a break, as e.g. in Wano, but in all words where Florida has g, Vaturana has h. 2. Sometimes the Florida v is represented by b, baa for vaa; and sometimes by p, pono for vono; but there is no regular change. 3. In some words common with Florida, 1 is dropped; tida'o $=$ tidalo, mado' $a=$ madola. 4. As $g$ of Florida becomes $h$, so h of Florida becomes s , by a regular change; hai tree, habu blood, aso sun, usa rain, are Florida gai, gabu, aho, uha. But it cannot be said that every h and $s$ in Vaturana is the equivalent of a corresponding $g$ and $h$ in Florida, since the Vocabularies of the two languages are not the same. Since, then, Florida g is h and Florida h is s in Vaturana, the Florida s may naturally be looked for in some other regular change; this, however, does not occur; generally the Florida s is represented by $\mathbf{j}=\mathrm{ch}$ in Vaturana, Javo, $j i j i z$, for Savo and sisi, but the Preposition tani, from, can not be taken as other than the Florida sani. Nor must it be assumed that the Vaturana language has been, as a matter of history, changed from that of Florida; rather, the same original has come to both places, and variations have ensued. The sound symbolized by $\mathbf{j}$ is the English ch. 5. The sound represented by $z$ is not always the same. At the beginning of a word, when no Vowel immediately precedes it, it may be taken as equivalent to the English z, as in zare; but in the middle of a word n is heard. The sound thus strengthened by n is not always the same; in some words it is rather $n z$, in others nj, according to English pronunciation: e.g. Koaza $=$ Koanza, moza $=$ monja. It is probable that further knowledge of the language will show this difference in sound to
agree with a difference in the correlative words in Florida and other allied languages. In some words $z$ stands for the aspirate ; zare, to speak, is hare, Maewo veare.

## II. Articles.

1. Demonstrative Article, na; but no before $o$; no bo a pig, no Thoko speech.
2. Personal Article, $a$; a Hodavi.

## III. Nouns.

1. There is of course the division of Nouns into those which take, and do not take, the suffixed Pronoun.
There is no form of Verbal Substantive; na mategu my death, na vati haluvena his being pitied, na pedehira their being judged; the Verbs mate, haluve, pede, are Nouns without change of form.
2. A Noun follows and qualifies another ; na vale vatu a stone house.
The genitive relation is conveyed by the Preposition na; duva na manu a bird's wing, vuvua na hai fruit of a tree. Compare Gao and Duke of York.
3. Plural.-For things the Plural sign is manaume, a collective Noun; na ome manaume things, a lot of things. For persons the Pronoun hira is added; tinoni a man, tinoni hira men, 'man they.'
Totality is expressed by popono, Florida vono, Mota wono; na vera popono the whole country. Another word is kode; na vera hira kode all the lands, hita na mane kode we are all men, exclusively.

## IV. Pronouns.

1. Personal Pronouns.

Singular, 1. inau; 2. ihoe; 3. aia.
Plural, I. incl. ihita, excl. ihami ; 2. ihamu; 3. hira.
Dual, I. incl. kuta, excl. kuami ; 2. kuamu; 3. kura.

1. There is no Trial; tolu three, is prefixed to the Plural ; tolu hita we three. 2. The Prefix $i$ may be omitted; hita, hami, hamu. 3. The Pronoun is that of Florida, except the Third Person; in the Singular the demonstrative $\mathrm{g} a$ is not present ; in the Plural $h i=g i$ is the same Prefix which appears in the Florida first inclusive gita, hita, the true Pronoun being $t a$ and ra. 4. The Dual is remarkable; the Prefix $k u$ may be taken as representing the Numera ruka two.
2. Pronouns sufixed to Verbs and Prepositions.

Singular, 1. au; 2. ho; 3. a.

1. Some Verbs, as in Florida, have the Suffix which is applied to Nouns; $t u$ molo tutunina I believe it or him, not tutunia. 2. The Verb does no always, as it does in Florida, take a suffixed Pronoun when the object is
otherwise expressed; e labuvi su sehena he killed himself, not labuvia. 3. There is no Suffix $i, g i$, of things in the Plural, as in Florida; sometimes there is no Suffix, na sava o goni? what are you doing? with reference to many things ; or hira stands for things as well as persons; rei hira look at them, those things, au matahuni hira na ome hira I fear those things.
2. Pronouns suffixed to Nouns.

Singular, 1. gu; 2. mu; 3. na.
Plural, 1. incl. da; excl. mami; 2. miu; 3.dira.
In the Dual ko, not $k u$, in the Trial, tolu, is prefixed; ko kimada, tolu kimada, hands of us two, of us three.
4. Demonstrative Pronouns.

A general Demonstrative is na; the precise position pointed to is not ascertained in denu, plural hira denu, and in nene, nunu, aia $n u \mathrm{n} u$, plural hira $n u \mathrm{n} u$; but deni=Florida eni, $n u \mathrm{n} u=$ Florida keri ; tadinu 'that,' and 'there.'
5. Interrogative Pronouns.

Of persons, a sei, plural asei hira? who? Of things na hua? a Noun, what? Both are Indefinite also.

In asking a person's name mea is used, as hanu in Florida; a mea? what is his name? The same word, like hanu, is used in place of a name; na mea na aia mea? the person there, what is his name? In Maori mea has much the same use.

## V. Possessives.

The Possessive Nouns are two; ni of general relation, $h a$ of closer relation, as of food. To these $a$ is sometimes, as elsewhere, prefixed; anigu, ahagu.

Singular, nigu my, nimu thy, nina his; Plural, dida, nimami our, nimiu your, dira their. As in Florida n changes to d before $d a$ and ra. There is not, as in Florida, an added $a$ to $\mathrm{g} u$ and $m u$; hagu, hamu, nigu, nimu.

## VI. Adjectives.

1. Simple Adjectives are used; vale loki a large house, vale tetelo or teteo small house; but Adjectives are commonly in verbal form.
2. The termination ha is common; habu blood, habuha bloody.
3. Comparison is made with the Preposition ta, and with the Adverb va; no bo loki ba ta na bohu a pig is larger than a rat. So loki ba larger, too large. Superlative meaning is given by Adverbs; loki sata very large, too large; tetelo le very, too, small; and by a Noun; na mena le a very little; mena teteo very small.

## VII. Verbs.

1. Verbal Particles are two; in the Third Person Singular $e$ and $k e$; the former indefinite in regard to time, the latter future.

The forms the Particles assume are as follows :-
(x) e.-Singular, I. au; 2. o; 3.e. Plural, x. incl. a, excl. hami; 2. hamu; 3. ara.
(2) ke.-Singular, 1. kau; 2. ko ; 3. ke. Plural, 1. incl. ka, excl. kami ; 2. kamu; 3. kara.

With the Dual only ko is used; kuta ko maumauri we two are alive, kura ko vano they two go; with the Third Person ra is sometimes added; kura rako vano.

These Particles differ from those of Florida, inasmuch as they are more nearly the Pronouns; hami, hamu are full forms, unlike gai, gau.

The Particles coalesce with the Conjunctions as in Florida. To mark the Past, completion of the act, the Adverb noho is added: are mate noho, they are dead, have died. This is no doubt the Maori noho to sit.

The Future form, $k e$, is used for the Imperative; ko vano mo ko ba reia go and see him.
2. Prefixes.-1. Causative, va; maumauri to live, vamaumauri to save. 2. Reciprocal, vei; ara rei laulabuhi they strike one another. 3. Of Condition, ta; tabosa come open. 4. Spontaneity, tapa; tapatahuru stand up.
3. Suffixes.-I. Consonantal, $h i$; labu to strike, labuhi to strike something ; vi; labuvi to strike, hanavi to shut; ni; matahu fear, matahunia fear him; si; tani to weep, tanisia weep for him; li; sahe up, sahelia go up into it; mi; rono to feel a sensation, ronomi to hear, listen to. 2. Syllabic ; vahi; toutu to sit, totouvahi to set; lahi; vose to paddle, voselahi nia na vaka paddle a canoe; ni as in Florida being used after these suffixes.
4. Negative Verbs; the Negative Particle is tau; e tau mate he is not dead. The Cautionary or Prohibitive is jika, Florida sika in the phrase nia sika to hate ; jika no hoko don't speak, literally, (let) speech (be) a thing rejected.
5. Reflective Verbs are made with su back; e labuvi su sehena he killed himself; sehe =Florida hege.
6. Reduplication, as in Florida, drops a Consonant; labu, laulabu.

## VIII. Adverbs.

Adverbs of Motion hither and outwards mai and atu, or tatu; with many others little differing from Florida. Time; ta na nisa, when; kalinade now; neni, to-day, of past time; ke neni when of future time; $i$ no to-morrow; ke dani to-morrow morning; ke ruka boni day after to-morrow ; mu yet, e tau mate $m u$ he is not yet dead. Of Place; iava where, tadi there; sahe up, hotu (Florida gotu a hill), up. Of Manner; e hua? why? the Verbal Particle changing with the Person, o hua? why do you, \&c.; mu only, Florida vamua, kesa mu all one; hoi again, repetition; hoto also, of addition; iava ke koaza? how?=ivei te vaga? e koaza na sava? like what? how?

## IX. Prepositions.

1. Simple; Locative, $i$; Genitive, ni, na; Instrumental, hini. 2. Verbs; Motion to, vani ; from, tani; against, kaputi. 3. Nouns; relation, ta, kone.
2. The Locative $i$ is seen in iava where; $i$ hotu above, $i$ lao below. 2. ni, as in Florida; no hoko ni Javo the speech of Savo, na vale ni moza the eatinghouse. 3. Examples given, Nouns III. 2, show the Preposition na, but are not enough to establish it, for it might be possible to take the words as duvana manu, vuvuana hai, making na the suffixed Pronoun. But in Gao, where the suffixed Pronoun is gna, there can be no room for such an interpretation. 3. hini is identical with gini of the New Hebrides and Fagani, which is not known at Florida; ara labu matesia; hini na hua? hini na tila they beat him to death; with what? with a club.

Verbs become Prepositions and correspond to the Florida words sani, vani, $p u n i s i$; taniau from, away from, me, tani hira ara mate from those (who) are dead; zare vaniau speak to me; ko jika tu kaputiau don't stand in my way, against me.

As in Florida $t a$ is a Noun used to represent any relation; te juna ta na valena he has gone out of his house; ko jika molo lehami ta na tabotabo let us not go into temptation; aia te sahe ta na valena he has gone up into his house; e totou ta na hai na manu the bird sits on a tree. The suffixed Pronoun shows kone a Noun; konegu by, with, me.

Compound Prepositions, such as i laona inside, need not be considered. Nouns without a Preposition are used in the same way; lina beside, lina madoana at the right side ; vavana underneath ; polina above.

## X. Conjunctions.

Copulative, ma, and maia; Disjunctive, pa; Conditional and Illative, $t i$; of Consequence, ge.

As in Florida ma and $p a$ combine with Verbal Particles and Adverbs ; me mate, mara bekua, me sivo and he died, and they buried him, and he went
down; miava and where, piava or where ; talana pe taulaka? good or bad? ko tona moko ba reia go and see him.

Probably $t i$ is si of Banks' Islands; ti kau tanomana ma kau gonu if I can I will do (it); e zare vaniau ti kau vano he told me that I was to go. The Conjunction of consequence is the same with that of Florida; e hua ge o ronomi hira? why is it that you listen to them? na sava kau gonia ge kau tanoli na maurisali? what shall I do that I may obtain life? e zare vaniau ge kau vano he told me to go.

## XI. Numerals.

1. Cardinals; one kesa, two ruka, three tolu, four vati, five jehe, six ono, seven vitu, eight alu, nine siu, ten sanavulu, twelve sanavulu ruka; twenty ruka patu, thirty tolu sanavulu; a hundred sanatu; a hundred and twenty-three kesa sanatu, ruka patu, tolu; a thousand toha. Interrogative and Indefinite $e$ nisa ? how many? so many.

The Numeral jehe is singilar and unexplained; patu is probably an older word displaced by sanavulu; sanatu is hanalatu with 1 dropped. There are expressions for sets of ten ; pigu ten cocoa-nuts. For a very great number they say na rau na hai leaves of a tree.
2. Ordinals are formed by adding ni to Cardinals; kehani first, jeheni fifth. From nisa is formed nisani quotus, standing in what, or in such, a place in the series. Ordinals stand for multiplicatives; nisani how, or so, many times, quoties.

## XII. Exclamations.

## Affirmative eo ! Negative tahara.

At Ruavatu, a place near Gaobata, the Personal Pronouns are :
Singular, 1. inau; 2. goe ; 3. geia.
Plural, I. incl. tugita, excl. tugami ; 2. tugamu; 3. geira, tuira.
Dual, I. incl. kogita, excl. kogami ; 2. kogamu; 3. koira.
The Prefix $t u$ in the Plural corresponds to ko in the Dual, and possibly may represent three.
The Pronouns suffixed to Verbs are in the Singular $u, g o, a$; those suffixed to Nouns are no doubt $\mathrm{g} u, m u, n a$; tagua is with me, nimua thine.

Verbal Particles are almost as in Florida, tu, to, te, ta, tami, tamu, tara, without temporal signification, and the corresponding Future $k u, k o, \& c$. In the Dual ko is added ; ta ko, tami ko, tamu ko, tara ko ; and similarly with a Trial, ta tu, \&c.

Demonstrative Pronouns are deni this, deri that.
The Genitive Preposition is, as in Vaturana, na; lime na mamu wing of a bird, vae na be pig's house.

The word $v a e=$ vale shows that 1 is dropped, as in Vaturana. As in the neighbouring part of Florida h becomes dh ; dhau afar.

## 32. Ysabel, Bugotu.

Bugotu is the name of a small district at the South-Eastern extremity of the large Island of Ysabel. The language is very similar to that of Florida. It is this which, as the language of Mahaga, is given in the 'Melanesischen Sprachen' of Von der Gabelentz ; Mahaga being a village in Bugotu now deserted. The area in which the language is spoken is small; the sketch of the language of Gao which follows will show that the neighbouring tongues are very dissimilar. The language of Bugotu, as spoken at Mahaga, was well known to Bishop Patteson, who left a fuller account of this perhaps than of any other Melanesian language, and from whose notes, printed however in the first year of his acquaintance with it, the account given by Von der Gabelentz is taken. The short Grammar that follows was independently made, and with the assistance of natives has been compared with the examples of the language printed by Bishop Patteson, as he took it down from the mouths of his earliest scholars. It is interesting to have proof in this case that the Bishop, with a few mistakes in spelling, perhaps in printing, wrote whatis now the correct language of the place. There was in the intervening twenty years no printed literature to fix the language. There is now a short Prayer Book, printed under the care of the Rev. Alfred Penny, of the Melanesian Mission.

Though the likeness between this language and that of Florida is very great in the Grammar and in the Vocabulary, there is a considerable difference in the latter; Bugotu has many words which are altogether foreign to Florida, as in the names of such common objects as fire and fish. Phonologically the two languages do not differ much, though the presence of $\mathrm{f}, \mathrm{j}$, gn, in Bugotu materially affects the sound, and dh stands for 1 instead of $h$. Bugotu also has the singular characteristic of throwing the accent backwards to the antepenultimate, though by no means as a rule.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k, g, g; t, d, j, th; p, b, v, f; m, n, n, gn; r, l; s, h.
r. There is no hard g , though, as in other languages, the nasal character of $g$ may be missed when it does not immediately follow a Vowel. 2. d is generally nd, but it is sometimes a pure d . This variation does not seem to
be local and dialectical. It is rather that certain families or sets of people use d rather than nd. Compare the corresponding sounds at Arag. 3. The sound of $j$ to some extent follows that of $d$; $j$ is in some mouths the English j, in others nj. The sound of the English ch is heard also in words where $j$ would be written; but only some natives use this sound in some words, and it probably represents $t$ rather than d. That $j$ in Bugotu corresponds ordinarily to d in Florida, though not to every d, is plain ; jufu=dutu, janigna=dania. 4. The sound represented by th is that of the soft English th. It would be natural to write it dh, but that the native d has, as a rule, $n$ with it. To write dh, therefore, would suggest $n$; and the native $t$ is softer than the English. This sound in Bugotu represents 1 in Florida; botho a pig, bolo; thabiu to strike, labu; but every Florida 1 is not th here, lima a hand. Rarely th represents Florida h; thaba=Boli haba, Gaeta thaba; and it may be doubted whether the word is correct. It is not to be supposed that there has been a change from Florida 1 to Bugotu th; thepa, the ground, is not represented in Florida, but is the Mota lepa. 5. By some b is sounded pure, but it is generally strengthened by $m$; f stands for Florida $\nabla$ and $p$, farafa, fufutu are varava and puputu; but f in Bugotu is perhaps more commonly found in words not common with Florida. 6. The sound represented by gn is that of the Spanish ñ. If it were not the established custom in languages of this region to write n with two dots over it for the sound of ng, it would be natural to use $\tilde{n}$; but it would be difficult in writing to distinguish. On this account, probably, Bishop Patteson wrote ni; but the sound of gania na vana, eat the food, is different from that of gagna na vana food for his eating; and the use of gn has been introduced. It is a change from n ; gniku nest, Florida niku, Mota nigiu.

## II. Articles.

## 1. The Demonstrative Article is na. 2. The Personal $a$.

I. As in Florida na Bugotu, na Mahaga, are the Bugotu, Mahaga, people. There is no Plural rana as in Florida. 2. The Personal Article applies to male and female alike. It gives a name ; a tupi gahira the stone-cutter.

## III. Nouns.

1. There are those which take, and those which do not take, the Suffixed Pronoun.
2. Verbal Substantives are not very frequent in this language; they are formed by suffixing $a$ to the Verb; hiro to seek, hiroa a seeking, hiroagu seeking me, hiroana seeking him; gotihi to break, gotihia breaking, gotigotihiadia their being broken.

The Verb in form of a Noun is often used where a Verbal Substantive would be used in Florida; thehe to die, thehegu, thehegna, my, his, death, or being killed; rei to see, na reireigna the seeing of it; jufu to approach, ma na komi nigna tinoni kena rano jufugna and his men come approaching him, literally, his being approached. It cannot be said that a Verb thus used as a Noun takes the place of a Verb in a sentence; but a word used as a Verb, with Verbal Particle, seems to be so far a Noun in native view that it can
take a Suffixed Pronoun like a Noun; atu, kati regia kenugua na vuvuhu, kati reireida, come, let us see to-day the firing, let us see for ourselves, literally, our seeing; like atu! sapada i tagna come, let us go down to it, our going down.

In translations as printed, and in some of Bishop Patteson's examples, the Suffixed Pronouns gna and dia cannot be thus satisfactorily explained; na fata Ko vetulagamigna kiti eia the things that thou hast commanded us that we shall do, though here possibly gna should be nia, the Preposition; ko ei tokea gamigna improve us, make us good; mi nau ku veleragna and I said to them; Ko eiradia govu thou didst make them all, eira made them, dia is further suffixed ; Ke tarairadiagna na komi hagore gougovu he taught them with all sayings, taraira taught them, gna may be taken as nia, with, but dia is 'their.'
3. One Noun qualifies another without ceasing to be a Noun; na vathe gahira a house (of) stone. A genitive relation requires a Preposition $n i$ or $i$.
4. Plural.-The Noun komi, an assemblage, is used when plurality requires to be expressed; na komi tinoni the men. See Duke of York kumi.

The construction of na komi tinoni is that of na vathe gahira, an assemblage of men. Natives will not naturally express plurality, except when it is positively required; a native composition will seldom have komi; a translation from Mota or English will have it often, and other words as well, such as govu, gougovu; na komi mono gougovu lands, countries. The meaning of govu is complete, and gougovu should not be used except when 'all' is meant; me Ke vaaura tagna na thehehaihavi govu saves them from all accidents. Totality is expressed by udolu; na mono udolu the whole country; sethe, suku, are ' many.'

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, I. inau; 2. igoe; 3. ia, (manea).
Plural, I. incl. igita, excl. igami ; 2. igamu; 3. iira (maraira). Dual, I. incl. rogita, excl. rogami ; 2. rogamu; 3. roiira.

1. The Prefix $i$ can be dropped. 2. The true Third Person Singular is $i a$, and Plural ira; but these are commonly only used of females, other words, which are not properly Pronouns, being generally used of males. For the Third Singular, $i$ manea, manea, is no doubt mane male. For the Third Plural, $i$ maraira, maraia, marea, maria, are used, words which are in fact Nouns, meaning a collection of men, and may have the Article na; the Suffix $r a$ is Pronominal. The construction of these words as Nouns sometimes treats them as Singular ; ko eia gua i maraia thou makest (it) them again, the Pronoun suffixed to the Verb is Singular ; maraia also, as the subject of the sentence, may have the Singular Verbal Particle; gadia mara ke sede the food of them who are many. But as a collective Noun it has the Pronoun and Verbal Particle generally Plural ; i maria kena jefejefe i tagna na jao they
wandered in the unoccupied country; me nagovira i marea tagna na hathautu ke jino and he led them in the right road. 3. The Dual is simple. There is no Trial of a distinct character; when three are spoken of tolu precedes the Plural Pronoun, and when four vati.
2. Pronouns suffixed to Verbs.

Singular, 1. u; 2. go; 3. a. Plural, 3. ra.
As is usual, there are no separate forms for the First and Second Plural. When the object of a Verb is expressed, it is still the rule to suffix the appropriate Pronoun ; Kati regia na vaka we see (it) the ship; ke vele puhiu inau he scolded (me) me.
3. Pronouns suffixed to Nouns.

Singular, 1. gu; 2. mu; 3. gna.
Plural, 1. incl. da, excl. mami ; 2. miu; 3. dia.
Thus limagu my hand, limamu thy hand, and so on. In the Dual ro is prefixed to the Noun, rolimada the hands of us two. So also tolu limamami the hands of us three.

## 4. Demonstrative Pronouns.

Iaani, iaeni this ; iraani, iraeni these; ianeni that, iraneni those. The Pronoun is eni, ani, neni; i maraira ani these persons, imaraira neni those. There are also eri and geri this, or that, generally Demonstrative ; na marai those persons.

A Demonstrative at the end of a sentence is $n a$.
5. Interrogative Pronouns.

Of Persons hai, ahai, plural arahai? who? Of things hava, na hava? what?
6. Indefinite Pronouns.

The Interrogatives hai and hava are also Indefinite, but the Demonstrative would be rather used. The Numeral sikei, siki, si, is used for any one or anything, si na tinoni, sikei fata; si is also ' a different one,' one this, one that; kekeha is some; kekeha tinoni some men.

## V. Possessives.

The Possessive Nouns used when a Pronoun cannot be suffixed are $n i$ and $g a$, of general and more intimate relation. The Pronoun is suffixed to these in the first and second Singular as gua, тиа.

1. It is important to observe that $n i$ has almost invariably an Article of its own, distinct from that of the Noun with which it is used, showing its true character as a Noun; na nigua na fata a thing of mine, na nimua na tinoni thy men, na nidia na piru their ropes. As in Florida, didia is used as well as nidia. As in Florida, also, $n i$ is used after Verbs ; $i$ marea kena regia nidia
they see for themselves. 2. ga applies to food and drink; na gada na vana our food, na gamua na bea water for you to drink. It does not apply to enemies, but it does to relatives ; gagua na tamatahi a member of my family.

## VI. Adjectives.

1. Adjectives generally appear in the form of Verbs, but there are words which are used to qualify directly without Verbal Particles; vathe hutu, vathe iso, large house, small house. These also can be used in verbal form; rahai kena tano nidia na fata gove kori horara hutu whosoever do their business in the great sea; ma na horara gua ke hutu me ke tavotha and the great and wide sea also, the sea (which) is great and wide.
2. Comparison is made with vano and the Preposition ta; na botho ke hutu vano tagna na kuhi a pig is larger than a rat; ke hutu vano it is bigger, i.e. big beyond. For the Superlative puala, and fofogna, the latter borrowed from Gao; hutu puala, toke fofogna, very big, very good. There is also rae; e rae hutu, e rae iso, too large, too small.

## VII. Verbs.

1. Verbal Particles.-These are two, characterized by $e$ and ke; both devoid of Tense. They change with Number and Person.
e.-Singular, r. u; 2. о; 3. e. Plural, 1. incl. ati, excl. iti; 2. oti ; 3. ena. Dual, 1. incl. oro, excl. uru ; 2. - ; 3. oro.
ke.-Singular, I. ku; 2. ko ; 3. ke. Plural, I. incl. kati, excl. kiti; 2. koti; 3. kena. Dual; koro, kuru, koro. Trial; kotolu, kutolu, kotolu.

The changes in the Singular are the same as with the Florida Verb; the Plural is different. In the First and Second Persons $t i$ is added, which is no doubt the same which appears in the Plural Pronouns of Gao, and as $t$ with those of Duke of York. The Suffix na of the Third Person cannot be explained. In oti and ena the stems o and $e$ are no doubt the same as the Singular. It is possible, but not customary, to use $t i$ alone with the First and Second Plural, the Verb then having no Verbal Particle.

The forms of the Dual and Trial are here incomplete and questionable.
As in Florida, the Verbal Particles beginning with, or consisting of, a Vowel coalesce with the Conjunctions ma, pa, ge; ma u becomes mu, ma o mo, and so me, mati, miti, moti, mena, pu, gu, \&c. The Vowel of the Conjunctions shifts to match that of Verbal Particles beginning with k ; mu ku, $p u k u$, me ke, mo koti, \&c.
2. The Future is signified by adding $d a$ to the Particle $k e$; $k u$ $d a$, ko da, ke da, kati da, \&c. Sometimes for kena da is said ke da na.
3. The Past is marked by the Adverb gohi; kena thehe gohi they are dead already.
4. The Imperative is sometimes the Verb without a Particle, or the Future form with $d a$.
5. The Negative Particle is bosi or boi, introduced between the Verbal Particle and the Verb; igami kiti boi eia na fata we have not done the thing, na havi ke bosi mono tamami life does not abide with us.
The Negative Particle can qualify a Noun as well as a Verb; na boi tinoni not a man.
The Prohibitive is sa, sagoi; sagoi bilau do not steal.
6. Prefixes.-I. Causative, va; havi to live, vahavi to save, au to go out, vaau to make to go out, sopou to sit, vasopou to set, seat. 2. Reciprocal, vei; veithabuthabu beat one another. 3. Of Condition, ma; sipa to pull out a plug, masipa come out of itself as a plug.
7. Suffixes transitive and determining the action on the subject are numerous ; $h i$; tani to weep, tanihia weep for him ; vi; haidu to come together, maraira kena haiduvia they come together against me; dotho to have tender feeling, dothovi to love someone; nago front, me nagovira he went in front of them; $m i ; i j u$ to count, ijumi to count certain objects; li; hage up, hagelia na vaka go up on a ship; $t i$; gnovo to shake, Neuter, gnovotia na garatu shake a spear ; gi ; kia to laugh, kiagi to laugh at; sokara to rise, vasokaragi to raise. After this latter Suffix $n i$ is added, so that it becomes kiagi niu laugh at me, vasokaragi nia raise it up. There is also the Suffix hagi, also followed by ni; oboti and obohagi have the stem obo; na bea gougovn kena obotira hadi kori suasupa the waters flood up over the hills; kena da obohagi nia na thepa they will flood the land. For $n i$ see Florida.
8. Reflective Verbs.-The Adverb tabiru, back, is used with gehe, Florida hege self; manea ke vathehe tabirua gehegna he killed himself.
9. Reduplication has the same form as in Florida; pilau to steal, piapilau go on stealing, hagore to speak, haohagore go on speaking. The whole word or the first part of it may equally be repeated without the omission of the Consonant; pilaupilau, hagohagore.

## VIII. Adverbs.

Some of Place, Time, and Manner, are as follows :-

[^127]Adverbs of Place are the same as Demonstrative Pronouns; iani here, $i e-$ geni there, geri, gegeri there; ivei where, a Noun, iveimu ke vahagi? what part of you hurts you? 2. Adverbs of Time : kenugia now, to-day, ke agaieni now; geni, igeni to-day, of past time ; vugui to-morrow ; i gnotha yesterday (Florida nola), valiha day after to-morrow, valiha gohi day before yesterday, vugei valiha hereafter. 3. By metathesis the Florida diki is kidi, and gives the meaning of beginning, doing for the first time. Phrases are used for Adverbs of Manner; ke vaga like, Ke vagagna like it, so, vagagna na hava? like what? how? hogogna as, literally, its fellow; eigna na hava? ei to make, why? eigna because; vuha to begin, na vuhagna because of it, on account of ; bale hava? what for? bale= Florida malei place for something.
The Negative Adverb is teo; teo na ijumiagna na fata gougovu ke sethe i koragna there is not the counting of all the many things in it. The Affirma. tive exclamation is $h i i$ !

## IX. Prepositions.

These are r. Simple, 2. Nouns, 3. Verbs.
r. Simple; Locative, $i$, kori; Genitive, ni, $i$; Instrumental, nia 2. Nouns; ta; with those making part of Compaund Prepositions. 3. Verbs; vani, rigi, punusi, sani.
I. $i$ is Locative, but in accordance with the idiom of these languages (p. 160), has sometimes to be translated 'from;' ivei ke mono i manea where does he live? i Tega at Tega; ivei ko taveti mai? where have you come from ? i Tega from Tega.
kori is very general ; kori vathe in the house; $i$ marea ge na jufu kori meleha $i$ mono they then arrive at a place of abode; kena sopou kori puni they sit in the dark; kori suasupa on the hills; manea ke rugu au kori vathe he comes out of the house.
$n i$ is not commonly used, being supplanted by $i$, which is identical in meaning with it, and it must be presumed distinct from the Locative Preposition; sagaro ni gai, or $i$ gai, fruit of a tree. The same is used of a place; $i$ gita $i$ Bogutu we of Bugotu.
nia is the same with the Florida word, but, unlike that, cannot be shown to be a Verb. Its place in the sentence varies; koda vano gotigotihiadia nia na tila thou shalt break them with a club; na tila iaani ke thabuhia nia this is the club he struck him with; marea kena nia togotogo na sola they rejoice at the calm. The latter example shows a sense not instrumental, but common to Florida. The Preposition is also used as an Adverb; ko eia na puni ke nia boni thou makest darkness, it is night thereby.

In translations written by a native, though not a practised writer, this Preposition seems to have been confused with the Suffixed Pronoun gna; ,ko huhasigogna na marara thou clothest thyself with light; ke eia na bea hutu Ke vuhai moumolu vavahagna, me ke éia na mono $i$ vana ge vuhai tahigna he makes rivers to become desert, and ye makes the country of food to become salt; mena tariragna na piru and they tied them with a rope. These should surely be huhasigo nia, vavaha nia, tahi nia, tarira nia, though the translator would not allow it.
2. ta, which is seen in Florida to be a Noun, never appears in Bugotu
except as a Noun; i.e. it is always tagna with the Suffixed Pronoun when it comes before a Noun, and has the Suffixed Pronouns gua, mua, \&c., when it has the signification of 'with me,' ' with thee,' tagua, tamua. The use is of very general relation; na manu tagna na parako the birds of the air; na vana ke da kotu (Mota totou) tagna na thepa food shall grow on the ground; $i$ maria kena jefejefe $i$ tagna na jao they wander in the forest; kena hiroa na gadia tagna $i$ manea they seek their food from him, with him. The last example might be kena hiroa itagna, as sapada i tagna let us go down to it; in which $t a$ is plainly a Noun with the Preposition $i$, as in $i$ tagna na jao.

The many expressions which may be called Compound Prepositions are of this character, when a Noun and Preposition are translated by an English Preposition ; popo is a Noun, the upper region or side; na bea ke mono i popo $i$ suasupa the water remains on the hill, shows it with the Preposition $i$. But popo itself is used as a Preposition with the Suffixed Pronoun, popogna its upper part ; na uha ke uha popogna suasupa the rain rains on the hills. In the same way sara, saragna under, kora, koragna in, and many other Nouns are used as Prepositions.
3. Prepositions which are really Verbs, are, as in Florida, punusi against, vani, regi, to, dative and of motion, sani from.

## X. Conjunctions.

## Copulative, $m a$; Disjunctive, $b a$; of Consequence, ge, gi.

1. These coalesce with the Verbal Particle $e$, making me, be, mo, bo, go, gena, \&c.; and assume the Vowel of the Particle before ke, ko, ku, \&c., becoming $m u, m o, b o, \& c$. There is no change, however, with $g i$; it is $g i u$, .gi,ku, gi kena (giti=ge iti), giku da.
2. Examples of consequential significations: ko nia peo punusira gi kena bosi gathaumia you fence against them so that they shall not pass over it; na aho ke sogala hadi, na komi tinoni gena au itano the sun rises up, men thereupon go out to work; iira maraia kena pitugo igoe gi ko kemulia vanira gadia na vana they wait for thee with a view to thy giving out to them their food; me nagovira gena jufu kori meleha and he led them so that they arrived at the place; kenugua boni giu totha na juta to-day when it is night I shall thereupon light the lamp.

The sign of quotation is $e a$, or ke $a$, says he, coming before or after the sentence. There is no Conditional ; nau ku taveti mu ku hagore vania if I go I will tell him, I go and I tell.

## XI. Numerals.

1. Cardinals; one sikei, two rua, three tolu, four vati, five lima, six ono, seven vitu, eight alu, nine hia, ten salage, twenty tutugu, eleven salage sikei, twenty-one tutugu sikei; thirty tolu hanavulu; forty e rua tutugu; a hundred hathanatu, si na hathanatu; a thousand toga.

In counting a series keha is used for 'one,' not sikei; si and sa' are also used for 'one.' The Cardinals from two to nine are used as Verbs, e rua, e tolu, \&c.; salage, (sa lage one set of ten), and tutugu a score, are Nouns.

There is nothing to mark the unit above ten. For tens which cannot be counted by scores, as forty, two score, can, hanavulu takes the place of salage; compare Fiji. By metathesis hathanatu=Florida hanalatu, and as the sense is lost by the change, it may be presumed that the word is borrowed. The Interrogative and Indefinite is niha.
2. Ordinals are formed by adding ni to Cardinals; ruani, toluni. But e vitugna na mavitu is the seventh day.
There are no Multiplicatives; ko taveti me vitu na huamu tagna na bea go, and seven are thy dippings in the water; me vitu na huagna and seven were his dippings.

## XII. Example.

This is the writing of a native scholar in Norfolk Island.
What that howl? A steamer. Whence does it come hither? England
Hava na guu geri? na sitima. Ivei ke turugu mai? England probably. What her name? Nelson her name. Where is she anchored? tuni. Haina ahagna? Nelson na ahagna. Vei ke piniti? At Cascades she is anchored. On! let us to her; just now the gun-fire, let us Kasikete ke piniti. Atu! kati regia; kenugua na vuvuhu, kati see ourselves. Sounds one gun. What (exclamation) its sounding. Oh! reireida. Tani si nakukuro. Hava raee tanigna! Ovi! oh! now I shall see a large steamer; two are her smoke stacks, three are ovi! neneni gu regia na sitima ke hutu; e rua na bali ahugna, e tolu
her masts. On! let us go down to her. Out hither, some of you see na sokaragna. Atu! sapada itagna. Horu mai, kekeha koti reirei what sort of ship is this, the gun, the smoke goes up in a mass. How many vaka na hava iaeni, na kukuro pugu utuni. E niha are the men in her? six are the hundreds, three the scores. What do they na mane koragna? e ono na hathanatu, tolu tutugu. Na hava kena eat, men many these? Is it a ship or what? an island surely that! gania, na mane ke sethe eni? Na vaka ba na hava? na moumolu gua eri!
We of Bugotu have not seen yet the guns that are in her. The Igita i Bugotu ati boi regia mua na kukuro ke mono koragna. Sinaappearance of her also, we are in awe at the sight of her. What is it that howls thagigna gua, ati maunida na reireigna. Na hava ke gun there? A man or what? No, howl that the likeness a man exactly geri? Tinoni ba na hava? Teo, guu geri na mutimara na tinoni jino to be sure, not a steamer. To-day at night I will light up for you gua, . na boi sitima. Kenugua boni giu totha vanigamus
our lights these, and you shall see, says the Captain. Did you go na nimami na juta eni, mo koti reirei, e a na Kapiteni. O sapa down to the beach to-day? No. A man good are you, you heard the $i$ geni? Teo. Na mane toke igoe, ko ronovia na
word of our father.
hagoregna tamada.

## 33. Ysabel, Gao.

The district of Gao adjoins Bugotu on the North side of the point of the island above Nuro. The following brief account of the language was obtained from the first single scholar who came to Norfolk Island from Gao, through a Bugotu interpreter. It is probably coloured by the medium, but it shows a language in many respects different from that of Bugotu.

## I. Alphabet.

This is the same as that of Bugotu, with the addition of w and z , and the loss of th.

1. There is a peculiar strengthening of 1 with $\mathrm{k}, g$, and $\mathbf{f}$; klakla hair, glano the common lano fly, floflo tooth, which may be taken to be the Bugotu livo. A word may be used with or without $g$, leme or gleme. 2. There is a tendency to leave out g, as in San Cristoval ; ba'esu a bow, Bugotu bage ; and this is extended to k ; di'a bad, Bugotu dika. 3. The sound of j varies, as in Bugotu; it is near ch in jijia red, Florida sisi, and jau banana; in jalatoga hot, it is nj. 4. The reappearance of $w$ shows the difference of this language from those of Florida, Bugotu, \&c. 5. The Bugotu th is pronounced z in Gao, and the Gao z was pronounced th by the Bugotu interpreter; but z does not represent the Bugotu th, i.e. generally the Florida l ; in gazu tree, it is s of Fate, z of Malagasy.

## II. Article.

The Demonstrative Article is na; na noni a man, na suga a house.

There is no Personal Article; with masculine names mae is used; mae Maniko.

## III. Nouns.

1. There are the two classes of Nouns, those that do, and those that do not, take the Suffixed Pronoun.
2. There are no Verbal Substantives; the Verb being used as a Noun; kinagae ame lemegna hereafter he will die, literally, it will be his dying.
3. A genitive relation is conveyed by the juxtaposition of two Nouns; klakla gazu leaf of tree, guli bosu skin of pig. The Preposition na is also used; bagi na naji wing of bird.
4. Plural signs are lei and joku; lei na noni men, na suga joku houses. The common word dolu expresses totality; na $u$ dolu the whole country; na lau lana men only, no females.

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, I. irei ; 2. igoe ; 3. niee, (magne).
Plural, I. incl. tati, excl. geati ; 2. goati ; 3. iree.
Dual, 1. incl. tapalu, excl. gepalu; 2. gopalu ; 3. irepalu.
Trial, 1. incl. tatolu, excl. gatolu; 2. gotolu; 3. iretolu.
The First Singular is strange. The Third Singular niee is the true Pronoun, but magne is used for males; compare Bugotu. There is also maai, a Noun, not a Pronoun. In the First and Second Plural the Suffix $t i$ is no doubt the same with $t i$ in the Bugotu Verbal Particles; compare Duke of York Pronouns. The stems $t a, g a, g o$, are $t a$ and $g a$ in gita and gami, and the Singular go. In the Dual and Trial the Numerals take the place of $t i$.

## 2. Pronouns suffixed to Verbs.

Singular, 1. gau; 2. go; 3. za. Plural, 3. ra.
The Bugotu gita, gami, gamu, are given for the First and Second Plural ; and in the Singular $z a$ is probably the only certain $G_{\text {ao }}$ form. In the Plural tati, \&c., can be used; kofi tati, kofi geati see us. The Pronoun is suffixed when the object is expressed; kegra fagloniza siasigla stand against (it) the light. Examples: igoe te kofigau thou seest me, lepo haraza speak to him.
3. Pronouns suffixed to Nouns.

Singular, 1. gu; 2. mu, u; 3. gna, a. Plural, 1. incl. da, da tati, excl. mami, mi gati; 2. miu; 3. ra, di.

Of these most are Bugotu; $u$ and $a$, in the Singular, $d i$ in the Plural, and the addition of tati and gati, may be taken as true Gao. In the Dual palu comes before the Noun; palu kameda the hands of us two. See Possessives.
4. Demonstrative Pronouns.

The distinctions are not clear; igne this, ai that, iaai, aiza; maeani these persons, maegno those, (mae male) mareia borrowed from Bugotu; hatimare Bugotu the Bugotu people. From mae comes tolumae, Demonstrative or Vocative. The Vocative is koe! agoi !
5. Interrogative Pronouns.

Of persons, ihei? Plural, igree? Of things na no?
6. Indefinite Pronouns.

The Interrogatives may be presumed to be used indefinitely; also kekeha na noni some men.

## V. Possessives.

These, used with Nouns which cannot take the Suffixed Pronoun, are no of general relation, and ge of closer possession.

These Possessive Nouns take the Pronouns suffixed in what appears to be the truer Gao form ; nogu my, nou thy, noa his, noda tati, nomi gati our, nomiu your, nodi their. Dual, 1. noda tapalu, nomi ge palu, 2. nomiu go palu, 3. nodi repalu. The Pronoun is suffixed to ge in the Second Singular, as o, geo thy. The Article is not, as in Bugotu, used before both the Possessive and the common Noun; nogu fata a thing of mine.

## VI. Adjectives.

1. There are pure Adjectives; suga bio a large house, suga ijo a small house. A Noun also qualifies; suga tina a stone house.
2. Comparison is made with the Adverb fakeli, conveying the idea of motion; na bosu bio fakeli tagna na kusi a pig is larger than a rat; Superlative, bio fakeli very big; bio fakeli is also too big, ijo fakeli too small.

## VII. Verbs.

1. Verbal Particles.-There is no change for Person and Number; and there is no temporal force. The Particles are te and we, with $e$ used with Numerals; erei te fogra I am sick, erei we nokro I am sitting, te leme hui he has already died, we nokro hui has taken a seat. The Verb may be used without Particle.

The Past is marked by the Adverb hui. Similarly the Future is kinagai te leme irei hereafter I shall die, kaina leme soon he will die. The Conjunction of Consequence me also makes a Future, though a future sense is given without it; erei te tei te lepo haraza I (will) go and speak to him. The Adverb kulu corresponds to Bugotu kidi, Florida diki ; goe lepo harazau, erei kulu roniza lepo Gaoi (if) you speak to me I (shall) thereupon understand the language of Gao.
2. A Negative sentence is made with teo 'no' and 'not ;' igoe teo leme you will not die ; teo leme, niee te kahara (he) will not die, he will live ; teo me leme he will not die. There is also the Negative toa.
3. The Causative Prefix is $f a$; leme to die, faleme to kill; fakariza save him, make him live. This with the Verb reduplicated conveys reciprocity; irepalu te faauanu they two beat one another.
4. It is probable that a Transitive Suffix $n i$ appears in fagloni ; but taniza is weep for him.
5. The Adverb pulo, the stem of Florida pulohi back, gives reflective meaning ; magne te faleme puloza tagigna he killed himself, literally, made him dead back of himself; tagi may be the same word with Bugotu gehe, Florida hege.
6. Reduplication as in Bugotu and Florida drops the consonant; anu to strike, auanu.

## VIII. Adverbs.

Adverbs of direction mei hither, ari outwards. Of Place; hia where, aiza there, ani here, igno there; $i$ the Preposition is also an Adverb. Of Time; kainani now, to-day, ninai to-day, of past time, gawe formerly, hui already, quite, kele hui quite finished, nihai when, notuu to-morrow, gnorai yesterday (Mota nora, Florida nola, Bugotu ignotha), noriha day before yesterday, kaina soon, kinagai hereafter. The Suffix $i$ in nihai, gnorai, kinagai, is the Locative Particle. Of Manner; hia tewe? how? jateuigne thus, jateuagno so ; mala na no? why? Florida malei, Bugotu bate. Besides teo there is another negative toa; toa nogu not mine. The Cautionary or Dehortative tovi; tovi kegra faglonigau don't stand in my way. The Affirmative is eo!

## IX. Prepositions.

These are, Simple, $i, n a$; Nouns, ta, ka; Verbs, kofi, hara, fagloni.
I. The Preposition $i$ is remarkable as being postfixed. It is, in fact, the same as an Adverb, as in Motlav and Wano ai, a simple Locative Particle, but it must be ranked as a Preposition. There is the same in Bugotu, though not as a Preposition ; na mono tagna ke mono $i$ his abode, he abides there, i.e. the place where he stays. As a Locative, kekliagna suga $i$ on the top of the house, ka suga $i$ in the house, at the top of the house, by the house there; erei te rana $i \operatorname{nog} u \mathrm{I}$ am surprised at it, nia hare Bugotu. Genitive $i$ : lepo Gao $i$ speech of Gao, lepo Gela $i$ of Florida, na noni Gao $i$ man of Gao, keglia suga $i$ top of house, above the house. Instrumental : aniza kila $i$ strike him with club, igne kila $i$ te aniza $i$ this is the club he was struck with. In these examples $i$ may be translated as an Adverb, thereby, thereat, therewith.
2. na, Genitive: bagi na naji wing of bird. The form of the Suffixed Third Person Pronoun gna shows na to be a Preposition here, as in Vaturana and Duke of York.
3. Nouns: ta, as in Bugotu, and probably not true Gao; tagu, tamu, tagna. In ta ka sugagna at, in, from, his house, $t a$ is plainly a Preposition, $k a$ a Noun ; but ka suga $i$, though $i$ is present, may be thought to show $k a$ a Preposition.
4. Verbs: kofi to see, la kofiza go to him, not go see him; as Florida varigia ; lepo haragau speak to me ; fagloni is like Florida and Bugotu punusi ; tovi kegra fagloniza siasigla don't stand against the light, faglonira in their way.

The Bugotu word eigna is used; eigna na no $i$ on what account? for what?

## X. Conjunctions.

Copulative, ma and ; Disjunctive, be or ; keli be na no? good or what? me of consequence, corresponding to Florida and Bugotu ge; teo me leme not so as to die, kinagae a me lemegna hereafter he will die, erei te tei me lepo haraza I will go that I may speak to him.

## XI. Numerals.

1. Cardinals; one kahe, two palu, three tolu, four fati, five lima, falima, six famno, seven fafitu, eight fehu, nine fahia, ten faboto; twenty tutu a score, or falu faboto, sixty tolu tutu three score, thirty tolu fulu; a hundred gobi, a thousand toga. The Interrogative and Indefinite, niha.
In beginning to count a series tasa is 'one;' kahe na noni one man. With lima the Verbal Particle $e$ is used. The Prefix fa goes with all above four, but is not explained; when falu faboto is said, p in palu probably changes, to be assimilated to faboto. It is remarkable that fulu, the common word for ten, comes in, as in Bugotu, when counting odd tens. The word used for a hundred, gobi, is in Florida ten canoes, a Noun of multitude. To express the units above ten the ordinals are used.
2. Ordinals are made by adding ni; paluni second, toluni third. First is keulu, but the regularly formed ordinal is used; kaheni lana all one, like Florida sakai vamua. The ordinal of niha, nihani, is 'quotus.' Eleven is sale kaheni, twelve sale paluni, twenty-one tutu kaheni, a hundred and thirty-four kahe gobi, tolu fulu, fatini. The Savo tale is no doubt the same as sale.

## 34. Savo.

The language of Savo is remarkably different from those of Florida and Vaturana, which are its nearest neighbours; and it is still more remarkably different from the Melanesian languages generally, as the following sketch of its Grammar will show. It is possible that a better knowledge of it would diminish the impression of dissimilarity. It has been difficult to make out the language, because it is so unlike the Florida or Bugotu in which interpreters explain themselves. Most of the Savo men can speak Florida or Bugotu, but the Florida or Bugotu residents in Savo cannot speak the language of the country. The following pages contain information obtained from Savo natives by means of Bugotu, Florida, and Mota, and give a very imperfect, if not incorrect, account of the language.

The Savo Vocabulary is not unlike those of Florida and Bugotu; and where it differs it often has words which are common in the Eastern part of Melanesia; e. g. bizi finger, batu head. In points also of Grammar where it differs from its neighbours, resemblances occur with Ambrym and Nengone, and these rather suggest an archaic Melanesian character than a connexion with some other family. The archaic character of the language may be thought to be shown by the conspicuous absence of distinction between parts of speech, by the use of demonstratives as indifferently Pronouns and Adverbs, and by the absence of Prepositions.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.- $\mathrm{k}, \mathrm{g}, \mathrm{g} ; \mathrm{t}, \mathrm{d}=\mathrm{nd}, \mathrm{j} ; \mathrm{p}, \mathrm{b}=\mathrm{mb}, \mathrm{v} ; \mathrm{m}, \mathrm{n}, n, \mathrm{gn}$; r, l; s, z.
In phonological character the language is not different from its neighbours. Like Olevuga in Florida, it has no h, but z , which stands for the Florida h in $k u z i$ and $a z u$. It cannot be said, however, that the Savo z always stands for h. Like Bugotu, Savo has $\mathbf{j}=\mathrm{nj}$, and gn the Spanish ì.

## II. Article.

The Demonstrative $l o$ is used as an Article ; lo tuvi a house. It is used also with Personal Names; lo Lodo, lo Salo; and personifies; lo kori a liar; but it is a Demonstrative Particle, not really an Article.

## III. Nouns.

1. Unlike those of other Melanesian languages, Savo Nouns know nothing of Suffixed Pronouns.
2. There appears to be a Verbal Substantive formed by $g u$ suffixed to the Verb; ave to die, avegu dying or being killed ; ai va avegu, no va avegu, lo va avegu translate the Florida mateagu, mateamu, mateana, my, thy, his, dying or being killed.
3. Plural.-A Noun conveying the idea of Plurality is dulo; lo dulo tuviga the houses; dulo is an assemblage, tuvi a house. The Suffix ga is Plural.
Since tuvi is house, tuviga, by analogy of Florida, has the appearance of an Adjective, and lo dulo turiga a houseful assemblage; but in Savo the Adjective comes before the Substantive. The Suffix $g a$ is in some way Plural; lo Savoga the Savo people, lo Bugotuga the Bugotu people, Florida ra na Savo. But $g a$ is not simply Plural ; lo tabu sua magniga the whole country, magni country. In supurono tuvi, which may be translated houses, supurono is an Adjective.

IV. Pronouns.

## 1. Personal Pronouns.

Singular, 1. agni, ai; 2. no; 3. lo.
Plural, 1. incl. ave, excl. mai ; 2. me; 3. ze.
Dual, 1. age; 2. pe; 3. to.
The Third Singular $l o$ is merely Demonstrative, and has really no Number; the same may be said of $z e$, which, as zelo Demonstrative, is Singular or Plural ; $z e$ is perhaps the same word with the Torres Islands he, the Third Person Plural. In the First Person Plural there is much hesitation about the distinction between inclusive and exclusive forms ; a Savo boy, speaking Florida, says sakai vamua, all the same. There is only one Dual form in the First Person, and the other Persons are very strange. In the Third Plural, po, meaning all, is sometimes added, making zepo.

The Personal Pronouns undergo a change when they are the object of the Verb. They precede the Verb; and when the Verb begins with a Vowel the Pronouns are represented only by their Consonants coalescing with the Verb.

Example: ali to strike; lo na gnali he strikes me, lo na nali he strikes thee, agni na lali I strike him ; ze na mai gnali they strike us, ze na me mali they strike you, mai na zali we strike them, ze na zepo zali they strike them. It is plain that $g n, n, l, m, z$, represent the Pronouns agni, no, lo, me, ze. In the Plural mai gnali strike us, $g n$ for the Singular agni is added; compare Second Dual Suffix Gao, and Dual of the Vuras Personal Pronoun.

There is an appearance of a suffixed Third Person Singular a; no na bo lalia you are going to strike him, but $l$ before $a l i$ is the object, and $a$ cannot be explained.

## 2. Demonstrative Pronouns.

These are words which point out direction, and are as much Adverbs as Pronouns; lo, alo, zelo, Plural aizepo, ata, la.
3. Interrogative Pronouns.

Singular, lo ai? Plural, po ai? who? lo apo? what? lo poi? what is his name? poi being also Indefinite, lo poi the person, name not known or not mentioned, Florida a hanu.

## V. Possessives.

Since there is no suffixed form of the Personal Pronouns, the Savo Possessive Nouns do not present the same appearance as in other Melanesian languages. There are, however, two Possessive Nouns, $v a$ and $a$. Of these, $v a$ is used with Nouns either with or without the Article Io $^{\text {; example, kakau a hand; ai va kakau my }}$ hand, no va kakau thy hand, lo va kakau his hand, ave va kakau,
mai va kakau our hands, me va kakau your hands, ze va kakau their hands. With lo; ai lo va batu my head, kosu to va kakau the bird's wing, kola lo va kiba the tree's leaf. The explanation clearly is, ai va batu I, thing belonging (to me), head; kosu lo va kakau bird, the thing belonging, wing.

The other Possessive a does not go with Nouns to make what would be translated by an Adjective 'my,' 'thy,' 'his;' it is suffixed to the Personal Pronouns and so becomes equivalent to 'mine,' 'thine,' \&c., agnia mine, noa thine, loa his, avea, maia, ours, mea yours, zea theirs. These are used as nigua, mok, are in Florida and Mota ; no noa savule you speak for yourself, o bosa nimua Fl.

## VI. Adjectives.

1. It is very remarkable that Adjectives in Savo come before the Nouns they qualify; dui tuvi large house, gnari tuvi small house, sisi lapeli red cloth. It is the same when the word that qualifies is itself a Noun Substantive; polo korakora pig skin.
2. Adjectives are also used in Verbal form; no na dai you are good.
3. There are two words which have the appearance of Adjectival terminations, but are such as may be translated 'kind of' or 'like,' sua or sue, and rono. Both follow Substantives and Adjectives; gaule sua piva cold water; lavumali sua mapaga black men, boraga sua mapa black man, Bugotu sua mapaga, Savolaga sua mapaga the men are Bugotu, Savo, men.

In these gaule sua, bora sua, may be translated 'cold like,' 'black like,' gaule and bora being in native view as much Nouns Substantive as Bugotu Bugotu sua makes an Adjective, Bugotu kind of men. The Plural sign ga is sometimes with the qualified, sometimes with the qualifying Noun. In Savolaga, la is a Demonstrative, as in Savo la sua vere Savo speech, Savo-like this speech.

Examples of rono are; isa rono bad, dui rono large, supu rono many; dui has been seen by itself; isa is no doubt the common $\delta a, t a$.

## VII. Verbs.

1. The Verbal Particle in use is $n a$, the same in all Persons and Numbers; agni na ave I die, lo na togo he lives, and as shown with the Verb ali to strike, IV. 1. There is no Tense in $n a$.
2. The Verb is used without a Verbal Particle; ota lo epie tu there he sits; lo zuaza la lo gnali that club he struck me (with.)
3. To express Past Time $i$ is suffixed to the Verb; agni na togoi, lo na togoi, I, he, lived, i.e. got well, to na avei he is dead. But this
does not mark more than a completed action, $i$ being possibly a Locative Particle marking the point arrived at. To express plainly Past Time, kama is added before the Verb, after the Verbal Particle; lo na kama avei he is already dead. Or no Verbal Particle is employed; lo kama avei, he has died, lo kama togo zelo, that person has recovered.

This form, as is common, may be used with a Future sense, the mind being projected into the time when the event will have become past; agni na kama avei tai pogala, or egala, I shall be dead hereafter. There does not appear to be any Particle or word marking Future time, except bo, the Auxiliary Verb hereafter mentioned.
4. The Causative Prefix is au; togo to live, autogo to make live, no na lautogoi thou hast saved him ; lo na gnautogoi he saved me, lo na nautogoi he saved thee; epia to sit, lauepia to set it, nasi firm, launasi to fix it.
Reciprocal action is expressed by mamapa, the reduplication of mapa man ; age na mamapa lali we two are beating one another, literally, we two, man by man, are beating him, i.e. each man the other.
5. Suffix.-There is the appearance of a Transitive Suffix in ponotili, corresponding to Florida punisi, see Prepositions, and in sa lanilia weep for him, Florida tanisia.
6. Auxiliary Verbs.-The word bo, meaning to go, is no doubt a Verb, used as $v a$ in Ambrym, $b o$ in Sesake, to indicate the going to do something, and therefore sometimes the Future; no na bo lalia you are going to strike him. Another form of the same word, or one explained as equivalent, is bua; pale tuvi la bua, or pale tuvi la bo go up into the house. As in Ambrym and Fate, bo appears in the Imperative.

It is likely again that $t u$, as in those languages, is an Auxiliary Verb ; ota lo epie tu lo va tuvi la there he sits in his house.
7. Negative sentences are made with goma; goma gni lo lomi I don't understand that; goma lo epie tu he does not sit. The Prohibitive, as in Vaturana, is sika or sia; sika no iziale don't you sleep, sika no lo marara alu ponitili ale don't you stand there in the way of the light.

## VIII. Adverbs.

Demonstratives are commonly used as Adverbs of Place, pointing hither and thither without special sense of locality; as in Ambrym for example, or Nengone, which have le and lo like lo in Savo. Examples given above show $l o, l a$ in this use.

Adverbs of Place: ala where, ale, ota there. Of Motion: baia hitherwards, bua outwards. The expression la poi? why? in reference to what? shows la with a general sense of relation. Of Time: alakate now, to-day, aziga to-day, of past time, mobia, moaba yesterday ; aia manala now; poga time when, pogale gata when? of distant time ; pogala of distant time, Past or Future, such as heretofore, hereafter ; pog in these words is night; egala is of time more distant still.
The Negative Adverb is goma, which is also the exclamation no! The Affirmative is bolake.

## IX. Prepositions.

1. The absence of Prepositions is remarkable. It is possible that $a$ in Adverbs is a Locative. The words which are nearest to Prepositions are aka and mata, which are translated as 'to' Dative, and 'with' Locative. These follow the Personal Pronoun, as do Verbs when the Pronoun is the object; gni aka savulia speak to me, laka savulia speak to him ; gni o mata with me, beside me, no mata with thee, lo mata with him, mai gni o mata, ave gni o mata with us, me mo mata with you, zo mata with them; lo apoi na no mata? what is with you? seems to show o a Verb.
2. Verbs are used, as in other Melanesian languages, for Prepositions; lege to see; bo legea go to him; ponotili, from pono $=$ Florida vono, Mota wono, to be against, in the way of; sika no lo marara alu ponotili ale don't stand in the light.
3. Ordinarily where a Preposition would seem to be required none is employed; as in Sesake, \&c.; ota lo etie tu lo va tuvi la there he sits (at) his house, lo va tuvi la lo avui his house there he has come out (of it); lo zuaza la lo gnali the club that he struck me (with).

## X. Nomerals.

1. Cardinals ; one ela, two edo, three igiva, four agava, five ara, six pogoa, seven pogoro, eight kui, nine kuava, ten a tale; eleven pa nipiti, twelve edo nipiti; nineteen kuava nipiti; twenty nebolo, twenty-one nebolo lisoa pa, twenty-two nebolo lisoa edoga; thirty igiva liza, forty agava liza, fifty ara tale, or sale; a hundred kela, pa kela, two-hundred edo kela or kelaga, a hundred and one pa kela, lisoa pa, a hundred and two pa kela lisoa edoga; a thousand toga.
It may be observed that the digits of the second hand correspond, to some extent, to those of the first; e la, pogo-a; aga-va, kua-va; ro in pogo-ro is do in a more common form; $a$ appears as 'one' in a tale; and $p a$ is always 'one,' except at the beginning of a series. The word tale is the Gro sale.
From three onwards the Plural termination ga may be used, igivaga, agdvaga, talega.

## Duke of York. Alphabet.

The unit above ten is nipiti; and tale, ten, is not needed; pa nipiti one the unit above ten; edoga is used as well as edo nipiti. The name for twenty is distinct, as in Bugotu; and the unit above nebolo is lisoa; nebolo lisoa pa a score the unit above one. Some, however, only use lisoa for the sum above a hundred, and simply add the unit after the score; twenty-one nebolo pa, twenty-two nebolo edoga. As in Gao, another designation comes in for the tens above the score, liza; thirty igiva liza three sets of ten, forty agava liza. With fifty, however, tale comes back, ara tale, or talega. Here also is a difference of use; some use tale or sale all through ; thirty igiva sale, forty agava sale. The sum above a hundred is lisoa. The word for a thousand is probably borrowed.
There are no Ordinals.

## 35. Duke of York Island.

The following outline of the Grammar of the language of Duke of York Island, which lies between the great islands of New Britain and New Ireland, was in the first place compiled from a translation of the Gospel of St. Mark, kindly sent to me by the Rev. George Brown, Wesleyan Missionary, who was the first to learn the language and commit it to writing. He has since further favoured me with a much fuller Grammar, with a Vocabulary compiled by himself, from which I have been able to make additions and corrections to what had been prepared. Mr. Brown, however, is not answerable for more than the materials from which this Grammar has been gathered, and which are represented as they appear to one approaching them from the Eastern side of Melanesia. Though belonging to an island so far distant from the furthest of those the languages of which have been here examined, it is evident that this language is closely connected with the New Hebrides as well as Solomon Island tongues.

## I. Alphabet.

1. Vowels.-a, e, i, o, u.
2. Consonants.-k, g hard; $\mathrm{t}, \mathrm{d} ; \mathrm{p}, \mathrm{b}, \mathrm{w} ; \mathrm{m}, \mathrm{n}, n ; \mathrm{r}, \mathrm{l}$.

For better comparison with other languages, $n$ is here used rather than $g$, which Mr. Brown has employed for ng in 'singer.' The absence of the Melanesian $g$ is remarkable, but it is possible that it has not been observed. The absence of h and s is also remarkable; w takes, to some extent, the place of these and of V ; winanan is no doubt the Mota sinaga, Motlav hinag. The aspirate h is sometimes omitted; uri bone, is Florida huli, Mota suriu.

## II. Article.

The Demonstrative Articles are na, $\alpha, r a$; the last the Numeral 'one.' No distinction appears to hold between $n a$ and $a$, except that, as in Maewo, $n a$ is rather used under government than $a$.

If there be no Personal Article, $a$ is used before the name of a personal being, Nara, which is used for that of God. Before the names of men To, and those of women $N e$, are used ; and these, prefixed to lin thing, make the substitute for Proper names like $i$ gene, ro gene, in Mota.

## III. Nouns.

1. There are the two classes of Nouns, those that take, and those that do not take, the Suffixed Pronouns.
2. Verbal Substantives.-There is an extraordinary formation of Nouns from Verbs, by infixing $i n$, $n i$, and $n u$; mat to die, minat a corpse, irok to journey, inirok a journey, nunut to be in pain, nununut pain.

Nouns are formed from Verbs by suffixing $n a$ and ina; kete to hang, ketketina the hole or loop by which a thing hangs, or anything which hangs up; compare Ulawa.
3. The Plural is marked by a Noun of Plurality kum, (Bugotu komi); a kum tara men, a company of men, a kum boro, (Bugotu na komi botho) pigs, a lot of pigs.

Another Noun of Plurality is kaba; a kaba muana men, a kaba boro pigs. Another is win, sometimes written in; a win tebuan women. This word is used also in the sense of 'one,' 'piece;' ra win a uai na diwai one fruit of tree, ra win tapaka one piece of tobacco; also for a large single thing, or a large quantity; a win ian a lot of fish, a win a nala na ian pi a very large fish; it may be taken, then, to mean something like a lump; a win tebuan a lot of women together; compare Florida lei, Vanua Lava tore. It may be the same as wo; a in bare breadfruit, en bare a breadfruit tree; as in Mota wo patau and tan patau.

When two things are spoken of the Numeral $r u$ comes between the Article and Noun ; a ru muana two men.
4. Juxtaposition of two Nouns conveys the notion of a genitive relation; pala pani na pika bottles of pig-skin. The Genitive Preposition is na; pani na pika skin of pig.
5. Reduplication of Nouns is common, particularly when used to qualify. As in Mota and Florida, a reduplicated name of a tree marks it as a wild or useless one; bare breadfruit, barebare wild breadfruit, bua, (as in Florida, \&c.,) the areca palm, buabua an areca palm the nut of which is uneatable.

# Duke of York. Pronouns, Possessives. 

## IV. Pronouns.

## 1. Personal Pronouns.

Singular, i. iau; 2. ui, u; 3. ia, i.
Plural, r. incl. dat, excl. meat; 2. muat; 3. diat.
Dual, I. incl. dara, excl. mira; 2. muru; 3. diara.
The Plural termination at is no doubt the same with the ati of Gao, and also the $t i$ of the Bugotu Verbal Particles. In the Dual the Numeral ru, ra, takes its place; $t u l$ is added in the same way as a Trial. The variation of the Vowel in the exclusive meat and mira is also found in Wano, ameu, amiria.

These Pronouns are used both as Subject and Object of the Verb. The only form that can be said to be suffixed to a Verb or Preposition is the Third Singular $i$. The termination of Transitive Verbs being commonly $i$, the Suffix combines with it into a long $\bar{\imath}$; murimuri followed him.

## 2. Pronouns suffixed to Nouns.

Singular, I. $n$; 2. ma, m; 3. na, n.
There is no Plural form. When the Noun ends in a Consonant $i$ is introduced, and the Suffix becomes in, ima, im, ina, in. For the change of $\mathbf{k}$ to $n$ see Ambrym, Santa Cruz.
3. Demonstrative Pronouns.

This kumi, kumia; these diat kumi; that kuma, those diat kuma; bi this, $b a$ that.

## 4. Interrogative Pronouns.

Of Persons, o oi who? oi na iam? what (who) is your name? Plural oi diat? The Indefinite te is also Interrogative; a inana te? whose voice? Of things, aua? what?
5. Indefinite Pronouns.

Of Persons, te; a inana te someone's voice, pa te ra not anyone; Plural $a$ kum te some people. Of things, ta; ta manan diat some of them, manan being a Noun. These are probably Mota sei and tea.

## V. Possessives.

The Possessive Nouns are $n u, a, m a$, taking the Suffixed Pronouns, and becoming equivalent to 'my,' 'thy,' 'his.'

[^128]$a$ belongs to a closer relation, as of food; adiat utna na winanan their something as food. It is used of weapons, ana maden axe to kill him with. As in Wano there is a reduplication with the First Singular Suffix; anan mine to eat. With things to drink $m a$ is used as in Mota.

## VI. Adjectives.

1. Adjectives simply follow the Substantive; weupua auakak a good message, a wawera matakina a new teaching; or they are in Verbal form ; $i$ nala pi great.
2. Many Adjectives begin with $m a$, the common Prefix of Condition; madirin cool, madoldol pliable, makeke dry. There is also an Adjectival termination ina; matakina new, kabanina white, from kaban lime, tara rumaina having a house.
3. Comparison is made by a Preposition; ra i murumuru iau $i$ nala akit un iau one that is behind me is much greater than I . Or, as elsewhere, two positive statements convey a comparison; this good, that bad. The Adverb akit is probably Mota a qit far off; a similar Superlative Adverb mat is Florida mate; liralira mat very white. The force of the Adjective is modified by ma; nala lik ma a little larger.

Substantives, especially when reduplicated, are used to qualify.
The Prefix tara makes an Adjective; tara lakana having branches, tara laklakono having thorns, tara dono having leaves. Of the same kind may be tena; tena tai one having business in the sea, tena wawera a teacher.

## VII. Verbs.

1. With Verbs in the Third Person Singular, and also in the Third Person Plural when things are the subject, the Particle $i$ is used. The analogy of other languages suggests that this is a Verbal Particle. With the First and Second Singular no Particle appears. In the Plural the Pronoun is repeated, if a Pronoun is the subject; ma diat rap diat kakaian and they all wondered; or is introduced before the Verb where the subject is a Noun; a kum tara rap diat auare kup ui all men seek for thee. Compare the languages of the Northern New Hebrides, in which the simple Verbal Particle occurs only in the Third Person, while the Personal Pronouns are represented in the other Persons. Compare also Ulawa.
2. The Past Tense is marked by $\bar{a}$, following $i$ or the Pronoun before the Verb: Ioane $i \bar{a}$ wanurin John did baptize, diat $\bar{a}$ wan they went.

The Future is marked by $n$ and $n$; with the First Singular $a n$ or $u \mathrm{n}$, an papam I shall work; Second Person, un; Third, in; First Plural, na; dat na arini we shall ask; Third Plural, din. This form serves for the Imperative ; un papaki ku hold thy peace.
3. What may be taken as an Impersonal form of the Verb, corresponding to the Florida Verb with tara, is made with $d i$; di madekruai a num pet akakai thy sins are forgiven.
4. Prefixes.-r. Causative, wa; waturu (Mota vatur) make to stand, walonoro make to hear, wapiri make to speak: but pet, to make, is often used instead of this Prefix. 2. Reciprocal, we; weum fight one with another; this has not always the Reciprocal force, but like vei, in Fiji, implies only association. 3. Condition, $m a, t a ; m a$ as with Adjectives; $t a$, with notion of spontaneity, a maua '(Oba mawe) i tarara the heaven opened, a aka i tapala the canoe got adrift, pala to unloose. It is possible that tama is, as in Lepers' Island, a Prefix of spontaneity; tamarara koni departing from him.
5. Transitive Suffixes to Verbs are not clearly made out; ra muana lamira saito $i$ wan $i$ lamirai saito a man, a sower of seed, went out to sow seed; lamira is Indefinite Transitive, and lamirai appears to have the action defined by $i$. The same Verb has a more plainly Transitive Suffix tai; a muana $i$ lamirataia saito a man sows seed; and Transitive Verbs are found with the Suffixes pai, ruai, uai, tau.
6. The Negative used with Verbs is pa, with the Verbal Particle, pa $i$; iau pa iau wanurin I do not come, ma $i$ pai ua and it did not bear fruit, $i$ pai tare it is not lawful.

The Dehortative or Cautionary is koni ku, koni ma.
7. A Reflective sense is given by $u t$; $i$ kamkamiak koromia ut is angry against himself.
8. Reduplication of Verbs is similar in form and signification to that of other Melanesian languages; piripiri, welwelara.

## VIII. Adverbs.

Of Place ; kumi, kuri, here; kuma, kura there, Demonstratives. The Noun wai, the same as Florida vei, \&c., serves for 'where?' a wai? It takes a Suffixed Pronoun a wain, a waim, my, thy, where? i. e. what place in me, in thee, like Ysabel iveimu; a wai tala whereabouts; takawai? from what place, whence? Nouns with Prepositions; u naga above, a pari, (Florida $i$ pari), below, a kit
afar, $i$ gen away. Nouns with Articles; na maruna outside, na te above. As above, ut again, tali ut round about, Mota tal.

Of Time; kiumari now, to-day, kumi ut now at once. Nouns; na bun yesterday, na muru after, na muka before, tiba na bun every day; u na buru to-morrow, a mera day after to-morrow, a lonra three days hence.

Of Manner; lenkumi like this, thus, lankuma like that, so ; lan probably the same as la; la wai? why? taka like, taka Fiti Fiji fashion.

The Negative is pa; as pai goes with a Verb, so pa te, pa ta, te and $t a$ being Indefinite Pronouns, negative the presence of some thing; pa te a lin nothing, not anything, pa te a turu belet no rising again, pa ta wewadu $i$ nalapi u ra ru wewadu kumi there is no commandment greater than these two commandments.
The Affirmative is iu! ioi! maio!

## IX. Prepositions.

Simple ; i, $u, a$ Locative ; na Genitive ; kup Dative ; korom Motion to, ko, taka, Motion from ; ma, pa, Relation. Nouns ; ta, na.

1. Locatives: $i$ has, according to Melanesian idiom, the signification of 'at,' 'in,' ' to,' ' from,' 'of.' Another form of the same may be $u$. Before a Vowel n is added, uniau, uni, to me, to him ; as with mi and gi in Maewo. In Adverbs $a$ is plainly a Preposition, a pari, a kit; it is used with Verbs, a voan a papam go to work, as in Mota a van a mawmawoui. 2. The Genitive $n a$ is as in Gao and Vaturana, ruma na lotu house of prayer. 3. The Dative kup for, di pami kup diat was made for them. 4. The form of korom suggests a Verb allied to goro; it is used only of persons, koromi to him, korom dat to us. Before a Vowel n is inserted after ko; ko diat from them, koniau from me. A greater distance seems to be in view when taka is used; taka wai? whence? It is used in combination with $u$; tak u ra lanit from heaven. 5. There can be little doubt that $m a$ and $p a$ are the Prepositions of the Banks' Islands and New Hebrides, ma, pe of Mota ; ma signifies conjunction with, and is instrumental; ma $i$ with him, ma inana with his word, ma ra pala with water; $p a$ is of relation, which may be translated 'with,' ' of,' 'from;' ra pa muat one of you, of those with you, from you.
2. The Pronouns suffixed to $t a$ and $n a$ show them still Nouns; tan, tam, tan, to, in regard to, me, thee, him, tan taurara to the damsel (Mota tarara), $i$ muka tam before thee, in face in regard to thee ; this is plainly the Florida $t a$. Whether $n a$ is the same with nan of Mota and elsewhere may be questioned; nan, nam, nan; ki nan sit by me.
These Prepositions, with a Pronoun after them, are used at the end of a sentence; a bual kuma iau tana uni that is the land I live in (it), a muana kuma mira weuru mai that is the man we two went about (I) with him, i.e. that I went about with, a aka iau wan mai the canoe I came in; but the Preposition has a Pronoun or Noun after it.

## X. Conjunctions.

The Copulative, $m a$; Adversative, $b a$ in conjunction with $m a$; the same $b a$ is Disjunctive and Conditional.

## XI. Numerals.

1. Cardinals; one ra, takai, two rua, ru, three tula, tul, four wat, five lima, six nom; ten no, noina, twenty ru noina, thirty tul a noina; seventy lima na noina ma ru noina, eighty ru wat na noina; a hundred mara.
2. These are seen to be mostly the common Numerals ; $r \alpha$ and noina are exceptions; takai, Florida sakai. For seven, eight, nine, Ordinal forms are found ; seven limadi ma ruadi; but ru wat eight. Another way of expressing seven, eight, nine, is by talaka signifying 'minus'; talaka rua (ten) minus two, talaka tul (ten) minus three; tol ta takai is given as ten minus one, which is, perhaps, talak takai.
3. The unit above ten is added with the Conjunction ma; noina ma ra eleven.
4. The Cardinals of New Britain, given by Mr. Powell, are : one tikai, two urua, three otul, four ivat, five a lima, six lip tikai, seven lov urua, eight lov atule, nine lov ivat, ten tur alim, ten together ave nun, twenty ur ave nun, a hundred $a$ mara. The resemblance of these, particularly seven, eight, nine, with the Banks' Islands Numerals is remarkable.
5. Ordinals; first mukana, second ruadi, third tulani, tudi, fourth watdi, fifth limadi, sixth nomdi.
t. The terminations making Ordinals are evidently $n i$ and $d i$; but these forms are used for Cardinals, limadi ma ruadi seven, not seventh. In the same way teadi appears for 'how many.' The termination na in noina is, perhaps, collective; in mukana it canuot be so ; Malay muka face.
6. There is a word of the character of those which are elsewhere used to name the unit above ten, here used in an Ordinal sense, though not in a series, patap; ra i patap second, ru i patap third, tudi i patap fourth, i.e. after one, after two, after three ; patap is to accompany, follow after.
The word patap occurs also with the Reciprocal or Associative we; a we patap the next, the second. The same Particle with liwan, we liwan, signifies the third, the middle of five, livana the waist. The fourth in this series is murumuru following, a form, probably, of the common muri after.
7. The word win has been already mentioned, III. 3. There is a resemblance in its use to that of wo in Gaua and Nengone; rua win a ian two fishes, win unu ten men.
8. In counting money they use words for quantity or length; a tip four shells, nara twenty, no tip ten, gagawa four hundred. A set of four cocoanuts, yams, \&c., is kuren. This is uncommon; but there are names also, as in Fiji, Florida, \&c., for particular sets of ten, win unu ten men, waiwai ten birds, latino ten pigs.
9. They count also by couples, using a different name for the couples with the Numerals; kai one couple, $u$ rua two couple, $u$ tul three couple, $l u$ wat
four couple, ti lim five couple, ma nom six couple, ma wit seven couple, ti wal eight couple, ti wa nine couple, ti keno ten couple. The Numerals wit, wal, va, are probably borrowed.
10. Distributives are formed by reduplication; taktakai one by one, ruaruadi two and two, maramara by hundreds. The word win lump, set, piece, is also used; rawrawin one apiece, ruruwin two apiece, two each, and so on.

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[^0]:    Wadham College, Aug. 1, 1885.

[^1]:    ${ }^{1}$ Encyclopædia Britannica.

[^2]:    ${ }^{1}$ I am bound to take the earliest opportunity of expressing my sense of what I owe to the assistance of the Rev. Lorimer Fison, late Missionary in Fiji, in the discussion of the various problems that arise in the comparison of the Fijian with other Melanesian languages.

    Williams and Norgate. London, 1882.
    ${ }^{3}$ Die Melanesischen Sprachen. Leipzig, I873.

[^3]:    ${ }^{1}$ Some few years ago a whaler picked up in the Solomon Islands and brought down to Norfolk Island some natives of Mae and of Fate, survivors of a crew massacred in Ongtong Java. They belonged to the Polynesian settlements, and they told me that they, the Mae and Fate men, spoke the same language, and also understood that of the Ongtong Java people.
    ${ }^{2}$ I have seen myself in Ureparapara a man and woman with a son, drifted thither from some Polynesian island; and I have noticed straight-haired children in Saddle Island who were known to be descendants of Polynesian castaways.

[^4]:    ${ }^{1}$ Some fifty years ago the Banks' Islands were visited in two successive years by-double canoes. The people in these canoes said they came from Tonga. They settled the first year for a time on the Islet of Qakea, close to Vanua Lava, quarrelled after a time with their neighbours, and went off. When they returned next year they were attacked by the natives and driven off. There were women with them. If they had settled on Qakea there would be there now a Polynesian-speaking people, but Melanesian wives from Vanua Lava would be continually bringing in Melanesian physical eharacteristics. If Qakea had been an isolated place like Tikopia, there would have been then a small purely Polynesian colony.

[^5]:    ${ }^{1}$ Turner's Samoa, Macmillan, 1884, pp. 41, 123, 225, 228, 230, ${ }^{25}$. In these stories the Fijians are by no means represented as inferior to the Samoans. See Vocabulary Notes under the word ' Bow.'

[^6]:    ${ }^{1}$ The words for fish in the nearly related languages of Latin and Greek are radically distinet.
    ${ }^{2}$ 'Would not a man, not well versed in the Teutonic languages, infer from

[^7]:    ${ }^{1}$ In Madagascar one of the large lakes is Itasy, and on the weather S.E. coast is Tasimoro. These names Tasmate and Tasmaur, in varying forms, are applied to places on weather and lee sides of islands in the New Hebrides and Solomon group.
    ${ }^{2}$ See further these words in the Vocabulary Notes.

[^8]:    ${ }^{1}$ See Vocabulary, No. 64. Out of the seventy words selected for these Vocabularies twenty-seven in the Sarawak Dayak are known to me as Melanesian.

[^9]:    ${ }^{1}$ Georg von der Gabelèntz and Meyer.

[^10]:    ${ }^{1}$ For example, the word for head in Vaturana, lova, Malagasy loha; the Santa Cruz loju ( $\mathrm{j}=$ tch), Sula Island lotu, canoe; blood in Araga, New Hebrides, daga, in Philippines dagga, Formosa tagga. The common word butterfly in Melanesia and in Polynesia is pepe, but Savo in the Solomon Islands has bebeula, and Morella in Amboyna has pepeul.

[^11]:    ${ }^{1}$ This statement will be shocking to some who are impressed with the excellences of the Polynesian tongues; but a comparison of grammars will uphold its truth.

[^12]:    ${ }^{1}$ The Polynesian languages have only two roots, $o$ and $a$, which are the foundation of their Possessives. Melanesian languages generally have more than two of these possessive nouns; at least one meaning a nearer, and another a more distant, relation, at most five or six applied to things owned, produced, eaten, drinkable, \&c.
    ${ }^{2}$ The reciprocal Samoan verb, with the terminations $f a ' i, s a ' i, t a ' i, \& c$.; the termination -ake in Javanese.

[^13]:    ${ }^{1}$ 'Nouns form their dative and ablative in $i m$ and lam; plantation gedub, to plantation gedubim, from plantation gedublam.' Rev. S. McFarlane.

[^14]:    ${ }^{1}$ Mr. McFarlane, of the London Mission Society, has been kind enough to send me short vocabularies of the languages of Erub, Tauan, the Fly River, Port Moresby, Kerepuna, South Cape, East Cape, Teste and Heath's Islands, all belonging to the coast of New Guinea, from Torres Straits eastwards. The first three of these, close to Cape York in Australia, contain no words that I know; all the others have words with which I am familiar as belonging to Solomon Islands, Banks' Islands, and New Hebrides. The suffixed pronouns are shown in tinana, his mother, tinaku, my mother, and the verbal particle, $i$, is prefixed, as in Melanesia, to adjectives and to verbs. The pronouns of the first three languages are quite different from the Melanesian, those of the six latter substantially the same. In the numerals the same difference appears, and not merely in words, but in capacity and system.

[^15]:    ${ }^{1}$ The Motlav word is given vtel, an unpronounceable form. This represents the true word without the Article, which in this language coalesces with it, navtel for na vetel. The Anaiteum and Fate words are in the same way divested of the Article.

[^16]:    ${ }^{1}$ It is quite likely that this word is the same with the Mota gete a bag or basket, the Maori kete; as toqa also in Mota is a particular kind of woven bag.
    ${ }^{2}$ Maan at Mafoor, New Guinea.

[^17]:    ${ }^{1}$ In this word $a$ is probably a Verbal Particle, and pig night, $\mathrm{g}=\mathrm{ng}$, is the Banks' Islands qon.
    ${ }^{2}$ Thus the English heart and French cceur, hound and chien, are in fact forms of the same words.

[^18]:    ${ }^{1}$ The Polynesian immigrants in Uea in 1860 counted four or five generations of chiefs. Notes grammaticales sur la Langue de Lifu.

    2 'The Tongans got the bow and arrow from Fiji, as they got pottery, salt, and their improved canoes. They say they had not the word fana until they got the bow, and they imported the word (Fijian vana) with the thing. They call the bow kau fana shooting stick.' Rev. L. Fison.

[^19]:    ${ }^{1}$ In Mr. Van der Tuuk's very instructive Outlines of a Grammar of the Malagasy Language he gives voatavo pumpkin, as 'an interesting proof that the Sanskrit words came into Malagasy from the Indian Archipelago,' making tavo to be the Malay labu, the Sanskrit alabu. But in Mota a native pumpkin is wo tavai, and wo is woa the same with Malagasy voa fruit. The likeness of tavai and tavo is not of the same value as the identity of voa and wo; but is the likeness of Malagasy tavo to the Sanskrit alabu sufficiently great to make us extend the Sanskrit word into the Banks' Islands? If not, as one may venture to think, the Malagasy tavo and Mota tavai are the same, and quite distinct from Sanskrit alabu.
    ${ }^{2}$ Mafoor, in New Guinea, apop.

[^20]:    ${ }^{1}$ Qorqorosa is said of a plant when the buds begin to show; a tendril is the qoroi of a climbing plant.

[^21]:    ${ }^{1}$ Rev. Lorimer Fison.

[^22]:    ${ }^{1}$ Kó $\mu \eta$, Odyssey xxiii. I95.
    ${ }^{2}$ In Navitilevu, ro ni vulu.

[^23]:    ${ }^{1}$ A visitor from New Zealand in Norfolk Island seeing a spider, asked a Florida boy the name of it, and he gave kakaverevere. Part of this word was familiar to the visitor as the Maori werewere to hang or spread out, the other part only could be explained by the boy as meaning fingers; though kaka is neither hand nor finger in Florida, he knew the word. The two component parts of the word have evidently come into New Zealand and the Solomon Islands from a common source.

[^24]:    ${ }^{1}$ The Ceram word feiom, used by Alfuros, is probably om, a form of $u m a$,

[^25]:    1 'The complete form in Fiji is drau ni kau, in another dialect, ro ni kai, leaf of tree, as drau ni ulu, ro ni vulu, is the hair of the head.' Rev. L. Fison. The word $d r a u$ is thus shown to be hardly yet enough specialized in meaning not to require some further indication whether hair or leaf is meant.

[^26]:    ${ }^{1}$ Though orang is unknown in Melanesia, the second word in the well-known orang utan is common there for the 'forest.'

[^27]:    ${ }^{1}$ A common plural particle.
    2 The reduplicated form soasoai, member or part of an organic whole, shows how soai came to mean husband or wife.

[^28]:    ${ }^{1}$ In the same way as, to take examples from our own language, we have yard and garden, captive and caitiff, guest and host, inch and ounce. The word 'snout' might well be particularized to mean nose or mouth.

[^29]:    ${ }^{1}$ It is possible that the Mota wil, to peel, is the same word.

[^30]:    ${ }^{1}$ In a dialect of Fiji, kai represents the Bau kau.

[^31]:    ${ }^{1}$ In Nengone kua ni bone is 'his drink.' This can hardly be other than $k u$ in Alite kuai; may be the Vaturana ko.

[^32]:    ${ }^{1}$ This is no doubt the Malay timpa to strike, used for forging iron. In Mota tipa is used for beating and breaking up stones.

[^33]:    ${ }^{1}$ For this I have used Crawfurd's Grammar and Dictionary of the Malay Language ; Maxwell's Manual of the Malay Language, Trübner, 1882 ; Parker's Concise Grammar of the Malagasy Language, Trübner, I883; Outlines of a Grammar of the Malagasy Language, by H. N. Van der Tuuk; Grammaire Malgache, par Marre de Marin, Paris, 1876 ; Malagasy Grammar, by E. Baker, Mauritius, 1845 ; Maunsell's Grammar of the New Zealand Language, Melbourne, 1882 ; Shortland's How to learn Maori, Auckland, 1883; Archdeacon Leonard Williams' Grammar and Dictionary of the New Zealand Language; Pratt's Grammar and Dictionary of the Samoan Language, Trübner, 1878; Beitrag zur Sprache der Marshall Inseln, von Franz Hernsheim, Leipzig, 1880.

[^34]:    ${ }^{1}$ Maxwell, Manual of the Malay Language.
    ${ }^{2}$ Ni me ke apena he $k e$ 'd at it, as we say that one ponhpoohs a thing.

[^35]:    1 'À Lifu, comme en Polynésie, la direction vers l'intérieur des terres ou de l'intérieur vers la mer joue un grand rôle dans la langage.'-Notes sur la langue de Lifu, par le P. A. C.

[^36]:    1 'The Rev. J. Copeland, an accomplished linguist in the New Hebrides, says, "In the Aneityumese language all the Nouns, with scarcely an exception, begin with in or $n$."'-Dr. Steel's New Hebrides.

[^37]:    ${ }^{1}$ There could be no ambiguity in a Melanesian language like that in the Greek ảnò $\boldsymbol{\tau} \hat{v}$ nov $\quad$ pov̂. If 'from evil' it would be nan o ganganor; if 'from the Evil one,' nan i ganganor.
    ${ }^{2}$ Grammar of the New Zealand Language.
    ${ }^{3}$ Marre de Marin, Grammaire Malgache.

[^38]:    ${ }^{1}$ Marre de Marin, as above.

[^39]:    ${ }^{1}$ The one in which the person or persons addressed are included with the speaker, the other in which they are excluded.

[^40]:    ${ }^{1}$ 'The Trial is dropping out of use in Fiji, excepting kemudou, which © bids fair to supplant the Plural kemuni.' 'In some dialects tolu is used in the Trial where the Bau has tou.'-Rev. L. Fison.

[^41]:    ${ }^{1}$ Compare with these the following Personal Pronouns of New Guinea frem the Gulf of Papua:-

    | $I$ | Pt. Moresby. | Kerepunu. au | Teste $I$. <br> iau | E. Cape. tau | S. Cape. au | Heath 1. eau |
    | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
    | thou | - i | oi | kowa | tam | oa | kowa |
    | he | ia | ia | ia | iai | ia | ia |
    | we | ai | ai | kai | tauta | ai | kai |
    | you | umui | omi | komiu | tamiai | omiu | komiu |
    | they | itia | keria | sia | inuqoneina | ita | sia. |

    These, which I owe to Mr. McFarlane of the London Mission in New Guinea, are evidently Melanesian.

[^42]:    ${ }^{1}$ Mr. Fison says of the longer Fijian Personal Pronouns, ko iau, ko iko, \&c.: 'These forms are not used as simple nominatives; they are emphatic, and the ordinary nominative is used in addition: ko i au, au na lako, or au na lako, ko $i$ au, as for me , I will go.'

[^43]:    ${ }^{1}$ There is a certain dislike in Melanesian languages generally to the use of ra for inanimate things. In some parts of the Solomon Islands another plural form is introduced, $i$. In Florida it is $i$, but after $i$ becomes $g i$; te kenera seeks them, persons, te kenei seeks them, things ; te rigira sees them, persons, te rigigi sees them, things. It cannot be said that this $i$ is a Pronoun : vuladira their season, of persons, vulani of things, in which $n i$ is the singular suffix na made plural by the use of $i$. In San Cristoval omesira see them, persons, omesii see them, things; $i$ is added to show plurality of things : ada their, of one thing, adai their, of many things.

[^44]:    ${ }^{1}$ The Plural of the Malagasy Demonstrative Pronouns is made by re, iny that, ireny those; compare Florida ini, raini.
    ${ }^{2}$ Shortland, How to learn Maori.

[^45]:    ${ }^{1}$ Beitrag zur Sprache der Marshall-Inseln, Franz Hernsheim. $j$ has been substituted for $\mathcal{A}$, as representing the 'zischlaut' with preceding $d$.
    ${ }^{2}$ An enthusiastic admirer of the Tongan language claims for it seventy-two Plural Pronouns.

[^46]:    ${ }^{1}$ Dayak of South Borneo, r. ku, 2. m, 3. e.

[^47]:    ${ }^{1}$ Professor Max Müller in Bunsen's Philosophy of Universal History and Lectures, i. 370.
    ${ }^{2}$ The Florida plural suffixed Pronouns differ only in form.

[^48]:    ${ }^{1}$ In Florida also some Verbs take $g u, m u, n a$ as their object.

[^49]:    ${ }^{1}$ In ny anao thy things, nao being the suffixed Pronoun, $a$ has the appearance of being a Possessive Noun, as in San Cristoval and Marshall Islands.

[^50]:    ${ }^{1}$ See distinction between no and mo in Mota Grammar.
    ${ }^{2}$ Hawaian, Samoan, in Mr. Pratt's Samoan Grammar and Dictionary.

[^51]:    ${ }^{1}$ San in Espiritu Santo is the same word, an indefinite Pronoun.

[^52]:    ${ }^{1}$ Fagani has both, and Merlav.
    ${ }^{2}$ Shortland.

[^53]:    1 'There is no word in Malay which corresponds to our word "stroke" or "blow," the idea of distinguishing the blow struck from the act of striking not having suggested itself to the native mind. "So many blows" must be translated "struck so many times." '-Maxwell's Manual of the Malay Language. But in Mota, for example, there is the distinction between vus strike and vusiva stroke; 'so many blows' can be translated, o vusiva nivisa.

[^54]:    ${ }^{2}$ These words are given as they combine with the Article, without their proper Vowel.

[^55]:    ${ }^{1}$ The terminations of Malagasy Nouns tra, $k a$, n $a$, which are undoubted additions to the root word, may be thought to bear a certain resemblance; e.g. ravina leaf, Motlav ron, Mota naui, Fiji drau, Maori rau. But the Malagasy terminations carry no definite meaning with them, and do not characterize a class. In the Dayak of Sarawak betuch eye, buruch hair, jipuch tooth, seem to represent vitugi (in another sense), iligi, liwogi, in termination, as in the root word. The Betsileo of Madagascar do not say tra at the end of words, but 'a kind of $t s a$,' which Drury represents by $c h$ or $t c h$. Mr. Richardson, in Antananarivo Annual 1875, says, 'This seems to be the Dayak ch, at least.'

[^56]:    ${ }^{1}$ In Fiji Mr. Fison says that noqu ulu is 'a head I have for sale,' uluqu ' my head.'

[^57]:    ${ }^{1}$ The short Vocabulary of Motu given in Mr. Stone's Few Months in New Guinea shows words apparently of this character; isiva a digging pole, ipidi a gun, ikoko a hammer, ivarivari a looking-glass.

[^58]:    ${ }^{1}$ 'I am sure that vei is never really a plural form. We have veivale, veiniu, \&c., but the idea here is not plurality but a sort of reciprocity. Veivale does not mean "houses" but a cluster of houses; you cannot say e tini na veivale if you mean ten houses, though this is often said by foreigners. If you mean ten groups of houses, then the phraseology is correct.'-Rev. L. Fison.

[^59]:    ${ }^{1}$ In the same way some Prepositions in Mota may be seen to be Nouns by the absence of the Article: ape nagok before my face, not ape nanagok; here $a$ is the true Preposition, pe the first of two Substantives, of which nagok is the second.

[^60]:    1 'Verbs often supply the place of Prepositions, and are gradually giving birth to a class of words similar in use to our Prepositions.'-Baker's Malagasy Grammar.

[^61]:    ${ }^{1}$ 'The Preposition amy (in Malagasy) derives its meaning entirely from the governing Verb; it may signify with, to, from, out of, in, at, \&c.'-Baker's Malagasy Grammar. This is the Mota ama.

[^62]:    ${ }^{1}$ ' Many Prepositions in Dayak of Southern Borneo were originally Verbs.'Von der Gabelentz.
    ${ }^{2}$ Van der Tuuk.
    ${ }^{3}$ Compound Prepositions in Malagasy, formed by prefixing a, am, an, $i$ to Nouns, correspond to the Melanesian Compound Prepositions, Nouns with a, and $i$; for example, ambony, Mota avune, above.
    ${ }^{4}$ Marre de Marin.

[^63]:    ${ }^{1}$ Van der Tuuk, Outlines of the Grammar of the Malagasy language. ' Names of Places require $i$ or an before them.'-Baker. It may be added that uma in the New Hebrides, Banks' Islands, Solomon Islands, is a garden or to clear a garden; in Aurora, where they have irrigated plantations, uma is a dry one.
    ${ }^{2}$ In the same way, from the habit of using the Personal Article with Proper Names, a Florida boy will write Dam for Adam, a Mota boy Sak for Isaac.

[^64]:    ${ }^{1}$ When Malagasy Adjectives are said to have Tenses, and those Tenses marked by the same particles as in the case of Verbs, it is plain that Adjectives in that language are used in the form of Verbs as much as in Melanesia. An Adjective, as such, cannot have tenses.

[^65]:    ${ }^{1}$ In Tongan gele mud, gelea muddy.

[^66]:    ${ }^{1}$ Compare the servile $m$ in Semitic languages, prefixed to the verbal root to make Participles.

[^67]:    ${ }^{1}$ Parker's and Baker's Grammars.
    ${ }^{2}$ If Particles of this kind were written separate there would not be so many cases of Infix discovered.

[^68]:    ${ }^{1}$ Rev. J. Copeland, in Dr. Steel's New Hebrides, 'The Verb "to be," as in English, conjugates the verbs through all their moods and tenses.'

[^69]:    ${ }^{1}$ For example, in Motlav the Particle $n$ - with shifting vowel is no before gob, ne before we; the Particle $t$ - is ta before vav, in every Person and both Numbers: whereas $t a$ in Florida has the vowel without any reference to the following Verb, but wholly to the Person of the Pronoun.

[^70]:    ${ }^{1}$ In Maxwell's Manual of the Malay Language, the particle $m a$ is not mentioned; the 'inseparable prefix me (in all its various forms meng, men, meny) is the mark of a Verb which expresses an action.'

[^71]:    ${ }^{1}$ Dr. Maunsell's Grammar of the New Zealand Language.

[^72]:    ${ }^{1}$ Shortland: How to learn Maori.

[^73]:    ${ }^{1}$ The Verb tano is to touch, and needs a Preposition after it to connect it with an object, tano ape touch at or to; but the suffix $v$ enables the Verb to work directly upon the object without a Preposition, the form tanov describes not mere touching, but touching at work on something. There is no more motion in one than in the other. So taqa is to incline downwards, with a certain idea of motion possibly in the 'downwards;' $v a$ is the causative prefix, $v$ the suffix makes the Verb mean to make something incline downwards; whatever motion is in the word was there before the suffix was added. Sarav is to rub something definite; there is movement indeed in the act of rubbing, but generally, not with regard to one definite object.

[^74]:    ${ }^{1}$ In Motu of New Guinea rano is water, ranosa to bale out water.
    ${ }^{2}$ I am indebted for this illustration to Dr. Rost.
    ${ }^{3}$ Pratt's Samoan Grammar. Verbs with the Reciprocal Prefix have $a^{\prime} i$, $a^{\prime} i, m a ' i, n ' a i$ as well, and consonantal suffixes $f, n i$, si.

[^75]:    ${ }^{1}$ Motu of New Guinea siahu hot, rasiahu 'hot water,' no doubt meaning heated, the causative va.

[^76]:    ${ }^{1}$ Marre de Marin. 'All words and even phrases are capable of assuming $m a h a$ to cause to be.'-Baker's Malagasy Grammar.
    ${ }^{2}$ It is presumptuous to offer a view of a Malagasy Verb which perhaps is not given in any one Malagasy Grammar. But writers of Malagasy Grammars are by no means agreed among themselves; and it is certain that the true account of Malagasy formations will not be got without going outside the language, and comparing many others of the same family, among them the Melanesian.

[^77]:    ${ }^{1}$ Baker's Malagasy Grammar.

[^78]:    ${ }^{2}$ Antananarivo Annual, 1876 .

[^79]:    ${ }^{1}$ Mr. Fison says, 'I doubt whether there be a true Passive. No Fijian would use Hazlewood's example.'

[^80]:    1'On ne saurait trop insister sur ce fait si curieux et qui est l'une des assises fondamentales des grammaires malgache, malayse et javanaise.'

[^81]:    ${ }^{1}$ In Fate, however, ou is wrongly used for $a u$.

[^82]:    ${ }^{1}$ The same sound is in the Loyalty Islands arbitrarily represented by $x$.

[^83]:    ${ }^{1}$ So in Mr. Inglis' Grammar, where h at the end of a syllable is said to be 'like $\chi$ in Greek, or gh or ch in Scotch.'

[^84]:    ${ }^{1}$ Italics in writing are marked with two dots above, not with a stroke below, because for dotting $i$ and crossing $t$ the pen goes over above the words. In printing words in italics the letter which is ordinary type would be italic, becomes Roman, sin, sin, sing.

[^85]:    ${ }^{1}$ The sound of $t$ is not so blunt as in Maori, and varies slightly in different languages: that of $t$ is something like tr, the breath passing over the tip of the tongue and vibrating; the medial $d$ is pronounced in the same way.
    ${ }^{2}$ When the Banks' Islands were first visited the names now written Vanua lava, Meralava, were spelt Vanua laba, Meralaba. The native $\nabla$ is not the English. It sometimes approaches w.
    ${ }^{3}$ The sounds of the three words in Mota gau a fishhook, gao to spread like fire or news, and gav to take in a handful, are quite distinct.

[^86]:    ${ }^{1}$ This is said on the strength of a single example. A Sandwich Islander living in Norfolk Island pronounces the printed $k$ plainly sometimes as $t$, maikai he reads maitai; in other words he reads k with the guttural tenuis clearly pronounced: in many words it is difficult, in some it is impossible, to distinguish whether it is $t$ or $k$, the sound is so obscure. The man himself believes the sounds to be all the same; one letter $k$ is used, and he cannot perceive that his pronunciation varies.

[^87]:    ${ }^{1}$ Some natives of Ulawa have been educated in Norfolk Island and read and write the Mota language; but in writing Mota they use indifferently k and g , w and $\mathrm{v}, \mathrm{v}$ and p . The variation of consonants in Santa Cruz, l and $\mathrm{n},-\mathrm{p}, \mathrm{v}, \mathrm{b},-\mathrm{k}$ and g , is not accompanied with any indistinctness in pronunciation.

[^88]:    1 'The tribes of Eastern Fiji have a p of their own co-existent with v, and do not confound them at all. Their $p$ is the equivalent not of Bau $v$, but of its b.'-Rev. L. Fison.

[^89]:    ${ }^{1}$ In view of the question whether Melanesian languages, uninfluenced by the presence of Europeans, are fixed or changing in their words and grammatical forms, there may be brought forward the case of that of Bugotu in Ysabel. In 1863 Bishop Patteson wrote down some descriptions of canoebuilding, crocodiles, etc. from the mouths of natives, which in 1883 were declared by a later generation to be in accordance with their present speech, with the exception of an adverb used superlatively which has gone out of fashion.

[^90]:    ${ }^{1}$ Bishop Patteson, whose authority in questions of sound is undoubted, and who took much pains with this sound, did not hesitate about it in Sesake. I have heard it plainly myself from a Fate native.

[^91]:    ${ }^{1}$ Mota Vocabulary in Commodore Goodenough's Journal.
    ${ }^{2}$ Hebrew names written in the Greek of the LXX. and New Testament have the ain sometimes represented by $\Gamma$, sometimes omitted; e.g. Gaza and Gonorrah, Amos and Eden, have equally in the original the initial ain. In the same way, as I am informed, Europeans have borrowed Arabic words beginning with this letter and made it sometimes $k$, carafe, sometimes $g$, gazelle, sometimes r, razzia.

[^92]:    ${ }^{1}$ The change of $k$ to $g$ and $h$ is shown in the Vocabulary: 'Tree,' Malay kayu, Fate kasu, Malagasy hazo, Florida gai, Vaturana hai.

[^93]:    ${ }^{1}$ Ti Sakalava, in Madagascar, is tsi Hova, fotsi white, Malay putih, Lepers' Island mavuti. 'Malay and Dairi have often chi where Toba (Sumatra) has $t i$.'-Van der Tuuk. In Anaiteum j is used for 'the sound of te in righteous.'

[^94]:    ${ }^{1}$ Compare Malay daun, Fiji drau, Maori rau, Mota naui. The change from 1 to $d$ is the same, shown in Malagasy todi egg, and the common word in Melanesia toli.
    ${ }^{2}$ 'This $j$ with sound of $n$ is heard in Fiji among the tribes who pronounce $t$ before i as tch. When nd comes before i , they pronounce it nj, e.g. ndina, njina. This is the practice of the Eastern tribes, but it crops up in Western Fiji' also, at Kadavu, and among the hill-tribes and coast-folk of Navitilevu.'Rev. L. Fison.

[^95]:    ${ }^{1}$ See also in the Vocabularies No. 38.
    ${ }^{2}$ 'Some Navitilevu (Fiji) dialects have this sound, but I have not been able to hear any trace of $p$ in it, though there may perhaps be faintly heard a trace of some indefinite sound between k and w ; vinaka, Bau, becomes vinakwa. There is a sort of hesitation between the enunciation of the k sound and that of the w.'-Rev. L. Fison.

[^96]:    ${ }^{1}$ The name of a Walurigi boy brought to Norfolk Island was written by Europeans Hunqe, the nasal having obscured all the sound of $p=m b$ in the compound. But the same name was written by a native of Lobaha Humqe, because in his dialect, k being the simple guttural, the mb sound made itself conspicuous.

[^97]:    ${ }^{1}$ It is a proof of this that a syllable is closed with $m$, which could not be with mw, Motlav im house, Mota nom thy.
    ${ }^{2}$ It is an illustration of this change that the Sanskrit $\operatorname{sim} a$, with the nasal m , has become the Malay singa a lion; Singapore, Simapura.

[^98]:    ${ }^{1}$ In Gao gnorai, yesterday, equals Bugotu ignotha, $\mathrm{r}=\mathrm{dh}$ : but the Florida is nola, Mota nora.
    ${ }^{2}$ In this way the island properly called Sikopia has got the name of Tikopia, in charts Tucopia. The name has been taken from Santa Cruz. An island of the Fiji group has the same name Cikobia, $\mathrm{c}=\mathrm{dh}$, a form of s .

[^99]:    ${ }^{1}$ 'In the Nadroga, Navitilevu, dialect h is heard and changes with s, Bau siga, Nadroga higa; but not with every Bau s.'-Rev. L. Fison.
    ${ }^{2}$ In South Cape, New Guinea, sine is woman, which must be taken as a change from hine. At Teste Island the word is shine. Elsewhere sh is only heard in Nengone.

[^100]:    ${ }^{1}$ In Rotuma, hual for hula moon, uas for usa rain, falian for falina ear.

[^101]:    1 'This is true of the Bau dialect; but some of the other Fijian dialects admit a close syllable ending in m, e. g. homhom, tam. There are also unusual combinations of consonants, as $\mathrm{mt}, \mathrm{mn}, \mathrm{tl}, \mathrm{mbr} .{ }^{\prime}-\mathrm{Rev}$. L. Fison.

[^102]:    ${ }^{1}$ Tylor, Primitive Culture.

[^103]:    ${ }^{1}$ The way of reckoning on the fingers differs in various islands. In Nengone, as has been said, the fingers are turned up and brought together at five. In the Banks' Islands the fingers are turned down. This is often done with the spoken numerals, often without the use of words. The practice of turning down the fingers, contrary to our practice, deserves notice, as perhaps explaining why sometimes savages are reported to be unable to count above four. The European holds up one finger, which he counts, the native counts those that are down and says 'four.' Two fingers held up, the native, counting those that are down, calls three; and so on till the white man, holding up five fingers, gives the native none turned down to count. The native is nonplussed, and the enquirer reports that savages cannot count above four.
    ${ }^{2}$ The difference between the Melanesian numeration and the Australian is remarkable. In none of the Melanesian islands is found the incapacity for counting above two or three that is at least common in Australia. In New Guinea, among people close to Cape York in Australia, the natives of Erub, Fly River, and Tauan use the Australian way of counting: in Erub I netat, 2 neisi, 3 neisi-netat, 4 neisi-neisi; in Tauan I urapon, 2 ukasar, 3 ukasarurapon, 4 ukasar-ukasar; in Fly River I au, 2 etoa, 3 netoa-nau, 4 netoa-netoa. There is nothing in the Melanesian languages here collected which corresponds to two-one for three, two-two for four.

[^104]:    ${ }^{1}$ There is a third way of counting in Mota, (for which see the Mota Grammar,) where Numerals properly speaking are not used, but descriptive expressions employed to avoid the common numerals.

[^105]:    ${ }^{1}$ 'The Papuans proceed thus : They count the fingers on one hand till they

[^106]:    come to five, and then they say my hand, whatever that word may be in the language, for five ; then my hand and one for six, my hand and two for seven, and so on till they come to ten, for which they say my two hands ; they do the same thing with their ten toes, and then say my two hands and my two feet for twenty. All beyond this in Aneityumese is many, a great many, a great great many.' Mr. Inglis takes the Anaiteum people as an example of Papuans; but his description is plainly inapplicable to the Melanesian people in the neighbouring Loyalty Islands, or in the other New Hebrides, or in any of the groups the languages of which are here examined.

[^107]:    ${ }^{1}$ Not one of the Polynesian words for nine has a form with $s$; Tongan alone has h, hiva. But the characteristic word in the Malay Archipelago, not Malay, is sio, and in Melanesia the sibilant is more common than the aspirate, and is represented in the Fiji civa.

[^108]:    ${ }^{1}$ This decimal series is 1 qasa, 2 wura, 3 lovi, 4 tama, 5 rina, 6 qaru, 7 lini, 8 naga, 9 viga, to wesu. These words are not all unintelligible; sa, though never used as one in Mota, is in fact the same as tea, which appears in the Mota word for six, and qasa I , the first $q$, corresponds to qaru 6, the second $q a$; wesu in itself means completion, arrival, and is elsewhere used for a hundred. In Florida also there is a series of numerals used only in play, which, however, are mostly the ordinary numerals reversed; ura for rua 2 , lotu for tolu 3 .

[^109]:    which is instructive as showing the meaning of the word commonly used for ten to be a 'set' not a numeral; forty-eight can be expressed, navulu gevesi, navulu gailimegi gaiwelu, i.e. tens 4 , the fifth ten (set), eight.

[^110]:    ${ }^{1}$ The Numerals of Mafoor, N. Guinea, are I sai, 2 dui, 3 kior, 4 fiak, $5 \mathrm{rim}, 6$ onem, 7 fik, 8 war, 9 siv, Io samfur.

[^111]:    ${ }^{1}$ This is connected no doubt with the practice of counting things in pairs. Compare the Mota un expression for two, tana valuna, the one that has its fellow.

[^112]:    ${ }^{1}$ It is worth notice that with this termination the indefinite Numeral niha, how many, so many, quot, is made into the ordinal Adjective which has no English equivalent, the Latin quotus.
    ${ }^{2}$ 'In counting by couples in Duke of York they give the couples different names, according to the number of them there are. The Polynesian way was to use numerals with the understanding that so many pairs, not so many single things, was meant ; hokorux, twenty, meant forty, twenty pairs.'-Maunsell.

[^113]:    ${ }^{1}$ See Vocabulary Notes under the word 'Fruit.'

[^114]:    ${ }^{1}$ 'In dialects of Fiji ta, taya, tia, are in use for one. There are besides in Navitilevu t'la, hila, lia, kila, kia.'-Rev. L. Fison.

[^115]:    ${ }^{1}$ In some Fiji dialects lima is hand as well as five.

[^116]:    ${ }^{1}$ How the meaning of a word disappears from men's minds in use is shown by the Bugotu form of this word, hathanatu; the syllables, as is very common, are transposed, and the meaning of the parts is lost.

[^117]:    ${ }^{1}$ The Group was discovered and named by Bligh in his boat-voyage to Timor, after having been cast adrift by the mutineers of the Bounty.
    ${ }^{2}$ The natives used another set of names when sailing between the Islands: Mota was Ure-kor, the place full of dried breadfruit; Vanua Lava Ure-qauro; Saddle Island Ure-wari; Santa Maria Ure-tiqalano; places of different kinds of yams; Ureparapara Ure.us, the place of bows ; Merlav Ure-kere, the place of clubs; Merig Ure-gave, the place of crabs; Qakea, an islet of Vanua Lava, Ure-pug, the place of debt, because the shell of which money is made is abundant there; Ravena, another islet, Ure-marete, the place of a kind of holothuria.

[^118]:    ${ }^{1}$ This word is hardly to be translated in one English word; it may be law, custom, ways, speech. It is the same with the Maori reo.

[^119]:    1'Anoma tama apeniko, we van ma, amoma tama ko me ge.' Your no as if a thing with you that comes to you, your mo as if you had done it: a native explanation.

[^120]:    ${ }^{1}$ Inau o malinsala I am hungry; malinsala is here an Adjective used as a Substantive, a hungry person.

[^121]:    ${ }^{1}$ The Preposition being in fact a Noun makes it possible for it to be a Verb here, otherwise it might be said that the clause was the Verb. These Particles, judging by the English translation of them, might be thought to be Substantive Verbs, but they are not.

[^122]:    ${ }^{1}$ Nouns are formed from these Verbs or Adjectives : masare, torn, o masarei a rag; maluqei, malqe siopa, a roll of cloth. A singular word of this kind is magesei, for which there is no English translation: it is compounded of the prefix of condition ma, the Adverb gese only, and the nominal termination $i$. The Noun thus compounded takes the pronominal Suffix, and magesek, magesema, magesena, is used where in English the Adjective 'alone' would be used ; I alone did it, by myself, inau magesek, iniko magesema, ineia magesena, thou alone, he alone, literally my lone, thy lone, his lone. The usage of suffixing the Pronoun belongs to Florida and Bugotu, hegegu, gehegu, and so on.

[^123]:    ${ }^{1}$ This example is taken from a note by Bishop Patteson, dated May ro, 1871 ; the last known to have been made by him on the Island languages.

[^124]:    ${ }^{1}$ This word moli, similar in meaning to the Mota mamasa, explains the word tamoli man; ta moli a bare man, nothing else, not a ghost or spirit. Correct from this the Vocabulary, Note 39, Man.

[^125]:    ${ }^{1}$ A Dictionary of the Aneityumese Language, also Outlines of Aneityumese Grammar; by the Rev. John Inglis. Williams \& Norgate. London, 1882.

[^126]:    1. lo is up; apugani to to make to stand up; ceceni lo to fill up. 2. lu down ; cara lu fall down; also, down from ; sere lo to stand up, in advance, sere lu to stand down, away from. 3. te hitherwards; hue te come hither. 4. bote of motion outwards; cengi bote to unloose, untie and let go; pie bote pour away.
[^127]:    1. Adverbs of direction, hither and outwards, mai and utu; of direction, seawards and landwards, lau and lona; intermediate direction paka, eta.
[^128]:    $n u$ is general, like Mota no, Florida ni, and like those has sometimes a Prefix $a$; $n u \mathrm{n}$, or $a n u \mathrm{n}, \mathrm{my}$, \&c. Since there is no Plural Suffixed Pronoun, the Plural is nu dat, anu dat, nu meat, \&c., the Dual anu dara, nu mira, \&c., Trial, anu datul, \&c. If nun diat, their, is rightly written in St. Mark iii. 22, there is n introduced, as in the Mota non $r a$; but it may only signify that the sound of $d$ is strengthened by $n$.

[^129]:    - ** The Second Series will consist of Twenty-Four Volumes in all.

